Backup of Website - https://bahaijustice.com

The website bahaijustice.com is a personal blog/website operated by a specific, independent group of individuals who identify with a particular interpretation of the Bahá■í Faith, specifically those who follow the lineage of Leland Jensen and the group often referred to as 'Baha'is Under the Provisions of the Covenant' (BUPC).

Key characteristics and content of the site include:

1. Focus on a Specific Lineage: The site promotes the belief that Dr. Leland Jensen was the 'supreme defender of the Covenant' and a promised figure in religious prophecies, and that his successor is the current president of their version of the Universal House of Justice. This view is a point of contention with the mainstream, worldwide Bahá■í community.

2. Advocacy and Interpretation: The content centers on their unique interpretation of Bahá■í scriptures and laws, often presenting perspectives on world issues, prophecies, and religious principles.

3. Goal of Unity and Peace: The site emphasizes core Bahá■í principles such as the oneness of humanity, universal peace, and the harmony of science and religion.

4. Critique of Opposition: The site often discusses controversies and opposition they face, including attempts by other groups to shut down related websites.

5. Content Format: The website functions primarily as a blog, featuring articles, quotes from scriptures, and links to related content.

In summary, the website presents an independent and alternative viewpoint within the broader spectrum of individuals who identify with the Bahá■í Faith, distinct from the main organizational body of the religion.

BAHA'I JUSTICE

Justice

Baha'u'llah on justice:

"O Son of Spirit!
The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By it's aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behoveth thee to be. Verily Justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes."

"He hath appeared with that Justice wherewith mankind hath been adorned, and yet the people are, for the most part, asleep."

"Bestir yourselves, O people, in anticipation of the days of Divine justice, for the promised hour is now come."

Abdu'l-Baha' on justice:

"The canopy of existence resteth upon the pole of justice, and not of forgiveness, and the life of mankind dependeth on justice and not on forgiveness."

This entry was posted on Saturday, October 13th, 2007 at 7:31 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Television and Education in the Kingdom Pt. 2

As the Establisher of the Baha'i Faith taught, there is far more to proclaiming and teaching the message of the Baha'i Faith that continues to occur long after one has been through the Firesides twice. Once that has been accomplished there are deepenings and personal and community research beyond measure which would certainly be greatly enhanced by the audio visual medium and this is well established by much practical experience by many teachers in the Cause to date.

As the number of educated young adults increases there will be a corresponding increase in the number of educated children raised under the Provisions of the Covenant in Baha'i households. Parents will eventually become the primary educators of their own children after as well as before the age of responsibility assisted by the supportive Baha'i community under the Provisions of the Covenant.

Soon the Firesides as taught by The Establisher of the Baha'i Faith will become the foundation of the public education curriculum as they include all the major disciplines from art to literature to history, science, math, linguistics and much more. Audio visual education tools will be used far more effectively in the Kingdom than they are today to increase learning in all these schools of thought from the Baha'i perspective. This is not to say that they won't remain supplementary as that would naturally be more effective than to rely heavily upon them as an educational mainstay.

This entry was posted on Saturday, January 19th, 2008 at 9:12 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Madeline Albright

A little over two years ago, I was able to meet Madeline Albright while she was visiting Aspen with her sister. At this meeting I was able to serve her the indictment which appears in a link on www.bupc.org

I had written the links to www.uhj.net and www.thekingofterror.com on the manilla envelope in bold marker. After drawing her attention to the website addresses and her opening the envelope to look at the contents briefly, she stated that she was familiar with the websites and the BUPC as well, that she would definitely be reading the document and then thanked me very sincerely with a smile.

This meeting happened soon after her newly discovered family history from which she had learned that she was in fact Jewish. Prior to that she actually did not know what a large part of her true heritage was. Our meeting took place privately after a book signing in Aspen, Colorado for her book which was about that very subject of personal discovery.

Sometime later she made statements while being interviewed which have denoted a considerable broadening of her views on religion in general as well as a reference to the person who would solve the Israeli/Palestinian conflict needing to be "a Solomon". While this can be written off as a simple, old adage pertaining to great wisdom, I'm not so inclined to make light of it. In my view, given the sequence of events here recounted and the historical and ongoing juxtaposition of the Baha'i Faith Under the Provisions of the Covenant to the people and circumstances related to the broader context of the mideast, Madeline Albright's comments indicate that she has indeed spent some time reflecting upon the message which is contained on the websites of the BUPC and the indictment with which she was served on that day.

We can be fairly certain that she has in fact seen the Genealogy of the Manifestations (The Tree of Life) as well as many other enlightening pieces of information both before and after my meeting with her. The question which remains for me is when will one of the many globally public figures of whom there have been several throughout the last century, see The Light and publicly point to The Lamp? Of course the answer is exactly when and if God wills it.

This entry was posted on Friday, December 21st, 2007 at 8:36 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

"Global Warming"

Interesting thing this "global warming" phenomenon.

Funny thing about the melting polar ice both north and south; it's not melting from above, it's melting from underneath. This is due to the many areas of greatly increased volcanic activity far beneath them in recent years/decades, undersea in the north and under the icecap in the south. Since Mt. St. Helens blew it's stack there's been a steadily increasing frequency and intensity of volcanic/tectonic activity worldwide right up to the present day, mostly undersea, which has been steadily warming the oceans worldwide. The warmer waters pool in certain geographic regions (mostly in shallow seas) which then produce the evaporation patterns and air currents that cause the increasing frequency of ever more powerful storms and erratic weather patterns. Oceanic currents are also altered confusing and threatening many species of marine wildlife with a corresponding effect upon non aquatic species as well due to the changes in overland air currents. This also causes drought and severe rainfall in other regions as part of the overall imbalance and these will remain and increase until tectonic/volcanic and thus climatological stability is restored. Another effect of this is the decrease of friction between the mantle and the crust of the earth as the mantle looses it's viscosity which will make the crust more likely to slide around the molten earth beneath wildly when struck by a bolide of sufficient mass.

All of these eventualities have been prophesied of in great detail by more cultural traditions than I care to list and certainly more than I CAN list not to mention an increasing number of scientific minds (see Einstein, Hapgood, Velikovsky et. al.) inspired in every case ancient to modern, wholly by the prophecies of each Manifestation from Adam to Baha'u'llah whether consciously or otherwise. The elders of the Indian Nations have been saying that these things were coming for a very long time, since the time of Enoch's travels throughout the Americas, ca. 3434 BCE. He's the one who told them about it but that's another part of the story.

What I know from the elders who spoke to me throughout my formative years (18-28 mostly) of what Enoch told their ancestors is that these changes would come about as a result of natural cycles that the earth itself passes through from time to time much as the human body and society goes through periods of growth, activity, rest, illness and health and other cycles as yet unnoticed. Where the earth is concerned, it, no more than our own bodies is a closed system so of course it is effected by the cycles of the sun and many other spacial, stellar and celestial factors. The wild card, so to speak, is the degree of human spiritual evolution at the time of each of these global cycles which for all life on the planet at the time will tend to either ease or intensify the conditions or symptoms that accompany these transitional periods. As their seers and prophets foresaw through their connection to Adam's Revelation, the technological advancements coming their way via the advent of Baha'u'llah and the inventive inspiration born of His Revelation and industrialized by the "older white brother" would make these next transitions much more perilous if the people of the world failed to embrace the teachings of Baha'u'llah en mass

while still carrying scientific invention to extremes. This is exactly what has happened, so the failure of the majority of humanity to embrace the Revelation of Baha'u'llah has exacerbated the inevitable transitional vicissitudes inherent in the closing of one age of six thousand years (Adamic) and the opening of another even greater age to last five hundred thousand years (Baha'i). This is made all the more difficult by our misuse of a wide variety of relatively recent technological inventions. This is why the Indian elders said this one would likely be more intense than all the others before by many magnitudes.

What we currently observe in the human social arena is the sad spectacle of the politicizing of these circumstances by a wide variety of subgroups within the global population for a correspondingly wide variety of motivations. Ball of confusion. Static. No invention, solution, plan, accord, resolution, dogma, tradition or "green" movement hatched from a mind or a collective of minds of men will be of even the slightest aid in this or any other crisis unless and until such minds and hearts turn directly to face and embrace the Revelation of Baha'u'llah. Then and only then will the people of the world collectively move toward the singular remedy for all the worlds ills both human (spiritual and other) and ecological.

This entry was posted on Wednesday, December 26th, 2007 at 5:38 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA’I JUSTICE

Television and Education in the Kingdom

Dr Jensen, the Establisher of the Baha'i Faith stated

that television and the internet were created for the

purpose of proclaiming the Baha'i Revelation to the entire planet.

Since there is no end to that we
could have truly awe inspiring broadcasts going
around the world and out into space for the duration
of the Baha'i dispensation. There are however many individuals

who see these two mediums as inherently

worthless or even downright evil. I think what is too

commonly done today is to see
the tools of modern technology as being evil in and
of themselves. Rather what should be done is, as the
prophecy states, beat the swords into plowshares by
simply transforming our values to the point where we
will not use these same tools for making war. If you
were to chop the sword up into shards of metal you
wouldn't have anything to plow the field with. It's
a process of heating, hammering, bending and cooling
the sword which transforms it into a useful tool of
agriculture, not simply destroying or discarding the
sword. This is what the Baha'i writings tell us is
the process of transforming satanic strength into
heavenly power and that does not imply destruction.
So to advocate the destruction of the wondrous tools
which the Revelation of Baha'u'llah has directly
inspired the human mind to invent for a heavenly
purpose during these first two centuries of it's
dispensation would be irresponsible. Through
education in the
Baha'i Revelation, we will elevate our spiritual
development so it keeps pace with our technical
ingenuity and all invention will be utilized to

advance our spiritual civilization rather than to destroy it. That's what will happen to the world order of the beast as well. It will be transformed into the world order of the Glory of God, Baha'u'llah, with the transformation of the four beast nations into the four living creatures. Like the sword, this requires the application of fervent heat (nuclear), hammering (meteor impact and earthquake), bending (earth's shifting crust), and the tempering or cooling process which would be the spiritual change the human race experiences as a result of education before, during and after these transformational catastrophes.

This entry was posted on Wednesday, January 16th, 2008 at 9:59 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Education

As I stated in the posts on Television and Education in the Kingdom, The Firesides as taught by The Establisher of the Baha'i Faith will become the foundation of the public educational curriculum throughout the Baha'i world. It must also be noted that these Firesides were also taught in their earliest form by Abdu'l-Baha and are in fact contained within the sacred text of the writings of Baha'u'llah. They are absolutely authoritative.

Additionally, as mentioned earlier these firesides have enfolded within them, paths which lead into all educational schools of study as offered in all of the Universities the world over from ancient times to the present. The following series of posts will offer an introduction to each fireside in general and an explanation of how they expand into all areas of study.

This entry was posted on Monday, February 4th, 2008 at 6:06 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Fireside 1: Why Life?

In the first Fireside entitled "Why Life", the most basic questions of existence are both asked and answered. In the collection of his table talks entitled Some Answered Questions, Abdu'l-Baha builds a foundation for an understanding of the creation and purpose of the existence of all the levels or kingdoms within the natural world. These explanations actually form the basis for the study of the planet earth and all life upon it.

The first is the mineral kingdom which forms the most elemental atomic/energetic level, the study of which encompasses Physics, Chemistry, Geology, Mineralogy and Geography and crosses over into areas of learning such as Archeology and Paleontology among others.

The second is the plant or vegetable kingdom. From the understanding given by Abdu'l-Baha, the student can find their way into Botony and a wealth of other's such as Horticulture, Herbology and the study of Herbal Medicine for example.

Third in the hierarchy of earthly realms as explained by Abdu'l-Baha is the animal kingdom. Learning about the animal kingdom and its dependency upon the plant and mineral kingdoms respectively is the beginning of knowledge in the schools of Zoology, General Biology, Ecology and Animal Husbandry or true stewardship of our God-given earthly resources, an art and science which mankind is, especially today, badly in need of deepening understanding.

The fourth kingdom is that of the human. The explanation of this kingdom given by Abdu'l-Baha opens the door to the study of all Social Sciences, the Arts and Psychology, Anthropology, Archeology and History to name only the most basic. Further advancement from this is made into the deeper study of Philosophy and Religious Thought.

With this as the foundation for understanding the structure of creation, answers to questions and proofs of the reality of God are given and expounded upon. Proofs for the Divine Plan and those who revealed it to humanity are provided which open the door to the study of religious, cultural and literary History as well.

The first Fireside, "Why Life", encompasses much more than these schools of study and is yet only the beginning of a true Baha'i education. The complete Fireside series is always given free of any price by any Baha'i acting under the Provisions of the Covenant of Baha'u'llah as given on page ten of the Will and Testament of Abdu'l-Baha.

This entry was posted on Tuesday, February 5th, 2008 at 6:42 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Fireside 2: The Proofs for Jesus

This Fireside demonstrates how with the very logical process of deductive reasoning, we can clearly see how Jesus of Nazareth fulfills the prophetic criteria given prior to His advent which prove Him to be the first of two Biblical Messiahs prophesied in the text of the Old Testament.

This logical, scientific system gives four criteria which when combined, point irrefutably to only one possible individual as the solution to the equation. These criteria are the prophesied Name, Date, Address and Mission. Together these four steps are called the "Golden Criteria" and can be applied as The Divine Standard to determine if anyone at any point in all of recorded history to the present is an authentic Promised One sent by God.

This portion of the second Fireside teaches the foundation of critical thinking which is the basis of the entire study of Philosophy and logical thought. Beginning with this Fireside and in certain others to follow, the skills of basic mathematics are employed as part of the application of these Golden Criteria. Through this lens applied to all fields of investigation, the truth of all things may ultimately be discovered.

In the rest of this Fireside the history of the Christian Religion is unfolded and the corruption of its fundamental expression and promulgation is laid bare for the understanding of all who seek the truth no matter how distasteful it may be. This part of the second Fireside is an education in world history through religious example which uses the disciplines of Historical Documentation, Archeology, Anthropology, the study of Languages, Literature and Symbolism as well as the methods and process of investigative research. The result brings the seeker conclusively to the understanding of how this world came to be in the condition we find it in at the present moment.

This entry was posted on Wednesday, February 6th, 2008 at 6:45 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Fireside 3: The Proofs for The Bab and Baha'u'llah

In this third Fireside, the four-part, Golden Criteria learned in the second Fireside are applied to the prophecies of Christ's return, Baha'u'llah, and includes at it's starting point those prophecies for the return of His Forerunner The Bab.

This is a reaffirmation of the scientific method as it applies to religious scripture in the investigation of prophetic fulfillment. It demonstrates the repeatability of The Divine Standard method by empirically eliminating the infinite field of possibilities, the vast but finite array of all probabilities and reaching the single outcome to the event or The Advent. This process is elemental in the study of such an advanced science as High Energy Theoretical Particle Physics but has its origin in the study of prophetic scripture.

In the process of applying The Divine Standard to the set of prophecies concerning The Return of Christ and His Forerunner, the seeker becomes familiar with words and phrases of the languages which are and were native to the inhabitants of the lands referred to in Bible. This continues and broadens the seekers introduction to the field of Linguistics and the study of religious symbolism while leading them to the wellspring of knowledge and the solution to all of the ills of the human world whether physical/material, mental or spiritual.

This entry was posted on Thursday, February 7th, 2008 at 6:02 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Fireside 4: The Covenant

The fourth Fireside is an explanation of the Covenant. The Covenant is the binding agreement or understanding between God and His creation on many levels. It is the primal contract. It is in effect and established immutably between God and all of nature, between God and His Promised Ones, and between God and all of humanity collectively as well as individually. It is not my purpose to delve into the universality or intricacies of God's Covenant in this forum. That can begin with the seeker being guided through the Covenant Fireside itself, followed by personal exploration, meditation and reflection without limit within the depths of the Baha'i sacred writings.

The Covenant Fireside itself is the explanation of the book of Baha'u'llah's Covenant and the Will and Testament of Abdu'l-Baha specifically. An understanding of these documents shows the seeker the Divine origination of all areas of human thought and endeavor concerning law and justice. Through the Covenant Fireside one begins to understand that all human efforts at unity, and civilization and all that those ideals imply and encompass have their inspiration in God's Covenant, even without conscious human awareness of it. It also requires the seeker to reflect back upon and draw from the three previous Firesides and enables them to see the continuity of the will and purpose of God working throughout every age and epoch of the life of His creation and in the life of the seeker personally.

This entry was posted on Saturday, December 27th, 2008 at 3:56 am and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Fireside 5: Proofs for the Establisher

The fifth Fireside, in giving forth the proofs for the Establisher of the Baha'i Faith requires the seeker to draw upon everything learned in the previous four Firesides. It includes the utilization of the scientific method employed in the application of the Golden Criteria to determine how prophecy has been fulfilled by one specific individual in all of history whom Bahai's know as the Establisher. Once again, these four criteria are: 1. proof by Name, 2. proof by Date, 3. proof by Address, 4. proof by Mission.

While this is the lesson of this Fireside; that the Establisher of the Baha'i Faith has come fulfilling Prophecy, it teaches lessons on many other levels. Some of the lessons of this Fireside have to do with justice and injustice and profound perseverance in the face of seemingly overwhelming opposition. It also clearly illustrates how prophecy is fulfilled in the current day and is not confined to history.

All of the research required in the first three firesides which involve researching Biblical texts are employed within this Fireside and this research now expands to the Baha'i texts as well.

This entry was posted on Friday, January 2nd, 2009 at 2:23 am and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Fireside 6: Great Pyramid Proofs

The Sixth Fireside illustrates the Baha'i Basic Principal that "True Science and True Religion Must Correspond". It illuminates the scientific proofs for the authenticity of the Nine Manifestations of God who were sent to mankind to deliver a progressive revelation for the continuing advancement of human civilization.

In this Fireside there are pathways into the study of Anthropology, Archeology, Architecture, Astronomy, Engineering, Geology, Geography, History, Mathematics, and Metallurgy to name a few.

Through the course of this Fireside the seeker is required to learn the measurements of the structures which comprise the Great Pyramid of Giza (The Bible in Stone) and how those measurements in arithmetical formulas show the fulfillment of Biblical Time Prophecies and significant historical events recorded in the Bible and other records. Geology is used to show how the very types of rock used in the construction of the entire Great Pyramid of Giza pertain to the prophecies for all the Manifestations of God over the past 6000 years. The Geology of the Great Pyramid of Giza also confirms western hemisphere Pre-Columbian Native American History, Prophecy and Science. The patterns of construction in the various sections of the Great Pyramid of Giza are also shown to bear out a wealth of scientific data which only the greatest scientific research efforts of the past century have been able to approach.

This entry was posted on Monday, February 9th, 2009 at 6:33 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Fireside 7: Revelation

In the final Fireside, all of the previous studies are incorporated and demonstrated within the Establisher of the Baha'i Faith's explanation and commentary on the Book of Revelation from the New Testament of the Holy Bible. During the course of this absolutely authoritative work, the complete spectrum of all areas of knowledge is incorporated and the time line of Past, Present and Future is brought to a single point of understanding and focus. In addition to this the sum of all the six earlier Firesides is enfolded into the Establisher's Explanations and commentaries.

Fireside 7 completes the Fireside series. With the Firesides as the basic education, the world will know the unity of all Religions, Sciences, and areas of human study and endeavor. With this as the foundation of Universal Public Education, all will be assured of a common point of reference and the integration of all study and research will bring all people out of the darkness of ignorance.

This entry was posted on Wednesday, February 25th, 2009 at 5:01 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Chicago Tribune Article

Archive for Monday, May 18, 2009
Baha'i rift: Baha'is upset with Orthodox Baha'i Faith
Mainstream group doesn't want the name Baha'i by any other group

By Manya A Brachear
May 18, 2009

Every religion has been riven by struggles over authority and authenticity.

Buddhism began when a maverick Hindu prince inspired disciples to embrace asceticism. Judaism has sprouted branches from ultra-orthodox to ultra-liberal, even Jews for Jesus. Christianity went through numerous profound splits, including the Protestant Reformation sparked in the 16th Century by Martin Luther in Germany and the 19th Century Mormon movement led by Joseph Smith in the U.S.

Now the Baha'i Faith, the organization representing the most recent sect to spring from Islam, is struggling to defend its identity in federal court in Chicago, where North American Baha'is have been based ever since believers came to the U.S. about 90 years ago. They contend that a tiny band of believers known as the Orthodox Baha'i Faith can't call themselves Baha'i or use one of its key symbols without violating trademark law or a previous court ruling more than 40 years ago.

In the hands of the federal 7th Circuit Court of Appeals, the case could set a precedent for settling religious schisms, doctrinal disputes and claims to truth.

"The word Baha'i carries with it implications for a certain sets of beliefs – and we have to protect that," said Robert Stockman, a practicing Baha'i and religious studies instructor at DePaul University.

Adherents of the Orthodox Baha'i Faith believe the international community has strayed from the religion's original teachings. That deviation, they say, threatens to interfere with God's plan for the world.

Bahá'u'lláh, who founded the faith in Iran in the mid-19th Century, is regarded by Baha'is as the most recent messenger of God in a long line including Abraham, Buddha, Krishna, Jesus and Muhammad. Baha'is believe Bahá'u'lláh revealed God's plan by which humanity one day would unite to become a single race.

On a Web site called www.truebahai.com, the orthodox group faults the mainstream denomination for corrupting that plan.

The mainstream Baha'is have responded with a lawsuit that tries to bar the orthodox from calling themselves Baha'i and sharing the "The Greatest Name," a sacred and trademarked symbol. Baha'is believe they are not only safeguarding their identity. They are defending the truth with a capital T.

The Orthodox say that is not a matter for the courts to decide.

“We’re the true faith. That’s what we would say,” said Jeffrey Goldberg, a member of the Orthodox Baha’i Faith who left Chicago to be closer to an Orthodox community in New Mexico. “That has to be decided in the hearts and minds of the Baha’i, not by a secular court order.”

The Baha’is first took breakaway believers to court in 1966 after a tumultuous time for their community. Nine years earlier, Shoghi Effendi, guardian of the faith and direct descendant of the founding prophet, had died unexpectedly and allegedly without naming a successor.

Leaders decided a Universal House of Justice envisioned by Effendi would oversee the faith. But shortly after the leaders announced their solution, one of them declared that Effendi actually had intended for him to serve as the next guardian.

Charles Mason Remey, then in his 90s, said Effendi had addressed him in letters as his son or spiritual descendant.

The National Assembly of France and about 100 others followed Remey. But the rest of the Baha’i community declared Remey a covenant breaker, expelled him from the faith and successfully sued his followers, barring them from calling themselves Baha’i and using the sacred symbol. Remey’s group disbanded, but orthodox believers reorganized and continued to maintain the guardianship.

Thirty years later, Goldberg, an active Baha’i in Barrington, came upon the splinter group while surfing the Internet. He became convinced that he had been duped.

With no explanation, Goldberg quietly resigned from the community because he knew the consequences. When Bahai’s are declared covenant breakers, they are shunned or ostracized with the exception of business relations.

But Janice Franco wouldn’t let Goldberg go that easily.

She insisted on knowing why he left and, when he told her, went on a quest to prove him wrong. After plunging herself into Baha’i literature, Franco discovered Goldberg might have a point.

Indeed, both Goldberg and Franco were declared covenant breakers and shunned. Goldberg’s wife was encouraged to divorce her husband. Franco’s home-schooled children lost a number of friends. To this day, they are wary of organized religion.

“It was devastating news to find out the larger group had strayed,” Franco said. “I want to follow the truth. I don’t want to support a mistake.

“The consequence is I don’t have a community.”

Then in 2006, the mainstream Baha’is filed a lawsuit, accusing the orthodox believers of violating the court order issued 40 years earlier.

The Orthodox Baha’is insist they aren’t the same group. They also say a religious denomination can’t

trademark truth. The term Baha'i refers to a follower of Bahá'u'lláh. That applies to him and other Orthodox Baha'i, he said.

"From our point of view, if you believe in Christ you can use the word Christ in your name," Goldberg said. "It's a little bit like asking you to recant your faith. It's unacceptable to us."

But Stockman said it is the religion's responsibility to protect the Baha'i name.

"Baha'is are told again and again to try to exercise discipline on what they say about their faith and don't confuse the public. ... We have our own community to build," he said.

There are 5 million Baha'is in the world – 150,000 in the U.S., including 2,000 in the Chicago area. Why the mainstream denomination waited four decades to enforce the court ruling is a mystery. Baha'i leaders declined interview requests.

Barring the Orthodox believers from using the name "Baha'i" prevents them from popping up in Google when users type in that term.

Stockman said the Web is a tricky place to have conversations about spiritual truth.

"It's not our desire to convert people. It's our desire to put our material out there for people to know what the truth is and decide themselves."

mbrachear@tribune.com

This entry was posted on Sunday, August 2nd, 2009 at 12:55 pm and is filed under Chicago Tribune Article, Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

The Baha'i faith is not a sect of Islam, it is an independent religion. Anonymous

This entry was posted on Sunday, August 2nd, 2009 at 1:08 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

This article makes it seem as if the Orthodox Baha'is have many followers. However, their numbers barely reach 100. This is clearly not a great schism as the article claims. In all of the monotheistic religions where divisions occurred among sects, thousands initially followed these sects. If you want to cite Protestantism, they now number in the millions! As such, one cannot compare Orthodox Baha'is with cataclysmic sects. Kendra M.

This entry was posted on Sunday, August 2nd, 2009 at 1:10 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

The Chicago Tribune does not get to the heart of the matter, which is that the Baha'i scriptures very clearly state, in explicit terms, who would have the auhority of succession in the Baha'i Faith. Mason Remey did not fill the qualifications by any measure and those who followed him have no just claim on the marks and institutional names of the Baha'i Faith. The "Orthodox Baha'is" and one or two other miniscule groups (probably fewer than 100 people each) deliberately attempt to confuse Baha'is and others through internet sites and postings wherein they misrepresent themselves as if they were ostensibly the Baha'i Faith. It is this group itself which launched a number of lawsuits to attempt to get courts to give them title to Baha'i poperties around the country, despite clear documentation to the contrary. Any fair-minded investigator who reviews the entire record of these groups will see that it is the "Orthodox Baha'is" who are not standing on firm ground. Will

This entry was posted on Sunday, August 2nd, 2009 at 1:13 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Kendra,

This article describes the Orthodox Baha'i as a "tiny band of believers".
Also, Jesus, at first, had 12 disciples. While their numbers are few, the Orthodox Baha'is try to follow the truth and share it with others. If the numbers are so insignificant, why is the larger group so bent on suing them? Janice

This entry was posted on Sunday, August 2nd, 2009 at 1:15 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Correction: The statement "Charles Mason Remey, then in his 90s, said Effendi had addressed him in letters as his son or spiritual descendant." is not the teaching of the Orthodox Baha'is. Instead, they believe that Shoghi Effendi appointed Mason Remey as the second Guardian in conformity with the Will and Testament of Abdu'l-Baha, when he appointed Remey as the President of the embryonic Universal House of Justice he called the International Baha'i Council. Jeffrey

This entry was posted on Sunday, August 2nd, 2009 at 1:16 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

This is guaranteed to happen when a myth is taken literally. Childish arguing about which fantasy is the "correct" one. Amazing to find adults behaving so foolishly; but then religious believers have always been at one anothers' throats because there is no substance in any of their dogmas. Personal attacks then bloodletting always follows. Michelle

This entry was posted on Sunday, August 2nd, 2009 at 1:18 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

According to the court documents themselves there are only about thirty followers of the so-called Orthodox Baha'i Faith (or Remeyites, as I prefer to call them.) But the real problem with this article is that it distorts what this court case is really all about. The National Spiritual Assembly of the Baha'is of the United States is merely attempting to enforce an *existing* court order which came as a result of a lawsuit the Remeyites had themselves filed in 1964 where, under Mason Remey's direction, they themselves attempted to claim a monopoly, not only over the term "Baha'i" but to claim all Baha'i properties as well. Had Mason Remey
believed this was something that should be decided in hearts and
minds, and not in the courts, this court order would never have been
issued in the first place. Remey, by the way, accepted that court order and ordered his organization to disband and stop using the term "Baha'i." That is when Joel Marangella broke with Mason Remey and claimed the Guardianship for himself, forming the "Orthodox Baha'i Faith." Their argument has been that since they are a separate organization they are not bound by the court order issued against Mason Remey's organization. The National Spiritual Assembly holds that this new organization was but a subterfuge around the court's original decision. This is what is being argued before the Court of Appeals. It is an issue of who owns the Baha'i trademarks, not which faction is really 'orthodox.' The National Spiritual Assembly is not trying to infringe on anyone's religious liberty, merely to safeguard the names and symbols of their own organization. Susan

This entry was posted on Sunday, August 2nd, 2009 at 1:19 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

This story appeals to the all-too-human attraction to stories of division and disunity that compete in the world with our deeply spiritual desire for unity — the unity of God, religion, and mankind. The movement towards unity and peace is irrepressible and inevitable, but not automatic. Each person is tested along the way. We do have free will, and can make the right choice or the wrong.

The fact that a number for Baha'is is given, but a current figure for so-called "Orthodox Baha'is" is not seems like a gross oversight.

If something is of God, it lasts. If it isn't of God, it doesn't. What is remarkable about the Baha'i Faith is that it has grown exponentially and remained unified.

I grew up in Downers Grove and graduated from the U of I in Champaign, which is where I became a Baha'i in the 1960s. When I was a Baha'i there were about 14,000 Baha'is in the U.S. There were 164,765 Baha'is in the U.S. as of a few weeks ago, the time of the annual National Baha'i Convention.

It's easy to play with numbers and come up with different interpretations. To me these numbers define growth and confirmation. A mere handful of people holed up in New Mexico does not a world religion make.

Go online and Google "Baha'i." What percentage of stories are by or about the group in New Mexico? One percent,a half of a percent, a tenth of a percent?

Those people who want to investigate further the issue of the unique and precious Covenant of Baha'u'llah may visit the following blogs, which by the way, are put out by individual Baha'is, and are not institutional. Of course, the official sites, http://bahai.us and http://bahai.org are pretty impressive in their own right and are relevant for further investigation,too.

Recently Baha'is held 41 conferences all over the world in places like Sükhbaatar, Mongolia, and Battanbang, Cambodia. Almost 80,000 attended them. A rather impressive display of unity in the world, if you ask me. George W.D.

This entry was posted on Sunday, August 2nd, 2009 at 1:21 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

On the comment of Kendra M. about Orthodox Baha'is who «around barely reach 100». There are such believers in Africa, in Canada, in Australia, in England, in Germany and for sure in the USA. It is quite fascinating to see the heterodox Baha'i organisation spending millions of dollars against them. As an Orthodox Baha'i from the province of Quebec, can only hope that freedoms of expression and religion will be respected in your country and elsewhere. Martin L.

This entry was posted on Sunday, August 2nd, 2009 at 1:22 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

@Janice With respect to Mason Remey and his followers, comparing him to Jesus and Remey's small number of followers to Christ's twelve Disciples is, frankly, an insult to Christ and His Disciples.

@Martin The Baha'is are taking the Remeyites to court because of the misleading nature of their (your?) recent efforts. Were it not for the Internet, I'm guessing the Bahai's would let you go your merry way. It's on said Internet that your small numbers can be obfuscated by a fancy web site design, making it difficult for those seeking the truth to distinguish between the Worldwide Baha'i Community, 6 million adherents strong, and yours of 100. Anonymous

This entry was posted on Sunday, August 2nd, 2009 at 1:27 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Baha'is believe that Jesus Christ was a prophet of God, but the Baha'i Faith is not a Christian sect.

Baha'is believe that Moses was a prophet of God, but the Baha'i Faith is not a Jewish sect.

Baha'is believe that Muhammad was a prophet of God, but the Baha'i Faith is not an Islamic sect.

Any serious religion writer who wants to truthfully represent the history and beliefs of the Baha'i Faith should understand that just because the very first believers were Muslim, does not mean that the entire religion can be defined as a sect of Islam. Islamic authorities understand this very well, and made a point of making this clear to the Muslim world in edict and proclamations. I'm Nonpartisan

This entry was posted on Sunday, August 2nd, 2009 at 1:56 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

As Susan Said:
According to the court documents themselves there are only about thirty followers of the so-called Orthodox Baha'i Faith (or Remeyites, as I prefer to call them.) But the real problem with this article is that it distorts what this court case is really all about. The National Spiritual Assembly of the Baha'is of the United States is merely attempting to enforce an *existing* court order which came as a result of a lawsuit the Remeyites had themselves filed in 1964 where, under Mason Remey's direction, they themselves attempted to claim a monopoly, not only over the term "Baha'i" but to claim all Baha'i properties as well. Had Mason Remey
believed this was something that should be decided in hearts and
minds, and not in the courts, this court order would never have been
issued in the first place. Remey, by the way, accepted that court order and ordered his organization to disband and stop using the term "Baha'i." That is when Joel Marangella broke with Mason Remey and claimed the Guardianship for himself, forming the "Orthodox Baha'i Faith." Their argument has been that since they are a separate organization they are not bound by the court order issued against Mason Remey's organization. The National Spiritual Assembly holds that this new organization was but a subterfuge around the court's original decision. This is what is being argued before the Court of Appeals. It is an issue of who owns the Baha'i trademarks, not which faction is really 'orthodox.' The National Spiritual Assembly is not trying to infringe on anyone's religious liberty, merely to safeguard the names and symbols of their own organization. Farman

This entry was posted on Sunday, August 2nd, 2009 at 1:57 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Let me revise my original statement. The court documents indicated the OBF had less than forty members in the United States, not thirty as I indicated earlier. It should also be noted that the court case is not simply against the OBF but against all the successor organizations which formed after Mason Remey ordered his own organization dismantled pursuant to the court's decision and his own belief that there should only be one Baha'i Faith. The BUPC is also named in this lawsuit. In fact, it was their action of creating a website which misleadingly used a photo of the seat of the Universal House of Justice as representing their own organization which precipitated this current legal action. It would be like the FLDS using a photo of the LDS Salt Lake City Tabernacle as though it were theirs. In both cases, these buildings were constructed well after the split and to use them in this manner would clearly be a trademark violation. Susan

This entry was posted on Sunday, August 2nd, 2009 at 1:58 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

If I may reiterate what Farman said, which i believe is the crux of the matter.
ATTENTION: The court case ruled that the existing ORTHODOX BAHAI organization is not bound by the previous ruling because in NO WAY, SHAPE, OR FORM, does it bear any resemblance to the organization of the 1960's.
To me if i was an Orthodox Baha'i thats just a slap in the face.
And to me, the NSA didn't lose the court case, it essentially told the CB's that their CB organization is not what Remey made, but something of their own creation. Lorenzo

This entry was posted on Sunday, August 2nd, 2009 at 1:59 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Lorenzo wrote:

"To me if i was an Orthodox Baha'i thats just a slap in the face."

This is the grounds on which the OBF argued their case for ignoring the court order. In so doing they are essentially repudiating Mason Remey's original lawsuit in which they themselves participated. Susan

This entry was posted on Sunday, August 2nd, 2009 at 2:00 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I am a Baha'i and this is of course a very difficult subject since it deals with paradox. In essence, to play our role in bringing about world peace, we would seem at times to have to "struggle" or "fight" to preserve our unity. However, to be clear to those who are not familiar with the Covenant of Baha'u'llah. Basically, he said, religion is for unity. Therefore my followers must be united. If not, do not call yourselves Baha'is, since Baha'i simply means a follower of Baha'u'llah. To me, then, the only recourse I would have if I stopped believing in my own Baha'i administration would be to resign completely. It would seem to me pointless to try to start Baha'i II, since it would so clearly contadict Baha'u'llah's purpose. Meanwhile, a basic Baha'i belief is respect for other's freedom of conscience. I feel the Baha'i Faith is safe. Therefore, it is clear the Orthodox Baha'is have a right to follow their consciences, and the National Spiritual Assembly of the Baha'is of the U.S. has the right to pursue remedy in court for trademark infringement. I am quite sure everything will be worked out for the best. It really is about unity and respect for one another. And that means justice must also be done. We will abide by the decision of the courts, as a matter of principle of our Faith. fhayden

This entry was posted on Sunday, August 2nd, 2009 at 2:01 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice wrote:
Kendra,
This article describes the Orthodox Baha'i as a "tiny band of believers".
Also, Jesus, at first, had 12 disciples. While their numbers are few, the Orthodox Baha'is try to follow the truth and share it with others. If the numbers are so insignificant, why is the larger group so bent on suing them?

——

Read George W D's comment. Do you know how many sites, holy places, temples and just property in general the Baha'i Faith has? They are trying to protect that. Read. ADV

This entry was posted on Sunday, August 2nd, 2009 at 2:03 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I applaud the Chicago Tribune for allowing their readers to read and decide for themselves what they think about the lawsuit by the Baha'is of Wilmette against other US citizens, which is essentially seeking to deprive other Baha'is of their Constitutional right to religious freedom and conscience.

It should be noted that Judge Amy St Eve, considered an outstanding legal mind by her peers, ruled against the Baha'is of Wilmette in the lower court. In the 7th Circuit Court of Appeals, Judge Diane S. Sykes stated to the lawyer for the Wilmette Baha'is that their attempt to deprive other Bahai denominations of essentially their religious freedom and liberty, quote, "Clearly raises some Constitutional concerns." Similarly, Judge William J. Bauer shared a similar concern when he repeatedly asked the lawyer for the Wilmette Baha'is what would be the outcome for members of the Reform Bahai Faith.

It is fortunate for Bahais of all persuasions, and our country, that we have judges capable of penetrating the obfuscation and going right to the heart of the matter. Anyone interested in hearing Judge Sykes and Judge Bauer's own recorded words in the Court room may listen to a 3-minute mp3 clip at the following link. http://www.fglaysher.com/bahaicensorship/USCo... (There's a 30-minute clip also)

Despite the claims of many here, numbers of adherents are not important. The truth is important. Only the individual can decide that for him or herself. Members of the Orthodox Baha'i Faith and other Bahai denominations have followed their consciences and are entitled to their beliefs, before God, and before the legal bar of justice, and woe unto our country should that ever change.

While the Reform Bahai Faith was not a party to the lawsuit, it was slandered or mentioned in court in both lawsuits. Reform Bahais believe the purported will and testament of 1921 is a fraudulent document, despite both Wilmette and Orthodox Baha'is thinking otherwise, and find it sad that the Wilmette Baha'is especially have chosen to sue other denominations, which they also did as early as the 1940s against early Reform Bahais Julie Chanler and Ahmad Sohrab.

To our minds, the oppressive and dictatorial actions they have taken against their own followers for decades, such as requiring or pressuring wives to divorce their husbands (medieval and incredible as it may sound), demonstrates emphatically that they have strayed very from the Example of universality set by Abdu'l-Baha when he was in Chicago in 1912. This lawsuit is merely the latest for those interested enough to examine the truth independently for themselves, via the websites here linked to. Frederick G.

This entry was posted on Sunday, August 2nd, 2009 at 2:05 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

In 1966 it was the Remey Baha'is (Under the Hereditary Guardianship) who sued the other Baha'is, not vice versa as you wrote. Frodo

This entry was posted on Sunday, August 2nd, 2009 at 2:06 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

According to Abdu'l-Baha "religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to sparation and conflict, the absence of religion would be preferable in the world." Janice

This entry was posted on Sunday, August 2nd, 2009 at 2:07 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Orthodox Baha'is are not starting a new religion. They are only upholding the tenets of the religion revealed by Baha'u'llah. According to Abdu'l-Baha, "As to the most great characteristic of the revelation of Baha'u-llah–a specific teaching not given by any of the Prophets of the past–it is the ordination and appointment of the Center of the Covenant. By this appointment and provision He has safeguarded and protected the religion of God against differences and schisms, making it impossible for any one to create a new sect or faction of belief. To insure unity and agreement He has entered into a Covenant with all the people of the world including the Interpreter and Explainer of His teachings so that no one may interpret or explain the religion of God according to his own view or opinion and thus create a sect founded upon his individual understanding of the divine words."
The Haifa Baha'i group has deviated from the principles of the faith and created their own Administration minus the Interpreter (Guardian). The Orthodox Baha'is choose to follow the lineal descendents, which brings them to the present Guardian, Joel Bray Marangella. The Orthodox did not stray, it is the others that have created new sects and call themselves Baha'i. Janice

This entry was posted on Wednesday, August 5th, 2009 at 2:09 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice wrote:
According to Abdu'l-Baha "religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to sparation and conflict, the absence of religion would be preferable in the world."

Which is precisely why the fraudulent will and testament of 1921, purported to be Abdu'l-Baha's, has produced so much suffering and misery as that of husbands and wives required to shun one another over religious "truth" and similar appalling abominations within the Wilmette Baha'i denomination, the vast majority of whom have been deceived into believing it's a legitimate document.

Dr. C. Ainsworth Mitchell, chief document expert at the British Museum, judged it a fraud in 1930, yet it's essentially the fraudulent document which is a the core of why the Wilmette Baha'is are suing and seeking to destroy other Bahai denominations. Frederick

This entry was posted on Wednesday, August 5th, 2009 at 2:11 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Isn't the heart of the matter this.
God made a promise to Abraham that His word would be renewed and He would not abandon mankind.

God made a promise to Baha'u'llah. That "this is the day that would not be followed by night".

Abdul Baha designed the means by which that promise would be fulfilled. The Guardianship being the Promise of God's ultimate protection of His Word for all mankind. This Promise is to last for 1000 years.

No where in the writings of Abdul Baha or Shogi Effendi were there provisions for an elected body to replace the Guardianship. No where!

The truth is out there. Thanks for reading and I wish you all well.

I want to thank the Chicago Tribune for publishing this story. Janet

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BAHA'I JUSTICE

Re: Chicago Tribune Article

I was once very attracted to the "mainstream" Baha'i Faith, and even attended the local Baha'i center fairly regularly. But the more I learned about the authoritarian structure of the faith, the more disillusioned I became. This lawsuit only confirms to me that something has gone very wrong with the hierarchy of the Baha'i faith. The inspiring message of Baha'u'llah is now subservient to the political dogmatism of a misguided bureaucracy. What a shame. Marcello

This entry was posted on Wednesday, August 5th, 2009 at 2:13 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Marcello wrote:
I was once very attracted to the "mainstream" Baha'i Faith, and even attended the local Baha'i center fairly regularly. But the more I learned about the authoritarian structure of the faith, the more disillusioned I became. This lawsuit only confirms to me that something has gone very wrong with the hierarchy of the Baha'i faith. The inspiring message of Baha'u'llah is now subservient to the political dogmatism of a misguided bureaucracy. What a shame.

Unfortunately, I believe you're right about the "political dogmatism of a misguided bureaucracy." The good news is that Abdu'l-Baha's supposed will and testament of 1921 is a fraudulent document, independently judged as such with the scientific methods of forensic science in 1930. Dr. C. Ainsworth Mitchell's original Report is deposited with the Library of Congress.
Ruth White and Ahamad Sohrab, early reform Bahais during the 1930s and '40s, wrote several books that fully discuss what went wrong, subverting the universality of Baha'u'llah's Teachings into a corrupt money and power seeking organization. Their works are also available on the Reform Bahai Faith website.
The sad thing is that most Baha'is have been brainwashed and deceived into believe Shoghi Effendi was appointed by Abdu'l-Baha as a "guardian" and thereby taught not to think and investigate for themselves. As Professor Juan Cole once said, "It's a perfect racket."
We must despair, though. God has preserved the knowledge, down through the decades, about what Abdu'l-Baha actually taught, as the Center of the Covenant. His vision is a free and open Bahai Cause, which is still alive, and growing.
Bahai regards, Reform Bahai Faith Frederick.

This entry was posted on Wednesday, August 5th, 2009 at 2:16 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

The only thing that was said about the Reform Baha'i Faith was the doubts expressed as to whether there really was such an organization apart from Fred himself. Fred has been linked to a number of websites claiming to represent Baha'i sects which in fact no longer exist. Susan

This entry was posted on Wednesday, August 5th, 2009 at 2:19 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Susan wrote:
The only thing that was said about the Reform Baha'i Faith was the doubts expressed as to whether there really was such an organization apart from Fred himself. Fred has been linked to a number of websites claiming to represent Baha'i sects which in fact no longer exist.

Let me clarify the above the statement. It is in reference to Fred's accusation that his so-called Reformed Baha'i was slandered in the recent court cases. The judge in the Court of Appeals which Fred gave us the MP3 link was not referring to Fred's organization (if indeed there is one) but to whether or not the Remeyites who are bound by this court injunction could *theoretically* call themselves Reformed Baha'is. Susan

This entry was posted on Wednesday, August 5th, 2009 at 2:22 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

We could go on and on with this discussion but it all boils down to one basic question:

-Who is actively teaching Baha'u'llah?

As a student of Baha'i organizations, as one who accept Baha'u'llah's message for humanity as the healing medicine for a sick world, I asked myself which of these Baha'i organizations is teaching Baha'u'llah?

It is evident that The Orthodox Baha'is are concerned only with self glorification with ample evidence being their own website where 95% of their articles are why they're right and everybody is else is wrong. Their own Hands of the Cause and general members also prove this point.

The Reform Bahais are also only concerned with self glorification, specifically the glorification of Fredrick as their Big Cheese.

As for the Baha'is Loyal to the IV Guardian, their Guardian Soghomonian has a policy against teaching their Faith.

The Baha'i World Faith is the only Baha'i community that teaches Baha'u'llah, simple as that.

In my humble opinion all Orthodox and CB organizations exist for one reason and one reason only: to destroy the Baha'i World Faith.
To this bears witness their 'ridvan messages', their 'nawruz messages', their 'hands' and their general membership. Lorenzo

This entry was posted on Wednesday, August 5th, 2009 at 2:26 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I am a BUPC and we were the ones to blame for the sans-Guardians raising such a fuss. We have websites published that promote the Guardianship through the only ones in the Will & Teatament who are given this priviledge, namely – the Aghsan. The Aghsan are the male descendants of Baha'u'llah and are the only ones who are allowed to fill this position. Abdu'l-Baha over and over again proclaimed Mason Remey to be his "Aghsan" his son. Abdu'l-Baha did not speak English, and when in the multitude of letters Abdu'l-Baha wrote to Mason he always addressed them with "My dear Son" which was written by Abdu'l-Baha as "My dear Aghsan" This is what Abdu'l-Baha wrote. Funny how people always forget about that. Mason Remey deposited copies of his diaries all over the world, and in Mason's diaries he describes his last meeting with Abdu'l-Baha before his passing at the sea of Tiberias in the Holy Land. Here he descibes how Abdu'l-Baha proclaimed outright "I have adopted you as my son." In the Diaries of Juliet Thompson Abdu'l-Baha is quoted in a letter saying "You are my real son. I have an idea for you and hope that it will come to pass." An adopted son has all the right and priveledges of a natual son. A hereditery lineage includes adopted children and this is and will continue to be the "Straight Path" that we are admonished in the writings to follow. The Great-Grandson of Abdu'l-Baha through Mason Remey is alive and teaching and fighting these enemies of the Cause of which is the "Kingdom of God on Earth" How can you have a "Kingdom" without a King? The King is the Guardian who sits at the head of the ture Universal House of Justice but only has a vote of one in the decision making process and has no veto power. This is Justice. Justice in not any one man making all the decisions and interpretations, this is tyranny. The Kingship is that which is passed down from Baha'u'llah as He Himself proclaims

"THE Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related."

(Baha'u'llah, The Proclamation of Baha'u'llah, p. 89)

The Histories of bygone ages prove that Baha'u'llah is indeed a direct throne line descendant of David and we have compiled the Genealogy that now even the Sans-Guardian admit to using in their teaching efforts becasuse nothing elses is as authoritative. These facts, just like the prophecies Baha'u'llah Himself fulfills, cannot be denied. To any truly discerning individual, this is the essence of discovery and truth at it is confirmed and related in the pages of documented history. This is why the Guardianship cannot and will not ever come to an end, because it is the fulfillment of the prophecies for Baha'u'llah as the Great descendant of David who appears and bring the "Kingdom of God" on earth. Victor

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BAHA'I JUSTICE

Re: Chicago Tribune Article

Lorenzo wrote:
We could go on and on with this discussion but it all boils down to one basic question:
-Who is actively teaching Baha'u'llah?

Depends what you mean by "teaching". If you mean that the hierarchy dictates the dogma and the laypeople accept without questioning, then you have a point. But in all the great religions, "teaching" involves discussion, debate and argument. The great religions have lasted for thousands of years precisely because there was no central authority controlling the dialogue (although the Vatican certainly gave it a good try!). In contrast, the hierarchy of the Baha'i Faith seeks to create "unity" by stifling diversity. In the Ruhi books, they've even gone so far as to forbid individual interpretation. Until the Baha'i Faith can break free of this inflexible dogma, it's unlikely to find a place alongside the great religions. Marcello

This entry was posted on Wednesday, August 5th, 2009 at 2:28 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Fredrick is a wanna-be Martin Luther.

Fredrick who posted above spends all his time spamming Baha'i discussion forums with his full name and "organization" which is basically just a website which he says grows in "adherents" whenever he gets an email.

He was kicked out of the Baha'i Faith for his radical views and now spends all his time making inflammatory statements about the Baha'i Faith and the Baha'i Administration.

His dream is to be the next Martin Luther

He is not to be taken seriously. Egomaniac

This entry was posted on Wednesday, August 5th, 2009 at 2:31 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Marcello wrote:

Depends what you mean by "teaching". If you mean that the hierarchy dictates the dogma and the laypeople accept without questioning, then you have a point. But in all the great religions, "teaching" involves discussion, debate and argument. The great religions have lasted for thousands of years precisely because there was no central authority controlling the dialogue (although the Vatican certainly gave it a good try!). In contrast, the hierarchy of the Baha'i Faith seeks to create "unity" by stifling diversity. In the Ruhi books, they've even gone so far as to forbid individual interpretation. Until the Baha'i Faith can break free of this inflexible dogma, it's unlikely to find a place alongside the great religions.

Your points are either invalid or downright factually incorrect.

Although agree with you, I don't believe everything in Ruhi but neither does everybody. Therefor by your definition Ruhi is a good tool because it causes discussion, debate, and argument. At least the circles that i've been in.

Please don't make me go into detail. Every Baha'i knows that they can interpret anything to mean anything and everything crazy that their mind thinks of EXCEPT if it contradicts what the Head of the Faith has written. I have been in many, many, MANY, Baha'i communities including a year at The Baha'i World Centre and have not witnessed what you would refer to as "stifling diversity". Lorenzo

This entry was posted on Wednesday, August 5th, 2009 at 2:33 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Marcello wrote:
The great religions have lasted for thousands of years precisely because there was no central authority controlling the dialogue (although the Vatican certainly gave it a good try!). In contrast, the hierarchy of the Baha'i Faith seeks to create "unity" by stifling diversity. In the Ruhi books, they've even gone so far as to forbid individual interpretation. Until the Baha'i Faith can break free of this inflexible dogma, it's unlikely to find a place alongside the great religions.

I think you need a lesson in history. Christianity survived precisely because it *did* have a locus of authority unlike the gnostics who fragmented endlessly and eventually dissipated.

Ultimately any religion which takes revelation seriously has to accept an authority outside of the self.

As for Ruhi, somehow I don't think you've actually read the books. Nowhere does it forbid individual interpretation. Susan

This entry was posted on Wednesday, August 5th, 2009 at 2:35 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

No one religious group can claim to have copyright over their religious words and symbols. Would the US court allow one group to exclusively use the words "Christ", "Muhammad", "Islam" or "Christianity"?
James

This entry was posted on Wednesday, August 5th, 2009 at 2:35 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Susan wrote:

I think you need a lesson in history. Christianity survived precisely because it *did* have a locus of authority unlike the gnostics who fragmented endlessly and eventually dissipated.

I'm a Christian and don't need you to teach me my own history. The "locus of authority" that you speak of was responsible for the stagnation and corruption of the Christian faith — just like the UHJ. Christianity survives today precisely because the Christian community rejected that authority.

Susan wrote:
As for Ruhi, somehow I don't think you've actually read the books. Nowhere does it forbid individual interpretation.

From Ruhi:
"We believe that the habit of thinking about the implications of the Writings with the minimum of personal interpretation would eliminate a great share of the disagreements which afflict consultation in many communities, and would make the activities of our communities more effective." Marcello

This entry was posted on Wednesday, August 5th, 2009 at 2:37 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

The response by members of the Wilmette Bahai denomination here to this article by The Chicago Tribune ought to give any thoughtful person reason for pause and reflection. Below are a few excerpts for historical context.

Many of the comments demonstrate the truth of what Professor Juan Cole of the University of Michigan observed way back in 1998 in his book Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East, Columbia University Press, writing that the Baha'i administration has increasingly come under the control of fundamentalists, "stressing scriptural literalism … theocracy, censorship, intellectual intolerance, and denying key democratic values" (196).

Similarly he wrote online in 1998,"The very technique of the more glaze-eyed among these people is to unbearably bully a Baha'i whom they don't like, use unjustified threats of declaring him or her a CB [Covenant Breaker (heretic)] to silence the individual, and if the person will not be silenced, then to depend upon the gullibility of the Baha'is in refusing to listen to any victim's story because, of course, the Baha'i institutions are infallible and divinely guided and could never do anything wrong. It is a perfect racket."

Professor Juan Cole, in February 23, 1999:
"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all). Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other
voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith. The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent. With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying
(though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by *Baha'is*, by prominent Baha'is. I have been backbitten by them. This shows that all the talk about the
danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just *talk* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute.

I suggest recalling the words of Judge Diane S. Sykes, to the lawyer for the Wilmette Baha'is in their attempt to deprive other Bahai denominations of essentially their religious freedom and liberty, quote, "Clearly raises some Constitutional concerns." Again, the 3-minute Mp3 file of her actually making this

statement in the 7th Circuit Court of Appeals may be found at
http://www.fglaysher.com/bahaicensorship/USCo…

It's long past time that the people of Chicago and the United States should know the Wilmette Baha'is for the fanatical and oppressive organization it actually is. The Chicago Tribune is to be applauded for allowing its readers to decide for themselves.

Frederick
The Reform Bahai Faith

This entry was posted on Wednesday, August 5th, 2009 at 2:40 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I will applaud Fredrick for all his work at exposing the sad horrible situation with the Sans-Guardian Baha'is. Hey, in 1987 I was arrested at the Temple in Willmette for being inside and praying as I was hoping to have my wedding there the next day. We had been there the previous day handing out some booklets and the next day they recognized me as being "one of them" and they called the cops and I was hauled off to the Willmette Police Station. Fun fun.

Has anyone ever considered the fact that Shoghi Effendi knew the will & testament backwards and forwards and in the Will Abdu'l-Baha says that it is "Incumbent" upon the Guardian to appoint in his own lifetime him that shall become his successor. Has anyone ever thought that by saying Shoghi Effendi failed to appoint a successor is saying Shoghi Effendi is a Covenant-breaker! Shoghi had almost forty years to appoint a successor and he failed to do it? Even though he knew very very well that it was incumbent, mandatory, neccessary, required? Shoghi Effendi, the meticulous, detailed, hard-lined, to-the-letter, down to business guy that he was, left as an important a requirement of this from the Will of Abdu'l-Baha by the wayside and failed to accomplish this incumbent requirement from the Covenant? I DON"T THINK SO. They are all calling Shoghi Effendi a Goddamn Covenant-breaker! The Guardians are not required to name their successor in a Will. The only two criteria are that they must be a son, "Aghsan" and that they must be appointed by the previous Guardian. That's it. To add anyother requirements like he has to be appointed in a Will or that he has to be made known to the people first, or anything that is added is not the criteria established in the Will & Testament. Abdu'l-Baha told everybody that Mason was his "Aghsan"....the whole Baha'i world he told. And then Shoghi Effendi didn't "appoint" Mason to be the president of the IBC, if you read the cablegram, Shoghi says that he "greatly welcomes" Mason as its president, because the IBC Shoghi set up WAS the UHJ as he told everybody. The IBC was the child that
Shoghi said would grow and effloresce into the UHJ with the same president and head. As an adult, you still have the same head as when you were a child, it has just grown and developed along with the rest of your body. You didn't change heads. By Shoghi creating the IBC and lauding it as the most incredible event in the history of the Baha;i faith second only to the three central figures of the Faith, The Bab, Baha'u'llah and Abdu'l-Baha, Shoghi was telling everybody that this was the UHJ and that he was "welcoming" the only person in the Baha;i world that fulfilled the criteria for sitting at the head of the UHJ, which, in the Will & Testament, is the Guardian. This was a BIG TEST for the believers. Baha'u'llah says, "Though you say 'I believe', do you not think you will be tested?" This was the greatest test, as the test is always on the Covenant, and the majority of the Baha'is throughout the world failed this test.

Oh, yeah I would like to address also the notion everyone seems to have that says "Oh those ones can't be anything important, they are so few in numbers and we are so many"..I like how in the Baha'i Faith we accept all the scriptures and Abdu'l-Baha and Baha'u'llah were keen on quoting biblical scripture as I will

as well.

“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction and those who find it are many. But the gate is narrow and the way hard that leads to everlasting life and those who find it are few.”

Matthew 7:13-14

Victor

This entry was posted on Wednesday, August 5th, 2009 at 2:42 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Also regarding the "few" in numbers that the ignorant use as an excuse to marginalize and belittle; Baha'u'llah says:

XCII. The Book of God is wide open, and His Word is summoning mankind unto Him. No more than a mere handful, however, hath been found willing to cleave to His Cause, or to become the instruments for its promotion. These few have been endued with the Divine Elixir that can, alone, transmute into purest gold the dross of the world, and have been empowered to administer the infallible remedy for all the ills that afflict the children of men. No man can obtain everlasting life, unless he embraceth the truth of this inestimable, this wondrous, and sublime Revelation.

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 183) Victor

This entry was posted on Wednesday, August 5th, 2009 at 2:43 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

So many of us are so passionate about the revelation of Baha'u-llah. So many of us dearly love the teachings and try to the best of our ability to follow what we believe to be the truth. Perhaps there are untranslated documents in Haifa that could clear up a lot of these differences. For those interested in determining if the Will and Testament is valid, why not submit it to a new panel of experts? For those wondering about the meaning of the covenant, why not translate the Lawh-i-Hizar Bayti, one Taherzadeh claims is "one of the most momentous Tablets of Abdu'l-Baha concerning the Covenant and its significance in this Dispensation."? Or for those struggling to see who are the "sons" of Abdu'l-Baha, lets see the translation of Lawh-i-Khalil, a tablet describing who can be considered his "sons". Perhaps all of us could arrive at the truth together through some pleasant sort of consultation that is not laden with insults, accusations and name calling. We all love Baha'u-llah and should be able to respect each other. Janice

This entry was posted on Wednesday, August 5th, 2009 at 2:43 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Amen Sister. You're beautiful. Wonderful suggestions and references to Tablets that would be amazing to read and discuss. Thank you. Victor

This entry was posted on Wednesday, August 5th, 2009 at 11:40 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

James wrote:
No one religious group can claim to have copyright over their religious words and symbols.

As I mentioned earlier this injunction with the National Spiritual Assembly is trying to enforce came as a result of the Remeyites attempting to do precisely that. They lost their lawsuit and the trademarks in question were given to the NSA. Obviously we don't have a copyright over the 'words' of our religion but our religious organization does own certain trademarks. Susan

This entry was posted on Wednesday, August 5th, 2009 at 11:41 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re:Chicago Tribune Article

Marcello wrote:

I'm a Christian and don't need you to teach me my own history. The "locus of authority" that you speak of was responsible for the stagnation and corruption of the Christian faith — just like the UHJ. Christianity survives today precisely because the Christian community rejected that authority.

Apparently I do. This locus of authority (Apostolic Succession) was largely responsible for the survival of Christianity which to this day is rejected only by a minority of Christians. That rejection, which took place after the sixteenth century, has been responsible for the fragmentation of the church, not its survival.
Susan

This entry was posted on Wednesday, August 5th, 2009 at 11:42 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Interesting that the Remeyites would applaud Fred who rejects the very notion of a Guardianship and the Will and Testament upon which it is based. Susan

This entry was posted on Wednesday, August 5th, 2009 at 11:45 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Susan wrote:
Interesting that the Remeyites would applaud Fred who rejects the very notion of a Guardianship and the Will and Testament upon which it is based.

I applaud anyone who recognizes and informs the rest of the believers about the usurpation and corruption that has gone on in the Baha'i Faith and the way the current administration functions in complete opposition to the ideals and principals the Baha'i Faith stands for. The Baha'i Faith is for those, in my point of view, who emulate the principals and teachings of the central figures of the Faith. Principals that you don't just give lip service to, but that you exhibit. Say: all are created by God! I applaud you for your work, as your work is just as much a service as well. We are all servants. Victor

This entry was posted on Wednesday, August 5th, 2009 at 11:47 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Welcome! Send this quote to your friends as well:

http://bahai-library.com/published.uhj/counse...
THE INSTITUTION OF THE COUNSELLORS
A Document Prepared by the Universal House of Justice
January 29 2001

Quote
Protection of the Cause (pp. 15-16)

Although deepening the friends' understanding of the Covenant and increasing their love and loyalty to it are of paramount importance, the duties of the Auxiliary Board members for Protection
do not end here. The Board members must remain ever vigilant, monitoring the actions of those who, driven by the promptings of ego,
seek to sow the seeds of doubt in the minds of the friends and undermine the Faith. In general, whenever believers become aware of
such problems, they should immediately contact whatever institution they feel moved to turn to, whether it be a Counsellor, an Auxiliary
Board member, the National Spiritual Assembly or their own Local Assembly. It then becomes the duty of that institution to ensure that
the report is fed into the correct channels and that all the other institutions affected are promptly informed. Not infrequently, the responsibility will fall on an Auxiliary Board member, in coordination with the Assembly concerned, to take some form of action in response to the situation. This involvement will include counselling the believer in question; warning him, if necessary, of theconsequences
of his actions; and bringing to the attention of the Counsellors the gravity of the situation, which may call for their intervention.
Naturally, the Board member has to exert every effort to counteract the schemes and arrest the spread of the influence of those few who,
despite attempts to guide them, eventually break the Covenant.

The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal.
The writings clearly foreshadow not only an intensification of the
machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onwardmarch towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly"

a “watchful eye” on those “who are known to be enemies, or to have been put out of the Faith”, discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each
crisis in God’s Faith has always proved to be a blessing in disguise,
and prepare them for the “dire contest which is destined to range the
Army of Light against the forces of darkness”. Anonymous222

This entry was posted on Wednesday, August 5th, 2009 at 11:49 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

The readership should note above that the poster Susan is the author of the following:

http://bahai-library.com/bsr/bsr06/62_maneck_...
WISDOM AND DISSIMULATION IN THE BAHA'I WRITINGS: The Use and meaning of Hikmat in the Baha'i Writings

QUOTE

"In many cases hikmat calls for the apparent suspension of a Bahá'í principle in order to ensure the protection of the Faith." Anonymous222

This entry was posted on Wednesday, August 5th, 2009 at 11:53 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

As much as strident voices above would like to convey the International Baha'i Community as a cult, it simply doesn't fit the definition. Look it up.

On another note, the discourse here could not happen were it not for the Internet. What you find on the Internet through a simple search for "Baha'i" provides ample evidence of a diverse and united community that is rational, outward-looking, well-regarded, united, and, by some accounts, rapidly growing.

And, in case anyone has failed to notice, this article appearing in a major American news publication has not been picked up by any other major news organizations. Why, because news editors elsewhere recognize that the critics don't have anywhere near the same credibility that the Baha'i institutions and body of believers all over the world have. The Baha'i "brand" is strong. The Baha'i Community collectively has earned respect through its actions and its service over the decades in nation after nation in the world and at the United Nations.

Any one who follows mentions of "Baha'i" on the Internet can recognize in the handful of critics represented in this comment string a pattern of behavior that reflects some personal disappointment or grievance that has caused them to arise in venomous opposition. The personal stories of some who have identified themselves is well-known. Their critique of the Faith is not dispassionate or broadly general, but is deeply personal and highly individual, so individual that their positions have little relevance to the masses of spiritual seekers in the world who simply do not have their individual hang-ups. The dispassionate seeker wonders, why devote such energy trying to attack and tear down? What unmet purely personal needs are they attempting to meet through such vociferous rancour?

The Faith has encounted opposition from its earliest days. Being true to the Covenant is Central to being a Baha'i. Go on Baha'i pilgrimage and you hear the stories of what the Central Figures of the Faith had to endure and see the places associated with their suffering. You hear the stories of those who arose in opposition. Critics and opponents did not, however, deter the believers from teaching with great success or prevent the Faith from growing from a handful of centers to approximately 100,00 localities today. George

This entry was posted on Wednesday, August 5th, 2009 at 11:56 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dictionaries do not define what cults are. There is a body of sociological literature with water-tight typologies and discussion that very much fits the Haifan Bahai organization like a glove. Besides the word "cult" in relation to the Baha'i faith has been used in numerous contexts and by numerous people. Juan Cole used it here:
http://www-personal.umich.edu/~jrcole/bahai/1...

Karen Bacquet used it here:
http://www.icsahome.com/infoserv_articles/bac...

There is also a momentum of consensus outside of the Academy, given the inherent Stalinist behavior of the Haifan Baha'i institutions, that indeed it is a cult — in all the negative denotation of that word. Scientology also does not believe it is a cult. Yet it is an NRM cult, not just because Christians say so, but because there are critical typologies in the very secular discipline of the sociology of religion that very much put it under that rubric. The Haifan Bahai organization is very much an NRM cult on every level in the same way as Scientology is. There is no longstanding historical tradition of the Baha'i faith that can adequately define it as a World Religion and so circumvent the NRM cult rubric.

Furthemore, the mere fact that you people cannot even stomach the very existence of a rival schismatic body using the name "Baha'i" speaks volumes to that fact that you are indeed a cult — and one of the worst of them too IMV.

Finally, an organization that issues official directives to its representatives to spy and inform on people is a cult. That you don't like or are embarrased by the fact is irrelevant to the issue that this is classic NRM cult-behavior.

The Haifan Baha'i organization is a cult. Get used to it! Anonymous222

This entry was posted on Wednesday, August 5th, 2009 at 12:15 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I would also point out that the absolutist and triumphalistic language and uncompromising Manichaean imagery the poster above is using is classic cult-diction. Anonymous222

This entry was posted on Wednesday, August 5th, 2009 at 12:17 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

It is rather ironic to hear Anonymous 222 refer to the Baha'i Faith as a cult. He himself has claimed to be a Manifestation of called and called Aleisster Crowley his forerunner. Susan

This entry was posted on Wednesday, August 5th, 2009 at 12:19 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Bottom line, the true Universal House of Justice is distinguished from the fakes by having that "distinguished member for life of that body" i.e. the Guardian, at its head. Period. All the Sans-Guardian Baha'is can believe with all their heart and all their soul that they are "firm in the Covenant", but when you actually read the Covenant, they are as far away from being "firm" as a piece of soggy milk toast. This is why they are always so paranoid because they want to keep their followers as brain-washed and controlled as possible. We, on the other hand are not afraid of others and their different ideas. The truth can always be held up to scrutiny. It is those who are hiding something who are the ones who don't want any investigations going on. It doesn't matter how great an "organization" you think you might have and how great your numbers are…you people don't read the writings or history for that matter. The Baha'i Faith involves scriptural prophecy, the Baha'i Faith is the fulfillment of prophecy, not the fulfillment of expectations. This is a basic 101 teaching for Baha'is who are firm in the Covenant of the Baha'i Faith as written in the Kitab-i'Ahd and the Will & Testament. We have not deviated a hairs breadth from the revealed text, but the Sans-Guardian Haifan Baha'is just kind of make things up as they go. Give me a break….yeah right "Bada"? "God has changed His mind"? What a big pile of crap! God doesn't change His mind, God's mind and Will is laid down in an everlasting Covenant of which the Haifan Baha'is mutilated and have tenuous control over their believers at best at not investigating what really happened. How can anyone say they are "Firm in the Covenant" and go against every provision of the Will & Testament? The Guardianship continues to this Day and will always continue. The Test that came fifty years ago was failed by the majority of the Baha'is who weren't educated because they didn't teach. Today the Haifan Baha'i organization is a outward shell of what the Baha'i Faith is intended to be.

"Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn."

(Shoghi Effendi, The World Order of Baha'u'llah, p. 148)

This is the reality of the Sans-Guardian, Covenant-breaking outfit in Haifa. They are lost and confused and are experiencing "Exit by Troops" because of their efforts of "Protection" of the believers from the horrible information on how the Covenant hasn't been broken, because God never breaks His Promise, and the explicit words and details of the Will of Abdu'l-Baha are fulifllled to the letter. The Baha'is Under

the Provisions of the Covenant is just that, we are Under the provisons of the Covenant, not Over them like the Covenant-breakers who think they have God by the tail and can change whatever they want whenever they want. Sorry…the truth will prevail and all that is contained in the Fire Tablet will happen. Read it. Victor

This entry was posted on Wednesday, August 5th, 2009 at 12:22 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

We achieve nothing by slandering each other; especially when slander is "couched" between the teachings.

What would happen if we prayed for ourselves and each other; for our hearts to be open and detached; to be available to God's Will? What suffering might we save for us and the rest of mankind? What Truth might be revealed?

The truth is out there.

Thanks for reading. I've already started. Janet

This entry was posted on Wednesday, August 5th, 2009 at 12:23 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janet wrote:
What Truth might be revealed?
The truth is out there.
Thanks for reading. I've already started.

Thanks Janet, I appreciate your viewpoint and I agree. I would love it if we could, one and ALL, come together and, adhereing to Baha'i principals of consultation as enumerated by Shoghi Effendi, come to a unified understanding of the Revelation of Baha'u'llah and then, united in Faith and Sprit, begin to educate and help heal the nations of the world. "The leaves are for the healing of the nations."
There is a tablet by Baha'u'llah called the Nightingale and the Crow. Teherzadeh talks about it:

"It likens the birds to the Owl[1]who once argued that the song of the Crow was much more melodious than that of the Nightingale. Challenging this statement, the Nightingale demanded some evidence, and invited the Owl to investigate the truth by hearing the melody of each bird, so that the sweet music of the Bird of Heaven might be distinguished from the croaking of the Crow. But the Owl refused and said 'Once from inside a rose-garden the enchanting voice of a bird reached my ears, and when I enquired its origin, I was informed that the voice was that of the Crow. Simultaneously, a crow flew out of the garden and it became clear to me who the singer was.'
[1 The owl in Persian and Arabic literature is a symbol of doom and ruin.] 242
'But that was My voice,' said the Nightingale to the Owl,'and to prove it I can warble similar if not more beautiful melodies now."I am not interested to hear Thy songs,' the Owl made reply,'for I saw the Crow and have been assured by others that the melody from inside the garden was his. But those with unsullied hearts and sanctified ears have been able to distinguish the voice of the true Nightingale from that of the Crow.'[1]
The story of the Owl ends here, and the Rose continues its dialogue with the birds disguised as nightingales. It tells them that they too are of the same nature as the Owl, in that they prefer their own vain imaginings to the multitude of proofs and testimonies which have been demonstrated by the rose-like beauty of the Friend. It calls upon them to recognize the Rose by its charm and perfume and not through their own standards. As these exhortations reach their climax, a beautiful nightingale[1] with a melodious voice enters the garden and, enchanted with the beauty of the Rose, begins to circumambulate it.'Although outwardly you look like nightingales,' it addresses 243 the birds in a tone of rebuke,'as a result of association with the Crow, you have learnt its ways and have acquired its characteristics.'
Pointing to the Rose it then declares:'This divine Rose is the object of the adoration of the nightingales of paradise, and this rose-garden is their abode. It is not a habitation for mortal birds. Take your leave and begone.'[2]"
The way to distinguish the Nightingale from the Crow is that the Nightingale is the one wanting evidence

and is the one who invites the others to investigate and compare the voices to see which one is the true Nightingale. But the Owl refuses to investigate and says that it is convinced the Crow sang the beautiful melodies because it has been “assured by others” (in-justice) that it was the Crow.
The Baha’is Under the Provisions of the Covenant want more than anything the opportunity to be able to compare the melodies of all those who claim to be the Nightingale, i.e. the true Baha’i Faith as revealed by Baha’u’llah. We believe the Divine Standard has been unfurled and we invite all to join us under this Divine Standard of God showing how the whole of the world of humanity is one family. These are documented, historical proofs that can be investigated individually.
http://bupc.org/genealogy/genealogy-of-christ...
Victor

This entry was posted on Wednesday, August 5th, 2009 at 12:24 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I'm surprised to see an article like this in the Chicago Tribune. The author obviously has no idea what the Orthodox "Baha'is" are about.

Also, calling the Baha'i Faith a sect of Islam is like calling Christianity a form of Judaism. Kourosh

This entry was posted on Wednesday, August 5th, 2009 at 11:56 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

There seems to be a great deal of misunderstanding about the court proceedings and rulings in this case. If you want to read for yourself what the NSA attempted to do, you can read the court documents at this link: http://www.truebahai.com/court_case.html

The Court ruled that the OBF and BPUPC were NOT successor organizations to the Remey group and therefore were not bound by the 1966 Order against Remey. Please note this was a ruling based upon corporate law and has nothing to do with the religious authority and succession of one Guardian to another. Jeffrey

This entry was posted on Wednesday, August 5th, 2009 at 11:57 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Here is a good compilation of information on just these type of subjects.

http://bupc.org/test-of-god.html

Victor

This entry was posted on Wednesday, August 5th, 2009 at 11:58 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Goash, what a lazy piece of journalism. Quite how the writer can get the orthodox Baha'is taking the mainstream Bahai's to court in the 60s the other way round is staggering. It is that original court decision the mainstream group is asking to be adhered to.

Why wait so long – the internet. Quite apart from being big bad bullies, the mainstream group were were happy to leave the 40 or so breakways to themselves until suddenly they started posting pictures of the mainstream groups buildings and appropriated the name of the UHJ. Imagine a group of 300 or so people from around the World breaking away and, with one man declaring himself the "true" Pope, putting up a website with a picture of the Vatican claiming all sorts of weird beliefs as though that building, and the religion itself belonged to this tiny group.

You don't thnk the Catholic Church might step in?

As for Joel Marangella, he was so infuriated that Mason Remey had appointed someone else as his successor (Donald Harvey) and disbanded the set-up Marangella was head of that he (Marangella) declared Remey to be insane (without prioducing a single shred of medical evidence) and declared himnself "guardian" while Remey was yet still living.

What a shame this journalist put together such a poorly informed and (non) researched piece. Quinn

This entry was posted on Thursday, August 6th, 2009 at 12:00 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Again, it wasn't the Orthodox Baha'is that spurned this whole thing on, but the BUPC. The writer of this aritcle doesn't mention the BUPC because the Law Firm representing the BUPC pro bono declined to comment at this time.

The analogy of the vatican is funny. But, is the Catholic Church the buildings and the grounds or is it the institution of the Pope and the Catholic Heirarchy? The test for the believers 50 years ago was that the Baha'i Faith cannot exist without a Guardian. The Test that Mason gave was you have to know who is the right candidate for the job. Yes, he appointed several to be his successor, but he only had one son and according to the laws of primogeniture, the successorship goes to the son, the Aghsan, as stated in the Will, not anybody who just decides they are the one. Doesn't work. The lineage of David through Baha'u'llah is preserved as it has been through the last three thousand years, with not any hiccups. Well….maybe a hiccup or two, but the line is unbroken and adheres to every dot and tittle of the Will & Testament of Abdu'l-Baha.

The truth is easily arrived at if you are willing to accept the truth. The truth is easy to discern, that is, as Jesus says, if you have the eyes to see and the ears to hear and the heart to understand and accept what your intellect is telling you. The will states that the Guardian has to be an Aghsan – a male Heir of Baha'u'llah. Mason was the only Aghsan left that hadn't broken the Covenant. He was Aghsan as he was adopted by Abdu'l-Baha, but an adopted son has all the rights and priveledges of a natural son, including the laws on inheritence. Joel Marnegella, although a very distinguished and spiritual man, is not an Aghsan. Donald Harvey is not an Aghsan. Only Mason Remey was proclaimed to the whole Baha'i World that he was Abdu'l-Baha's "Aghsan". Shoghi Effendi acknowledged this by according to Mason Abdu'l-Baha's inheitence to him as "Abdu'l-Baha's 'Dear Son'". Shoghi put Mason at the head of that institution of the IBC for the very fact that there were no other Aghsan to fulfill that position. The IBC was the UHJ just in its infant form that was to evolve through a four stage process, the next stage from the IBC being the Baha'i World Court that was the goal for 1963, not that it would become the UHJ in 1963, but that it would become the World Religious Court for the Baha'is in Israel by 1963. Then in 1959 the "Hands" disbanded the IBC Shoghi Effendi set up (going against Shoghi Effendi) and set up another and completely bypassed the World Court stage saying In 'Baha'i World Vol. XIII, that "due to the secularization of religious courts in this part of the world, the Baha'i world court may not be realized." Which is total bunk as the Druze set up their religious court in Israel in 1963. The reason the "Hands" didn't want the Baha'i Court set up in Israel is that it would have had Mason at its head and this would have only cemented his position as Guardian with the Israeli Government, so they did away with it, and this is why Mason had to come out with a proclamation.

For those who have the eyes to see and the ears to hear,
Victor

This entry was posted on Thursday, August 6th, 2009 at 12:02 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor Woods wrote:
But, is the Catholic Church the buildings and the grounds or is it the institution of the Pope and the Catholic Heirarchy? The test for the believers 50 years ago was that the Baha'i Faith cannot exist without a Guardian. The Test that Mason gave was you have to know who is the right candidate for the job.

So if a religion is the institutions then why was the original lawsuit brought by Remey all about trying to grab the Wilmette Temple and control of the voluntary financial donations mainstream believers give? Why have all the historic campaigns by splinter groups or individuals been about power and property and money?
As for Remey – are you saying that he screwed up in appointing Harvey and Marangella? Are you saying the "infallible" guardian didn't know who was the right candidate for the job? How did Remey come to appoint the "wrong" candidate not once but twice? How can a "guardian" fail in that most basic way? As for his "son" (I take it you mean the adopted Pepe) where does it say in the writings that sons AUTOMATICALLY are appointed? Remey never appointed Pepe to anything and Pepe is on record as saying he would have refused if he had.
By the way – do you agree with Marangella that Remey was sane when he appointed Marangella but conveniently insane when he disbanded the body that Marangella headed and appointed Donald Harvey? Or was Remey just plain old wrong? Why, in your opinion, did Remey appoint Harvey or Marangella? And where is the proclamation from Remy appointing anyone else? Quinn

This entry was posted on Thursday, August 6th, 2009 at 12:05 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Please take 10 minutes to read about the protecting power of the covenant.

Lorenzo

This entry was posted on Thursday, August 6th, 2009 at 12:06 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Number one, Mason did not authorize the council to take any such action and when he found out that this is what they had done, he told them to "cease and disist", to not do anything more with the lawsuit, and thus the lawsuit that was instigated by the members of Mason's sIBC was never persued and it went into default and the Baha'is of Wilmette counter sued and had an injunction placed in 1966.
As far as Mason's appointments, Mason knew all along that the only candidate for his successor was his son, and if there is only one son left at the Guardian's passing, the Guardianship passes to them. In the Will & Testament, Abdu'l-Baha never says that the succeeding Guardian has to accept his position, but that he can appoint someone to sit in his place. This is exactly what Pepe did. Pepe wrote letters where he states very emphatically that if the multitude of the Baha'is were to come to him and ask him to be their Guardian, he would do it and ackowledged that the Aghsan lineage continued through him. Pepe then, in the same style and manner that Abdu'l-Baha adopted Mason, Pepe adopted Neal Chase in letters written to him and other beleivers to be his successor. This is the "Mystery of the Kingdom" that is spoken of both in the bible and in the Baha'i Writings. The "Mystery of the Kingdom" the bible explains, is that the "Gentiles will inherit the kingdom" and this would be called the "times of the Gentiles" when the lineage of David would be grafted into by the Gentiles, i.e. a non-physical descendant of David.(Read Romans Chp. 11 as well as Abdu'l-Baha's last Tablet to America where he mentions this same grafting in of the tree from "another branch".) Baha'u'llah called Abdu'l-Baha "The Mystery of God" because Abdu'l-Baha chose a gentile to inherit the kingdom by adopting him as his son and appointing him. It is then prophesied in both the bible and the Baha'i writings that another "natural branch" would be grafted back into the tree which is another natural, blood-line descendant of David and collateral descendant through the male line of Baha'u'llah. This is Neal Chase ben Joseph Aghsan who is a Jew who is descended from the male line through the collateral descendants of Baha'u'llah who moved from Tabaristan to Russia. The natural blood-line of Baha'u'llah and the Aghsan lineage has been grafted back once again and thus the "times fo the Gentiles" is over. Read in the bible about what happens after this, it is very, very interesting.
AS far as the "sane" "insane" aspect of people feeling as if they are the ones who can decide of another's mental capacity, it doesn't nake any difference. Pepe wrote in a letter that even if the Guardian goes "gaga" that is no reason to abandon him and deny him and even more, try to usurp from him. The Guadianship issue is very simple; two criteria: he has to be a son "Aghsan" and he has to be appointed. Any other criteria that others try to add like he has to be young or old or knowledgeable or handsome or he has to accept it and proclaim his acceptance or anything, is not the identifying criteria. By this simple two-part criteria, the lineage of David has continued unbroken for over three thousand years.
Neal Chase is the only survivng natural branch who was appointed by the previous Guardian and who has compiled the Genealogy of Baha'u'llah as well as written inumerable tablets and epistles enumerating the history of the Baha'i Faith and how this history relates to the history of the ancients and the proofs

contained therein as well as his research into the mathematical evidence contained throughout the world and its verying cultures and beliefs and continuous contact with the BUPC throughout the world. To see the first Fireside given by the Guardian Neal Chase Ben Joseph Aghsan and hear some of these explanations by him youself, go here:
www.bahaifireside.org
Victor

This entry was posted on Thursday, August 6th, 2009 at 12:09 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I asked specific questions which you utterly failed to answer. If Remey was the "infallible" Guardian in all matters pertaining to the faith then why did he make not one, but two, errors in appointing a successor? Didn't he know the rules? Quinn

This entry was posted on Thursday, August 6th, 2009 at 12:10 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I'm a Baha'i blogger. As such I have come to enjoy over the years the rich fare to be found online in the thousands of posts by other Baha'i bloggers that reflect their Baha'i life.

To reiterate a point I made earlier in this string, another proof of God is that something grows and lasts over time. Arcane explanations, of which this comment string is replete, do not, in themselves, constitute proof. Does the community associated with the Faith of Baha'u'llah, acting in accordance with the Holy Writings, grow and maintain its unity throughout the process of its growth. Does it become a mass movement that touches every corner of the globe? Can you extrapolate on the work it is doing in the present and see it as having the capacity to bring unity to a disunified and suffering world in the future?

Baha'u'llah didn't come to the world for the purpose of creating esoteric, odd-ball, and stagnant communities devoted to grinding out arcane arguments to explain why the world has passed them by. He came to unite the world into one vibrant community of selfless servants who are interested in the betterment of entire neighborhood through the promotion of moral education for children, the adoption of spiritual practices that includes personal and community devotions and study of the essence of the holy texts, and a vigorous collective effort to eradicate social injustices.

Of those people who call themselves Baha'is in this world, "99 and 44/100ths" of them are members of the International Baha'i Community. The activities of these members are themselves provide proof of the power of the Covenant of Baha'u'llah to bring blessings not only upon the Baha'is themselves but on the larger communities within which they reside. These Baha'is are the leven in the loaf of the world.

Baha'is have the Minor Plan of God to carry out. God's Major Plan proceeds mysteriously. What better way to see the proof that God is guiding the efforts of those who have His Minor Plan to carry out than to look in on the lives of individual Baha'is through reading their personal blogs. George

This entry was posted on Thursday, August 6th, 2009 at 12:12 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Ok, fair enough…no dodge ball here, but hopefully my written explanation will be understood to convey my knowledge as best I can. For one, we're talking about the Baha'i Faith here. The Revelation of Baha'u'llah is not a simple street-corner religion where you go to for one hour every week. Baha'u'llah says His Revelation is

"Verily Our Word is abstruse, bewilderingly abstruse." In another instance, it is said: "Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested."

(Baha'u'llah, The Kitab-i-Iqan, p. 82)

Baha'u'llah also says:

But inasmuch as the divine Purpose hath decreed that the true should be known from the false, and the sun from the shadow, He hath, therefore, in every season sent down upon mankind the showers of tests from His realm of glory.

(Baha'u'llah, The Kitab-i-Iqan, p. 51)

To answer your question in this context, Mason continued the test of the Guardianship to see who would go by the criteria of being a son, or who would as it says "turn on their heels, afrighted **** fleeing from a lion." This has always been the test. Mason wasn't making an error in appointing these people, in as much as Baha'u'llah wasn't making an error when, in His Will, He appointed Muhammad-Ali to succeed after Abdu'l-Baha, knowing full well that Muhammad-Ali would break the Covenant. But, also, just as the body (UHJ) cannot live without a head (Guardian) the head cannot live without a body as this is where the true line of infallibility comes from when, as it says in the W&T,

"The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself."

(Abdu'l-Baha, The Will and Testament, p. 14)

So you see it isn't until these "two forces" are brought together that there infallibility. The Guardians must function within the confines of being one member of the legislative body with a vote of one and no veto power. The job of the Guardian is to execute the decisions of the body, thus "executive head". Juctice does not come from one person telling everybody what to do, this is tyranny and dictatorship. Baha'u'llah brought justice.

I hope that answers your question to a degree. If not, just ask me to clarify.

Victor

This entry was posted on Thursday, August 6th, 2009 at 12:14 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Also, George?...thanks so much for all your blog listings. A great resource.

I guess I'll have to comment on the reference to "arcane explanations". Well, I just posted something to that effect above referring to how Baha'u'llah says Himself that His Revelation is "abstruse" which I think is synonymous with "arcane" as well as the idea of being "mysterious" or "esoteric". It is explained in the writings that there are two levels of reality when it comes to the Revelations of God. One is outward or apparent and the other is esoteric or "arcane" and this pattern of communicating with His Creation through this method of both the apparent and the "arcane" will continue as long as there is life on this planet. If you read the Babi and Baha'i histories, you don't find the things that occured and the events and the turmoil and the disputes and the martyrdoms and everything that has happened in the last 150 years "arcane" or just your everyday hum drum apparently nice religion? The events that occured are "sorely trying and highly perplexing" and so they wil continue to be to continue to test His servants to see who will cleave to the Spirit or who will whither away as they cut themselves off by putting the blinders of materialism on and put out their third spiritual eye to see the exact same patterns happening over and over again.

Oh, also about the 99 and 44/100ths...what's left to me sounds like a mere handful of people.....

XCII. The Book of God is wide open, and His Word is summoning mankind unto Him. No more than a mere handful, however, hath been found willing to cleave to His Cause, or to become the instruments for its promotion.

(Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 183)

The Cause of God is to usher in a great peaceful World civilization centererd around the knowledge and love of God which is given to us in a great Promise also called a Covenant and this Covenant is the same Covenant that has existed for six thousand years. The Center of this Covenant is the Guardianship that is the focal point of unity as proclaimed in the writings. The Guardianship is the continuation of the line of David through Baha'u'llah and is the manifestation of the words of Christ: Thy Kingdom come, Thy Will be done, on earth as it is in heaven."
Victor

This entry was posted on Thursday, August 6th, 2009 at 12:15 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

"If Remey was the "infallible" Guardian in all matters pertaining to the faith then why did he make not one, but two, errors in appointing a successor?"

If Shoghi Effendi was infallible why didn't he (according to the official line) leave a will and testament? Moreover why is there a need for elections if the body institutions are inffallible and divinely guided?
Azal

This entry was posted on Thursday, August 6th, 2009 at 12:20 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I already addressed the first question as to why Mason made the appointments he did. Why didn't Shoghi appoint a successor? You ask why it wasn't done in a Will, but where in the W&T of Abdu'l-Baha does it say that the Guardian must appoint his successor in a Will? It just says that he must appoint one in his lifetime. It leaves the manner and style up to the Guardian. Any way the Guardian chooses is the way the appointment is made. So Shoghi didn't have a Will, so what? Shoghi Effendi was infallible by himself as he was of both "hallowed and sacred Lote Trees" as stated in the W&T. This means Shoghi was of both the lineage of Baha'u'llah, through Abdu'l-Baha's daughter, and through the Bab, through Mirza Hadi Afnan. These two lineages are represented in the two forces of the House of Justice. One is the Guardianship which is the male line of David or "Aghsan" through Baha'u'llah and the body of the UHJ is represented by the lineage of the Bab which is the line of Muhammad. Abdu'l-Baha speaks of this union: "The meaning is that certain personages guided the people with a staff grown out of the earth, and shepherded them with a rod, like unto the rod of Moses. Others trained and shepherded the people with a rod of iron, as in the dispensation of Muhammad. And in this present cycle, because it is the mightiest of Dispensations, that rod grown out of the vegetable kingdom and that rod of iron will be transformed into a rod of purest gold, taken from out the endless treasure houses in the Kingdom of the Lord. By this rod will the people be trained."
(Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 166)
These two rods are the "two forces" of the legislative and the executive of the UHJ. The rod of wood is the Aghsan lineage or "branch". The legislative body is the rod of iron because in the dispensation of Muhammad, it was governend by the law of attraction, in that the personages and Covenant of Islam were not confined to a particular lineage as the lineage of David was. All people, of all faiths could enter into the Covenant of Islam which means to "submit" and submit to the Will of God. This is manifested in the body of the UHJ as it is comprised of many people from many different countries who submit to the Will of God through the electoral process. It is the power of attraction represented by the rod of iron as when a rod of iron is electrified,(elected) it becomes a magnet. Today, the institution the Sans-Guardians call the "UHJ" has none of the constituent ingedients that are called for in the W&T, thus it is not the true Universal House of Justice.
Shoghi Effendi had a successor but it wasn't Mason. Mason was Abdu'l-Baha's adopted "Aghsan" and was grafted into the line of David. Like Abdu'l-Baha was the Greatest Branch, Mirza Mihdhi, the Purest Branch, Mason Remey was the "Grafted Branch" as he was a gentile grafted into the line of David according to prophecy. But Shoghi Effendi was of both rods, the rod of wood and the rod of iron and was, by himself, infallible in his mission. For Shoghi to have a successor he must have one that emodies both forces and so Shoghi Effendei's successor was not any one person, but a body of people that would become the true UHJ. In 1951 Shoghi apponted his successor and this successor was the 1st International Baha'i Council to which he "greatly welcomes" Mason Remey as it was not Shoghi Effendi's job to appoint

Mason as he was the only candidate for the position, Mason being the only Aghsan left of which Shoghi acknowledged publicly. Shoghi's successor was the IBC with the Aghsan Guardian at its head. This was the two rods of authority joined together that was to evolve into the UHJ, but the "Hands" went against Shoghi Effendi and aborted Shoghi's plan and made one up of their own. Hope this helps. If not read this:

http://bupc.org/test-of-god.html

Victor

This entry was posted on Thursday, August 6th, 2009 at 12:21 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

To the writer of the piece, Manya A. Brachear. Thank you for your article, but I wish you'd done your research more thoroughly. As others have pointed out, the Bahai faith is NOT a sect of Islam or any other religion. It is a completely independent religion

A core tenet of the Bahai faith is the principle of the progressive Revelation, stipulating its belief in the World other major religions (Judaism, Christianity, Islam etc), but according to their own era in history. The progressive nature of the principle means that the word of God is not limited and does not end with a particular religion.

New religions come and replace older religions. This is because although the spiritual teachings of the major religions are essentially the same, their message on social issues differ to better suit their particular eras. So, at some point new messengers of God bring the message of God for the new age in which they live to better reflect the realities, cultural, social and spiritual changes of that time.

As to the main issue of the article, it is sad to see a smaller number of Bahais (or ex-Bahais) have separated themselves from the Faith and are trying to establish a separate, and wholly artificial, strand of what they erroneously consider to be the Bahai faith. However, as a Bahai, I believe in freedom of speech and I'm not altogether certain if court action and suing this group is the right way to proceed. Paul

This entry was posted on Thursday, August 6th, 2009 at 12:24 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dear Investigator of Truth,

You announce that «_Everyone_ is welcome to attend the 3rd Annual Choral Concert (…) at the Baha'i House of Worship.»

Are Orthodox Baha'is welcome too? Some members of the Orthodox Baha'i Faith would love to go, I am sure!

Sincerely,

Martin

This entry was posted on Thursday, August 6th, 2009 at 12:25 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Martin wrote:
Dear Investigator of Truth,
You announce that «_Everyone_ is welcome to attend the 3rd Annual Choral Concert (…) at the Baha'i House of Worship.»
Are Orthodox Baha'is welcome too? Some members of the Orthodox Baha'i Faith would love to go, I am sure!
Sincerely,
Martin

Covenant Breaking is truly a Spiritual disease, and the whole view-point and attitude of a Covenant Breaker is so poisonous that the Master likened it to leprosy, and warned the friends to breathe the same air was dangerous.

(Compilations, Lights of Guidance, p. 183)

The more and more these individuals speak the more I see what Abdul-Baha meant. Visiting all their websites I see only poison and hate.

So to answer your question, from the Baha'i viewpoint the answer is no for the above reason, and for the viewpoint of 40 individuals in the U.S. the answer is no for the same reason.
Lorenzo

This entry was posted on Thursday, August 6th, 2009 at 12:27 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Martin wrote:
Dear Investigator of Truth,
You announce that «_Everyone_ is welcome to attend the 3rd Annual Choral Concert (…) at the Baha'i House of Worship.»
Are Orthodox Baha'is welcome too? Some members of the Orthodox Baha'i Faith would love to go, I am sure!
Sincerely,
Martin

Hmmmmmm…check out your own group's history, including marangella's own comments, on shunning people who don't share your group's views before you climb up on that particular high horse, mister. And why is there no mention at all of Remey appointing Donald Harvey on the orthodox website, for example? The appointement of a successor to a living guardian is surely worthy of mention??? Oh I forgot – marangella had decided, with not a shred of supporting medical evidence, that Remey was insane by then. What a marvellous example of love and respect for a living guardian. And, of course, marangella went on to announce himself as guardian BEFORE Remey had even passed away and after Remey had publically appointed Harvey as his successor!!!
Sort out your own spiritually bankrupt and hypocritical house before you start criticising others.

Doris

This entry was posted on Thursday, August 6th, 2009 at 12:29 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor,

I think you have failed to answer why Mason, divinely guided, would appoint a Guardian and then forget and appoint another. When Mason asked Marangella to guard a letter telling him he would know when to open it, and when he asked him to activate the IBC, it was to pass the Guardianship on. Marangella assumed, as many did, that he would not become Guardian until the passing of Mason, but it became apparent that he was the Guardian when Mason Activated the council, where Mason had previously publicly announced to the world that Marangella would be the president. It was a similar manner that Shoghi Used to name his successor but the fact that the new Guardian assumed his role prior to the previous one's passing is unique. Once the scepter was passed, Mason was no longer divinely guided.
Janice

This entry was posted on Thursday, August 6th, 2009 at 12:32 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dear Janice, It was a test that everyone failed except those who continued with the Aghsan lineage. Go back and read my posts as well as go to this site and read the whole thing then I can answer whatever questions you have.

http://bupc.org/test-of-god.html

Victor

This entry was posted on Thursday, August 6th, 2009 at 12:33 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

In the past (the time of Baha'u'-llah and Abdu'l-Baha) a covenant breaker was someone who was 1) falsifying documents or 2) attempting to murder the Blessed Beauty or Abdu'l-Baha. It was not someone asking some questions or choosing to quietly follow the Truth in their own manner. These were people to avoid becuase of their trickery. I for one, am not afraid of catching a "spiritual disease". The God I worship knows my heart, my sincerity and my desire to follow Him. Should I err, I would hope that God Almighty would guide me to the truth. This whole fear of speaking one's mind and being afraid to read something is very silly. I can read something and reject it or recognize it as truth. I was given the ability to reason and I am grateful for the freedom to consider what everyone has written here. Janice

This entry was posted on Thursday, August 6th, 2009 at 12:34 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor,

Are you saying that Pepe was the Guardian for a while?

Janice

This entry was posted on Thursday, August 6th, 2009 at 12:35 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice wrote:
Victor,
I think you have failed to answer why Mason, divinely guided, would appoint a Guardian and then forget and appoint another.

You people really need to check out the timeline of Mason Remey's supposed slip into insanity – the house of straw upon which rests marangella's desperate usurping of the "guardianship.. "
For example when marangella was still supporting him, Remey made several "divinely guided" interpretations of some of the writings concerning what he, remey, thought was an impending natural disaster, interpretations that that proved to be demonstrably false. Yet marangella supported him in these fantasies! It was only when remey disbanded the body he had appointed marangella to and appointed Harvey as his successsor, that a desperate marangella, seeing his personal quest for leadership going up in smoke that he put together his insidous whispering campaign against remey culminating in what amounted to a coup against the guardianship when he ignored the appointment of Harvey and claimed guardianship for himself.
No amount of whitewashing, or completely ignoring Harvey's appointment, on the orthodox propaganda website alters the truth.
The truth about marangella is that he is, essentially, Siyyid Muhammed reincarnated. It was marangella who insidiously whispered to Remey that he, Remey, should make the claim to guardianship knowing full-well that at his advanced age it would not be long until he, marangella, could take over.At every step it was marangella pulling the strings until remey's appointment of Harvey forced an enraged and desperate marangella to put forward his own claim while remey was still living. I quote from bahai-education.org 's reporting of Shoghi Effendi's own words...and ther author's own experiences.
"At the heart of Yahyá's Covenant-breaking was the whispering of Siyyid Muhammad, that "black-hearted scoundrel who befooled and manipulated this vain and flaccid man with consummate skill and unyielding persistence"
"To him Baha'u'llah had later referred in the Kitab-i-Aqdas as the one who had 'led astray' Mírzá Yahyá, and stigmatized him, in one of His Tablets, as the 'source of envy and the quintessence of mischief,' while Abdu'l-Bahá had described the relationship existing between these two as that of 'the sucking child' to the 'much-prized breast' of its mother." 6
Remey's "ill-advised" claim was just too absurd, the details of the Master's Will too explicit and well-known. How could any rational mind make the absurd leap from "Head of the International Bahá'í Council" to "Guardianship"? Someone must have been urging him on, but who? Who was whispering in Remey's ear? Who was saying to Remey "It's you!"..."Don't you see, look at what the Master has said about you?"..."Shoghi Effendi appointed you as head of the International Council, surely he meant for you to be head of the House of Justice as well!"... "Surely he was indicating that you were to be his

successor!”

But who was Mason Remey’s “Siyyid Muhammad”? I’ve long suspected that it was none other than Joel Marangella.

A few days ago, I had the opportunity to ask Gloria Faizi about Mr. Faizi’s experience in France back in 1960. I asked her if it was Mr. Faizi’s conclusion that Joel was the source of Remey’s absurd claims. Her opinion was clear: “Yes, definitely yes!”

I’ve been told that a few years back, while on pilgrimage, Brent Poirer asked Mr. Furutan: “Do you think it is possible that Marangella may have planted this seed in Mason Remey’s mind?” Mr. Furutan’s answer: “NO. It is not possible. It is a fact.” Doris

This entry was posted on Thursday, August 6th, 2009 at 12:37 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

doris wrote:
How could any rational mind make the absurd leap from "Head of the International Bahá'í Council" to "Guardianship"?

Of course, the Guardian never called Mason Remey the 'head' of the Innternational Baha'i Council, he called him the President. That's a very different thing. But I think there is a certain delicious justice in the fact that Marangella ends us usurping him on the basis of *his* having been appointed to president of their Second International Baha'i Council. By that logic, Remey should have become Guardian as soon as the original IBC was appointed. But wait–the Remeyites will say this was because the first IBC was never activated while the second one supposedly was. Problem is that the first IBC actually had meetings while Joel Marangella admits in the court depositions that the second IBC never actually met. In other words, the first International Baha'i Council had been activated from the start, despite the fact that their functions were limited whereas the second IBC was *never* activated. As I mentioned before, the probable reason that Joel Marangella attempted to seize leadership in 1966 is because the court injunction which the National Spiritual Assembly is currently seeking to enforce. Mason Remey was prepared to abide by the court's decision whereas Joel Marangella was not. Susan

This entry was posted on Thursday, August 6th, 2009 at 12:39 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Susan wrote:
Interesting that the Remeyites would applaud Fred who rejects the very notion of a Guardianship and the Will and Testament upon which it is based.

Interesting that Susan admits that the Guardianship of our Baha'i Faith "is based" upon the Will and Testament.
Ross

This entry was posted on Thursday, August 6th, 2009 at 12:40 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dear Jance and to all, The events that have occured in the last fifty years of the Faith are not unlike the events that occured fifty years before that or fifty years even before that. From the beginning the Path of God is continually cluttered with every conceivable machination and theology brought upon by people intent to make the straight path crooked. The pathway is easy if you follow the path, but is extremely difficult when one gets muddled in all the different theologies and methodologies. And a theology is just another excuse for breaking the Covenant. The difficulty, it seems, is in agreeing who exactly has the authority in the Baha'i Faith. That is, who is the group who is speaking with the voice of the author. The foundation of the Faith is the Covenant which is the books of the Kitab'i-Ahd and the Will & Testament. It is very simple. The line of authority comes from the Author who is Baha'u'llah. Baha'u'llah, in the Kitab'i-Ahd, names two individual successors to Himself and then the House of Justice. He appoints Abdu'l-Baha and then after Abdu'l-Baha Muhammad Ali who later broke the Covenant. So the quesion here would be, "If Baha'u'llah was divinely inspired, how come He made a mistake?" Of course Baha'u'llah didn't make a mistake, He knew Muhammad Ali would break Covenant. Why would He purposely appoint, as His second successor after Abdu'l-Baha, someone He knew would break the Covenant? Baha'u'llah created a dichotomy where He created two infallible individual successors to Himself and this infallibility is then passed on to the 'House of Justice'. Muhammad Ali broke the covenant so he was out, so Abdu'l-Baha appoints Shoghi Effendi and everybody is in an uproar after they hear Shoghi Effendi is named in the Will. This type of wrangling over the point of successorship is constant in the Baha'i Faith. Nothing has gotten any better, you just have to stick to the facts, maam.

Shoghi Effendi inherited conferred infallibility from the Covenant and he knew from the Will that he was to implement the House of Justice as Shoghi was the executor of the Will. He translated it and he executed it. Shoghi was unique in his Guardianship. This is why he is addressed in the W&T as the "unique and priceless pearl". Shoghi Effendi was infallible in his mission by himself which was for him to establish this House of Justice. The House of Justice is both the legislative and judicial body and the executive head. In the Will it is the Aghsan who sits at the head or president of the House of Justice. Shoghi Effendi was an Afnan through the male line. This is why Shoghi didn't sit at the head of the IBC which was the House of Justice in its first stage of development. The Guardian that is the head for life of that body is the Aghsan lineage of whom Mason was as he was adopted according to the laws of the east and an adopted son has all the rights and priveledges of a natural son. Abdu'l-Baha addressed Mason as his "Aghsan". The straight path is to follow the line of Baha'u'llah today. This is what is stated in the W&T. Mason was the Aghsan head of the House of Justice and later Mason adopted a son whose name was Pepe and Pepe adopted Neal Chase who is a blood-line descendant of David and collateral descendant of Baha'u'llah. This, as I stated before, is in the prophecies from both the bible and Baha'i scriptures. So that's easy enough, huh? The web pages are better, as I don't write as well.

The path is easy if you just follow the Aghsan lineage.

Victor

This entry was posted on Thursday, August 6th, 2009 at 12:43 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

P.S. Yes Pepe was the Guardian, even though there are people who will dispute with this by saying Pepe wasn't even a Baha'i, or he didn't accept this position, etc. Even if all this were true, if he was a son and appointed by the previous Guardian, we're stuck with him. If this were the case, which it wasn't, imagine the kind of test it would be for the people to continue to bear their allegience to such an individual and not go awhoring after other "guardians" because this was the one and only Aghsan appointed to this position. These types of test have occured throughout the history of the line of David. But Pepe acknowledged his Guardianship and the Aghsan lineage as well as believing in Baha'u'llah, yet these are not requirements that need to be fulfilled according to the Covenant. The only two criteria that is given is #1 he is a son (Aghsan) and #2 he was appointed by the previous Guardian.

No other excuse or plan or theology will stand up to this criteria. This criteria has lasted for the last 3,000 years. They have to be a son, and they have to be appointed.
Victor

This entry was posted on Thursday, August 6th, 2009 at 11:43 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor Woods wrote:
Mason was the Aghsan head of the House of Justice and later Mason adopted a son whose name was Pepe and Pepe adopted Neal Chase who is a blood-line descendant of David and collateral descendant of Baha'u'llah.

Complete hogwash. Firstly – Mason Remey adopted Pepe who NEVER became a Baha'i, and who NEVER held any Baha'i office at all, and who was NEVER appointed to any office by Mason Remey, least of all guardian. Pepe was not only NOT guardian he wasn't even a follower of Baha'u'llah!

Secondly – being a son does not automatically carry with it the office of guardianship anyway!!

Neal Chase is no more the guardian of the Baha'i Faith than donald duck is. Doris

This entry was posted on Thursday, August 6th, 2009 at 11:47 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor Woods wrote:
But Pepe acknowledged his Guardianship and the Aghsan lineage as well as believing in Baha'u'llah, yet these are not requirements that need to be fulfilled according to the Covenant. The only two criteria that is given is #1 he is a son (Aghsan) and #2 he was appointed by the previous Guardian.

Pepe did not acknowledge anything at all. That is an absolute 100% falsehood.. To the end of his days Pepe steadfastly refused to join the Baha'i Faith let alone take up any office. Letters from Pepe himslef attest to his, including one he sent to the mainstream Baha'is informing them that his name was being used without his permission by Leland Jensen among others despite the fact that he had protested to Jensen about it and asked him to desist.

You either do not know what you are talking about, or you are deliberately lying about Pepe. HE WAS NEVER APPOINTED GUARDIAN BY REMEY AND HE HIMSELF IS ON RECORD AS SAYING HE WAS NOT.

Or are you accusing HIM of lying? Doris

This entry was posted on Thursday, August 6th, 2009 at 11:50 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Susan wrote:

Obviously we don't have a copyright over the 'words' of our religion but our religious organization does own certain trademarks.

Which trademarks are you referring to? Certainly no religious organization can own words like "Islam", "Christianity", "Baha'i"etc as trademarks. The US court's decision over 40 years ago was unjust and needs to be reversed. James

This entry was posted on Thursday, August 6th, 2009 at 11:51 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Long suppressed by Bahais of other denominations,
Reform Bahais have returned to, and renewed,
Abdu'l-Baha's authentic 1912 Covenant.

Of the several Bahai denominations, the Reform Bahai Faith is the only denomination that follows Abdu'l-Baha'is authentic Covenant, and not what many have believed is the fraudulent will and testament of 1921.

Frederick

This entry was posted on Thursday, August 6th, 2009 at 11:53 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

The reporter Manya A. Brachear mentions an appalling fact, entirely glossed over by every Wilmette Baha'i poster to this thread: "Goldberg's wife was encouraged to divorce her husband."

What Ms. Brachear doesn't report is that Wilmette Baha'is who refuse to "shun" their spouse are themselves in turn shunned from the denomination.

It's difficult to think of a more spiritually sick practice than this one that the fraudulent will and testament has produced, carefully hidden from new Baha'is and the general American public. Frederick

This entry was posted on Thursday, August 6th, 2009 at 11:54 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dear Doris, Those are good points, but again, to add any other criteria other than that he must be a son and be appointed is going outside the framework of the Will & Testament. Pepe was very much in support of the BUPC and acknowledged this in numerous letters some of which both my wife and I received. Here is an excerpt from one:

"Mason was confident that in time the masses of Believers would come to the conclusion that they needed and wanted a Guardian. Had they done so during his lifetime, I should not have objected to being his successor. Mason would have delighted in (the) conclusion regarding the Afnan and Aghsan branches and if it is true that Mason was, in fact, the adopted Aghsan son of 'Abdu'l-Baha, and if that fact were to be generally accepted, then I should not be able to refuse being his only possible successor.... The fact will always remain that if the Baha'i Faith must have a Guardian to progress, then only Mason Remey could have fulfilled that role, and Mason Remey intended me as his successor..." (Pepe, 25 July 1991, Personal names omitted for privacy)

Sorry for the contradiction to your statements, but these are letters that we have and we had correspondence with him on and many more until his passing in 1994. I'm sorry you have been misinformed. You can read more of these as well as excerpts from Mason's diaries here

http://bupc.org/test-of-god.html
Victor

This entry was posted on Thursday, August 6th, 2009 at 11:55 pm and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Doris, I am aware of the letter Susan talks about. But you are essentially correct, Pepe never became a Bahaì, much less the Guardian of the Bahaì Faith.

Perhaps Victor is unaware of other letters Pepe sent out bitterly complaining that Leland Jensen was trying to force a station upon him that he did not want.

The idea of Pepe as Guardian came from nowhere but the imaginings of Jensen and, later, Chase.

Joel Bray Marangella at least had a brief claim before Remey withdrew the appointment. Chase has nothing. Quinn

This entry was posted on Friday, August 7th, 2009 at 12:00 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

How do you explain the above quoted letter?

Victor

This entry was posted on Friday, August 7th, 2009 at 12:01 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor wrote:

How do you explain the above quoted letter?

Where on earth does that letter show that Pepe was Guardian???? Quinn

This entry was posted on Friday, August 7th, 2009 at 12:02 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

"if it is true that Mason was, in fact, the adopted Aghsan son of 'Abdu'l-Baha, and if that fact were to be generally accepted, then I should not be able to refuse being his only possible successor…. The fact will always remain that if the Baha'i Faith must have a Guardian to progress, then only Mason Remey could have fulfilled that role, and Mason Remey intended me as his successor…"

And yes, it was true. Mason was the only Aghsan who qualified to be the Guardian and this was in the Plan from the beginning. None of the other claimants to the Guardianship after Mason ever claimed to be Aghsan, and thus they are immediately eliminated from consideration. Only one person fulfilled this position. This was Pepe. He asserts this in his letter that Mason had intended for him to be his successor. Pepe was Mason's only son. Pepe acknowledged his Guardianship in other letters and referred to himself as a "do-nothing" Guardian in occultation. There are only two criteria. he must be an Aghsan (son) and be appointed. Anything added to this is outside the criteria the W&T delineates. This is the "Straight Path" that is tread by the faithful. The "faithful" are those who do not rebel against the designated lineage and try to establish added or false criteria. When Pepe passed on in 1994 the mantle of Guardianship passed from Pepe to Pepe's adopted son, Neal Chase ben Joseph Aghsan bringing the natural line of David and Baha'u'llah grafted back into the tree. It doesn't make any difference what anyone says. The fact that Pepe was the only son of Mason makes him the only one who can be Mason's successor. To go with any other plan or design or path or theology is going against the designated Aghsan lineage which is the Lineage of David that is promised in the Book of Psalms to last for as long as their is life on this planet. There have always been those who have continually attacked and denied the Throne of David, but the Throne continues to this day despite them. If the people do not want the Promised Everlasting Covenant then that is no skin off my nose. I believe everyone can believe whatever they want. But what I usually end up believing is that which is true. That which is in conformity to the revealed writings and the fact that the Guardianship of the House of Justice is confined to the Aghsan lineage of Baha'u'llah in the Will & Testament. If the Guardianship continued after the death of Shoghi Effendi, who else could have fulfilled this role? Mason was the only one for the fact that he was Aghsan. Mason might have appointed others, but Mason had only one son, Pepe. Its really easy if you think about it. If people could accept the Straight Path this would be a very powerful point of unity. But people are silly. They are suspicious, jealous, envious, and so the attacks and rejection of the Aghsan lineage and the Throne of David continue. C'est la vie

Victor

This entry was posted on Friday, August 7th, 2009 at 12:04 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Pepe was NEVER the Guardian.

You clearly you do not understand the meaning of Aghsan; you do not understand that the Guardianship does not automatically pass to a son even if he is the only son; and you do not understand that 9 Hands of the Cause must approve the appointment.

Neal Chase is not Aghsan, he was not appointed by a living guardian, he was not ratified by the Hands, and he is NOT, NEVER HAS BEEN, AND NEVER WILL BE GUARDIAN of anything but his own swollen ego.

That is the truth. Doris

This entry was posted on Friday, August 7th, 2009 at 12:06 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Doris wrote:

"Pepe was NEVER the Guardian.

You clearly you do not understand the meaning of Aghsan; you do not understand that the Guardianship does not automatically pass to a son even if he is the only son; and you do not understand that 9 Hands of the Cause must approve the appointment.

Neal Chase is not Aghsan, he was not appointed by a living guardian, he was not ratified by the Hands, and he is NOT, NEVER HAS BEEN, AND NEVER WILL BE GUARDIAN of anything but his own swollen ego.

That is the truth."

Dear Doris,

The Master's sacred Will and Testament uses the word "assent" not approve, a very different meaning, and a very different purpose, which requires interpretation and interpretative application, which power of interpretation sans-Guardian Baha'is and their leaders do not possess. Nine Hands of the Cause did not assent to Shoghi Effendi's appointment because it arrived directly from the Master. The appointment of Shoghi Effendi's successor did not need assent because there could not possibly be any confusion over the irrefutable fact that the Master's Will and Testament identifies the "sacred head" of a Universal House of Justice to be none other than a Guardian of the Baha'i Faith.

It is interesting that you refer to the fact that the Hands "must" give their assent to the Guardian's choice of his successor as if you recognize that that is a living, active, vigorous Instruction of Abdu'l-Baha', currently in force, which it in fact is, and yet sans-Guardian Baha'is believe that His command concerning that "assent' is dead, lifeless, and obsolete. In the Heterodox Baha'i organization that sacred Instruction of the Center of the Baha'i Covenant has never been in force, has never been obeyed and never will be obeyed or put into practice.

Cordially,
Ross

This entry was posted on Friday, August 7th, 2009 at 12:06 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Another question for Victor,

How do you determine that a "son" is adopted? Did Abdu'l-Baha formally adopt Mason or did he simply just call him son or "Aghsan". Couldn't that just be an affectionate way of telling him he was part of the spiritual family? Also, did Pepe formally or legally "adopt" Neil Chase?
I need more details to figure out your argument. Janice

This entry was posted on Friday, August 7th, 2009 at 12:07 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dear Doris,

It is funny that people always misunderstand this passage in the Will, even though Shoghi was clear in his explanation of this:

"The statement in the Will of 'Abdu'l-Bahá does not imply that the Hands of the Cause of God have been given the authority to overrule the Guardian.'Abdu'l-Bahá could not have provided for a conflict of authority in the Faith. This is obvious, in view of His own words, which you will find on page 13 (p. 11 of 1944 U.S. edition) of the Will and Testament of 'Abdu'l-Bahá. "The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon…the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One…etc."

Baha'i News, February 1955

So, as far as my not "understanding" what the Aghsan is, if I am failing in this…maybe you could enlighten me seeing you seem to have a firm grasp on the meaning of the Covenant as you have thus far shown….

As far as the first born son, this is implicit in the Will and I don't understand how people are able to read the W&T and not read these words:

"Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:– "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he,(the Guardian of the Cause of God) choose another branch to succeed him."

(Abdu'l-Baha, The Will and Testament, p. 12)

This is the law of "primogeniture", the inheritance goes to the first born son. In the case of Shoghi Effendi, he did not have any children so he is instructed in the W&T to "choose another branch". "Branch" is translated as "Aghsan" which are the male heirs to Baha'u'llah. Mason Remey was Abdu'l-Baha's Adopted son, everyone knew this including Shoghi Effendi so he chose Mason "another branch" whom he placed at the head of the IBC, which was the UHJ in its first stage of development. The reason people do not want to accept this "round about" way of Mason being appointed is not that they deny Mason, its that they don't want God's Plan as God's Plan has always been contrary to the whims and wantings of people's expectations.

Neal Chase Ben Joseph Aghsan is the Guardian, has been in the Plan since the beginning to be the Guardian and it will be people who have gone against this plan who will go down in history as having been on record, attacking, denying, rejecting, openly disputing with, and contending with the Guardian and the Divine Plan of God. I am not particular as to what I believe. I don't care what other people think. I just want to know the truth and I don't care what that means. If it means giving up family and friends or old ideas and concepts or belief systems than that's what I'll do. Sounds like some are just stuck in denial. If anything comes against their forms of belief, they deny it, giving false, unresearched and uneducated statements betraying their lack of understanding themselves. The Aghsan lineage of the male heirs of Baha'u'llah continues to this day and will continue for the next five hundred thousand years.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:08 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dear Janice,
The laws of adoption in the East are as follows:
According to the laws of the Ottoman Empire of the Middle East that ruled over Palestine before it became the state of Israel, a legal adoption occurred when a man called another his son. Then the British Mandate of the West which succeeded the Ottoman Empire retained the adoption laws of the Ottoman Empire as legal and binding under their rule. Then, for the Israeli government, the law for adoption remained the same. If a man calls another his son and leaves him a token to show inheritance (whether it be a stick or a stone or something), then the adoption is legal and binding. When 'Abdu'l-Baha proclaimed that Mason was his son (privately, publicly and in letters published in Star of the West Magazine), these were not "vague terms of affection but expressed the precise legal relationship which had been created between them." Here is cited the law of adoption in the Middle East (from Ottoman times to the present) upheld by the British Mandate of the West and the Israeli Supreme Court on June 22, 1960, long after 'Abdu'l-Baha adopted Mason to be his son and heir.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:11 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

"This idea of equating adopted children with natural children in matters of succession is well expressed in a responsum of Rabbi Jacob Emden which the learned Judge cited in another decision, In re: Succession of the late Yoseph Blum deceased (4)(at pp. 161), as follows:"If he rears the child for the glory of God the child is certainly to be regarded as his child and not only in lineage, but even where the child had parents and is being brought up by the stranger as a meritorious act, if the latter has no children ['Abdu'l-Baha had no living natural sons] and is bringing up the child to be his son and to succeed him and they address each other as father and son"(response of Yavetz, Part I, section 168). So also with the deceased in the present case: He reared the child as his daughter to succeed him, and she called him "father" and he called her "daughter." These were not vague terms of affection but expressed the precise legal relationship which had been created between them – at any rate with respect to the matter of succession."

(Selected Judgments from the Israeli Supreme Court,
Vol. III, pp. 426-7.)

This was usually confirmed by some token such as a stick or a stone, or something, to make it definite that it was meant that it was a legal adoption. This is called institutive evidence.

"Institutive evidence is that which is created or adopted as a memorial of a fact and for the purpose of being evidence of the fact. The stone set up for a boundary; the giving of a clod of earth or a twig in livery of seizing as evidence or the transfer of the title [etc]…."(Sagebeer, The Bible in Court, p. 104.)

"The Master gave Mr. Remey what no one else ever received – relics of the Blood and Hair of Baha'u'llah; in the East this act symbolizes Mr. Remey's adoption as a Son by 'Abdu'l-Baha and his becoming a member of the Holy Family."

(Questions and Answers about Charles Mason Remey and the Baha'i Faith, by F.C. Spataro.)

Shoghi Effendi recognized 'Abdu'l-Baha's adoption of Mason as true and legal. Immediately after the death of 'Abdu'l-Baha, Shoghi Effendi called Mason to the Holy land in February and March of 1922 giving to him a "package of 'Abdu'l-Baha's most sacred possession," which was left to Shoghi Effendi, as the executor of 'Abdu'l-Baha's Will to deliver to Mason Remey as his inheritance:"locks of Baha'u'llah's hair"(which represents the headship of the International Baha'i Council/Universal House of Justice) and "drops of his coagulated blood"(which represents the bloodline of David and Baha'u'llah). On the outside of the package Shoghi Effendi addressed it to 'Abdu'l-Baha's "dear son" whom he later appointed to the headship of the IBC/UHJ. The hair and blood are the tokens of inheritance.'Abdu'l-Baha's most prized possession shows the evidence of the legal adoption passed on from father to son –'Abdu'l-Baha to Mason. This type of evidence of a token is called "institutive evidence."

Victor

This entry was posted on Friday, August 7th, 2009 at 12:16 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Neal Chase was adopted according to these same requirements. In letters addressed to Mr. Chase, Pepe referred to him as his son and asked of Neal if it was ok to adopt him for the purpose of succession. After the passing of Pepe, Mr. Chase was called by the executor of Pepe's estate and was given tokens of his inheritance that again, symbolized the passing of this line of succession.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:16 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Pepe was Italian? Wouldn't it have been necessary to follow the laws of the land in the activation of an adoption in that land? I find the story about how Abdu'l-Baha "adopted" Mason very endearing. It confirms even stronger that Mason indeed was someone to be trusted and listened to. But, the adoption of Neal Chase by Pepe is a little far fetched. Had they ever even met? Janice

This entry was posted on Friday, August 7th, 2009 at 12:18 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Belief in the Everlasting Covenant as exemplified in the Will & Testament of Abdu'l-Baha is belief in the fact that the Guardianship continues through the Aghsan lineage. Again, there are two criterion and two criterion only; that he is a son (Aghsan) and that he is appointed. Period. Nothing else. This is the way the Throne line has existed for three thousand years. It is prophesied in the bible that the Gentiles would inherit the Kingdom and that this would be the "times of the Gentiles" being fulfilled. That is, that there would be a time that the Throne line (Kingship) would be inherited by Gentiles (non-Jewish) and this time has come and gone and a "natural branch" (Jew) was grafted back into the Tree.

Pepe adopted and appointed Neal Chase in the same style and manner that Abdu'l-Baha adopted Mason. He announced publicly to everyone calling him "MY SON" and as Abdu'l-Baha says as quoted in Mason's diaries:

'Abdu'l-Baha to his only son Mason Remey:

"I have adopted you as my son [Persian: aghsan]. You have to appreciate this favor very much indeed. One should see that you are living according to the requirements of this sonship. You should be aware of your responsibilities. My prayers will help you. I always pray for you."
('Abdu'l-Baha to Mason Remey, cf."The Diaries of Mason Remey", Folio 2, "A Pilgrimage to the Holy Land: Reminisces of the Master, 1921", pp. 127-129. New York Public Library Collection)

So Abdu'l-Baha counsels Mason that being his son took on certain "requirements"
and "responsibilities", these of course being the fact that Mason is "Aghsan" now and that means he would end up being the only candidate for the job of Guardian and Abdu'l-Baha knew this and knew that it would be a huge test for the believers, but it would only be those believers who would not deviate a hairs breadth from the promise of the Guardianship through the Aghsan lineage who would pass this test. The test of there always having to be a Guardian is over, Mason told the believers in Washington that that test was over but now it would be a test of who the Guardian is. Two criteria. Son, appointed. Mason had only one son through adoption, at the passing of Mason that would mean there is only one choice as to who could be Mason's successor, his son. Period. this is the "Straight Path" of God's Divine Will. Any deviation from this path through excuses and reasonings and theologies is not the Straight Path of the Covenant. Pepe addressed Neal as his "Son" in the same way as Abdu'l-Baha addressed Mason and at the passing of Pepe, there is only one choice as to Pepe's successor and this would be the only one who fulfills the requirement of being a son in the same context as that of Abdu'l-Baha and Mason and this is Neal Chase.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:20 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I would guess then, that since Marangella was appointed by Mason, he must have considered him an Aghsan or he would not have been able to appoint him. Why is he not the rightful Guardian in your eyes. Janice

This entry was posted on Friday, August 7th, 2009 at 12:21 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice wrote:
Pepe was Italian? Wouldn't it have been necessary to follow the laws of the land in the activation of an adoption in that land? I find the story about how Abdu'l-Baha "adopted" Mason very endearing. It confirms even stronger that Mason indeed was someone to be trusted and listened to. But, the adoption of Neal Chase by Pepe is a little far fetched. Had they ever even met?

Dear Janice,

As far as I know Pepe Remey was legally adopted as Mason Remey's heir but this had nothing to do with appointing him Guardian. As I said, Remey offered Pepe the Guardianship and he refused on account of the fact he didn't consider himself a believer. As for Pepe's supposedly adopting Neal Chase as his own son, no such adoption ever took place. Pepe, in his letters to the followers of Leland Jensen would often joke about adopting people as his 'sons.' He did that with Brent Matheiu long before he ever did it with Neal Chase. Neal Chase claims to have gone to Italy and collected Pepe's belongings which supposedly included a medallion which Jensenites believe represented Mason Remey's office. Thing is, we have no real evidence other than Chase's word that this ever happened or that there ever was a medallion which had this significance.

As for Ottoman adoption laws, here I'm afraid the Jensenites don't know what they are talking about. I can tell you as Middle Eastern historian, there is no such thing in the Islamic world as adoption as we know it. The Islamic term for what is commonly called adoption is kafala, which comes from a word that means "to feed." It refers to the act of taking an orphan into ones home, but the child retains his birth parent's name and he does not inherit from his 'adoptive' parents.
If you think I'm wrong about this, ask Victor to produce the text of the Ottoman law he refers to. If you try and google adoption laws in the Ottoman Empire it will almost invariably take you to a Jensenite website because this is a fiction of their own invention. Susan

This entry was posted on Friday, August 7th, 2009 at 12:22 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

According to Shoghi Effendi in God Passes By an Aghsan is a son of Baha'u'llah. Aghsan means branch in English. When Shoghi translated the Will and Testament, he used the word "Aghsan" when he meant sons of Baha'u'llah and he used the word branch when he meant branch. In the part where he mentions who the Guardian can choose as his successor, he uses the word branch with a small "b" meaning the Guardian can choose someone from another lineage. That's my understanding. Janice

This entry was posted on Friday, August 7th, 2009 at 12:22 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice wrote:
I would guess then, that since Marangella was appointed by Mason, he must have considered him an Aghsan or he would not have been able to appoint him. Why is he not the rightful Guardian in your eyes.

Mason was testing the believers. Mason said that he was going to test the Baha'is even further as they would not know who the next Guardian was. The line of succession is from father to son. Marangella wasn't Mason's son. Donald Harvey wasn't Mason's son. It doesn't matter what the Baha'is believe of think. The Guardian is determined by the two-part criteria as well as used by him to ensure a successor. The test was if people were going to follow the Aghsan lineage or not without adding to or amending the criteria. By Mason establishing a second IBC and placing Marangella at the head of it, does not immediately constitute an appointment to the Guardianship. Number one…(God, I sound like an echo)… he has to be a son, and he has to be appointed. The law of primogeniture is the inheritance goes to the oldest son or only son. If you want you could say that in the W&T it says that if the Guardian cannot attend the meetings himself, then he can appoint one to represent him. But that's different than having a son who inherits your position. This was the test.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:23 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice wrote:
According to Shoghi Effendi in God Passes By an Aghsan is a son of Baha'u'llah. Aghsan means branch in English. When Shoghi translated the Will and Testament, he used the word "Aghsan" when he meant sons of Baha'u'llah and he used the word branch when he meant branch. In the part where he mentions who the Guardian can choose as his successor, he uses the word branch with a small "b" meaning the Guardian can choose someone from another lineage. That's my understanding.

And as far as I understand it, the small "b" branch is the singular "ghusn" of the plural "Aghsan". It's still the father to son lineage and succession from Baha'u'llah.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:25 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor said, "By Mason establishing a second IBC and placing Marangella at the head of it, does not immediately constitute an appointment to the Guardianship."
I have a photocopy of a letter given to Joel by Mason Remey dated 5 of December,1961 that says, "Dear Joel, This is to tell you to tell the Baha'i World that I appoint you to be the third Guardian of the Baha'i Faith according to the Will and Testament of the Master, Abdu'l-Baha. Mason, Guardian of the Baha'i Faith"
So, Marangella does meet the appointment criteria. Now the question of being a son is easy according to your parameter, we just have to find someone, somewhere that witnessed either Mason or Abdu'l-Baha referring to Mason endearingly as a son and then handing him a stick or a stone. I thought we could all be considered part of a family if we are spiritually connected in love.
Don't we all inherit the blessings of the kingdom when we turn our hearts toward God? Janice

This entry was posted on Friday, August 7th, 2009 at 12:26 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

"As far as I know Pepe Remey was legally adopted as Mason Remey's heir but this had nothing to do with appointing him Guardian.'

The Baha'is go by the law of primogeniture, which to the oldest or ONLY son goes the inheritance which is both physical and administrative when it comes to the Guardianship.

"As for Pepe's supposedly adopting Neal Chase as his own son, no such adoption ever took place."

If you are privy of evidence to the contrary you should provide it. Whereas there is ample evidence to support this claim.

"Pepe, in his letters to the followers of Leland Jensen would often joke about adopting people as his 'sons.' He did that with Brent Matheiu long before he ever did it with Neal Chase."

Of course, this was Pepe dangling the carrot to see who would break ranks and this is exactly what Brent Mathieu did. Pepe said that he would have liked to have considered Brent as well as others his "sons" but that it "all fell apart" and this was no longer so. Pepe tested the believers to see if they would go against the Establisher whom was the first to be in support of Pepe as the Guardian as he only recognized the Aghsan lineage that had been passed to Pepe by Mason. Everyone who may have been considered broke ranks, even ones who were of a Jewish heritage. Pepe knew through his conversations with Mason that the Guardianship was to be brought back into the ancient lineage of David again.

Statement on Succession
By MASON REMEY AGHSAN,
Guardian

The traditional background of the Prophets of Israel is that of a special and family descent from earliest times and from which seed the Prophets and Manifestations of God were descended.

I, Mason Remey, feel... that the descent of the Guardianship can be brought back again into the line of descent from Baha'u'llah [a natural branch: Jewish]. This can be accomplished as soon as there may arise amongst those of this chosen descent one who will qualify [i.e. not of those that broke the Covenant]. All this can be attained in conformity with the Will and Testament of 'Abdu'l-Baha.

Mason Remey AGHSAN, August 1964

Neal Chase was the only believer of Jewish descent who continued with Dr. Jensen and was educated by him personally. Pepe goaded the Baha'is to reject Dr. Jensen, and when they did he would cut them off and no longer communicate with them.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:27 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

"As for Ottoman adoption laws, here I'm afraid the Jensenites don't know what they are talking about. I can tell you as Middle Eastern historian, there is no such thing in the Islamic world as adoption as we know it. The Islamic term for what is commonly called adoption is kafala, which comes from a word that means "to feed." It refers to the act of taking an orphan into ones home, but the child retains his birth parent's name and he does not inherit from his 'adoptive' parents."

From a webiste called "Adoption in Islam"

"The Prophet Muhammad (peace be upon him) once said that a person who cares for an orphaned child will be in Paradise with him, and motioned to show that they would be as close as two fingers of a single hand. An orphan himself, Muhammad paid special attention to the care of children. He himself adopted a former slave and raised him with the same care as if he were his own son.

However, the Qur'an gives specific rules about the legal relationship between a child and his/her adoptive family. The child's biological family is never hidden; their ties to the child are never severed. The Qur'an specifically reminds adoptive parents that they are not the child's biological parents"

So, there is adoption in the world of Islam. And of course the child is not the blood descendant, that's why they're "adopted". But the Baha'is are not Muslims. As far as the Muslims not having a kind of adoption that "we know", that is, a child coming into a family and forgetting about their blood family, this is not what happened with Mason. He retained his family name "Remey" and identity but didn't move in with Abdu'l-Baha, etc. but Abdu'l-Baha declared Mason to be HIS SON! The BUPC are just saying that "hereditary" line of the Guardian is a simple father to son lineage. Abdu'l-Baha adopted Mason, calling him his son, etc. Mason adopted Pepe and Pepe adopted Neal, according to the wonderful information Susan provided, as this might have been confusing to the believers, for how could Abdu'l-Baha adopt a grown man and still that man retain his name and identity? Good resource for more evidence of how this adoption of Mason by Abdu'l-Baha was genuine. Now we have a keener understanding of this process. Thanks Susan!
Victor

This entry was posted on Friday, August 7th, 2009 at 12:29 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dear Janice,

you wrote: "So, Marangella does meet the appointment criteria. Now the question of being a son is easy according to your parameter, we just have to find someone, somewhere that witnessed either Mason or Abdu'l-Baha referring to Mason endearingly as a son and then handing him a stick or a stone. I thought we could all be considered part of a family if we are spiritually connected in love.
Don't we all inherit the blessings of the kingdom when we turn our hearts toward God?

Yes, we all are. There is that spiritual family that circles around the Covenant. The members of the "Holy Family" were those who didn't go against Baha'u'llah or Abdu'l-Baha or Shoghi Effendi and that extends to Mason Remey, Pepe Remey and Neal Chase.

Joel may have received a statement from Mason saying he was the next one, but he wasn't a son, so he was not in the running. Test, test, test.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:30 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

I meant to say "we just have to find someone, somewhere that witnessed either Mason or Abdu'l-Baha referring to Marangella endearingly as a son and then handing him a stick or a stone." Janice

This entry was posted on Friday, August 7th, 2009 at 12:33 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Dear Victor, Susan and others,

Mostly this is about loyalty. How do we become or stay loyal to God? By accepting Baha'u'llah and then trying to figure out where to go from there. It seems as though everyone is extremely sincere, and dedicated to following their understanding of the covenant. It may mean loyalty to a Universal House of Justice or a person they believe is the Guardian. It is tricky if you believe Mason to be the Guardian after Shoghi, but then do you accept Joel as the one appointed, or Donald Harvey,(appointed later) or Pepe (who was never Baha'i but an adopted son)? Another way to determine is by the fruit. Who is living the life, who is following the teachings? Pepe did not follow the teachings, he was not even a Baha'i. It is hard for me to accept this lineage as a Baha'i lineage. As for the Haifa Baha'is, they are lovely, lovely people but their UHJ does not seem to be divinely guided or acting in a just way toward their followers (shunning and hard handed tactics toward questioners). There is an aweful lot of fear in their hearts toward those who really pose no threat to their organization. The Orthodox Baha'is I have met are very sweet, kind hearted and not only that, extremely well versed in the writings. But, regardless of who the True Baha'is are, we are all children of God and the one we want to follow and worship is God. I respect the fact that we are all trying. God can do whatever and hopefully He will reunite us all and if not we can learn to live peacefully and honestly together. Janice

This entry was posted on Friday, August 7th, 2009 at 12:34 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

This article says: "Adherents of the Orthodox Baha'i Faith believe the international community has strayed from the religion's original teachings. That deviation, they say, threatens to interfere with God's plan for the world."

I am not an "orthodox Baha'i" nor a "mainstream Baha'i." I am a Baha'i though and I say both the groups mentioned in this article are liars and are duped. Neither of these groups deviations from the Baha'i Covenant, "threaten to interfere with God's plan for the world." Rather, both of the groups of Baha'is mentioned in this article are deviant from God's Plan and at the same time, their deviance's are *Part of God's Plan.* When you understand how this is then you'll know you have awakened! The truth of this is all in Baha'u'llah's Covenant, which is the Kitab'i'Ahd and the Will and Testament of Abd'ul-Baha. See for yourself, by reading the source. And if you want to really get into the nitty gritty and background of this topic of Orthodox vs Mainstream, in short, go here: http://www.bahaifaith.net/the-authority-of-th... and here: http://www.bahaifaith.net/who-are-those-ortho...

You'll see that they are both in error.

Peace

This entry was posted on Friday, August 7th, 2009 at 12:36 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

George wrote:
What is remarkable about the Baha'i Faith is that it has grown exponentially and remained unified.
I grew up in Downers Grove and graduated from the U of I in Champaign, which is where I became a Baha'i in the 1960s. When I was a Baha'i there were about 14,000 Baha'is in the U.S. There were 164,765 Baha'is in the U.S. as of a few weeks ago, the time of the annual National Baha'i Convention.
It's easy to play with numbers and come up with different interpretations.

Yes George, you can play with numbers, but not all the time. For instance, 164,765 Mainstrean US Baha'is under the violating guidance of Haifa CB Central, does not 144,000 make. In other words, now that your Covenant-breaking group has surpassed 144,000, how can your group of Baha'is you follow be the promised 144,000 who are prophesied in the Bible and other religions from around the world to appear at the end times/close of the age? These 144,000 are mentioned in all parts of the world. You don't have to answer, but please let me know when you find these 144,000 who the Hopi call the 144,000 sun dancers, also referred to in Hopi as the "Bahani" your groups numbers are now to big now to be these promised "people of light" that me and the Hopi are waiting for…

What say ye George, one of now too many?

Peace

This entry was posted on Friday, August 7th, 2009 at 12:38 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice wrote:
I meant to say "we just have to find someone, somewhere that witnessed either Mason or Abdu'l-Baha referring to Marangella endearingly as a son and then handing him a stick or a stone."

As far as I understand it, the addressing of someone as 'son' is both a private and public declaration so that others my be abreast of who is up for consideration. If Mr. Marangella were addressed as such, then there should be some sort of public record of this so it is not hidden from the believers so they may know of this fact. The only obstructions to the path that is the lineage and thus the Promise, are the people themselves. If it is has been revealed or asserted that someone has been adopted in this way, it is the first sign that they are the one. If upon further investigation it is deemed true and certain that this person was addressed as 'son'(Aghsan) then this is worthy of consideration. The problem is, no other group claims to adhere to this principal or criteria. But this is the criteria the W&T provides and the precedent that Abdu'l-Baha established. So there is only one path, one center, one point of unity that can be easily recognized and universally accepted as it conforms to standards already common amongst peoples of all nations, i.e. Primogeniture, kingship, the Line of David, but as explained before, the Guardian is not a despot or a dictator. He is the "sign of God" as you are able to tell the true UHJ from all the fakes, frauds and imitations by the true Aghsan Guardian at its head and that being the head he is only one member in an entire body with being limited, just like every other member, to a vote of one and no overriding veto power except where explicitly revealed in the W&T. This is the kine of David robed in the garment of Justice as Baha'u'llah brought Justice for how can you have peace without justice? You cannot! Peace without justice is tyranny and oppression. Baha'u'llah brought Justice. The father to son Aghsan lineage is a simple recipe to follow for justice as this is under the protection of the Abha Beauty when all the constituent ingredients are present. That is, the true executive head of the Aghsan Guardian and the body of true believers. Very simple, very easy. The hard part is climbing over all this accumulated garbage that has been strewn in the pathway to the Promise. If you focus on the Straight Path, father to son no matter what, this is where the blessed fruit of the kingdom grows.
Victor

This entry was posted on Friday, August 7th, 2009 at 12:40 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor wrote: "The Baha'is go by the law of primogeniture, which to the oldest or ONLY son goes the inheritence which is both physical and administrative when it comes to the Guardianship."

You keep saying that…and you're wrong. Baha'u'llah instructed people to turn to The Master after His passing because of the spiritual, God-like qualities The Master possessed. Qualities that none of us can ever match no matter who we are – towering, beautiful, unique qualities that made hime the Mystery of God.

You insult and denegrate Baha'u'llah's choice by saying that the choice was made because The Master was simply the oldest son as though Baha'u'llah's chosen successor was a matter not of eternal closeness to God, but of the fleeting matter of time, of which the Worlds of God beyond this one are free. How pitiful!

In the spiritual worlds to come it is the marvellous spiritual qualities of The Master that make him who he is, and are the reasons he was chosen, not the fleeting matter of chronological birth dates on this planet which are of less consequence than the blink of an eye spiritually!

Shame on you. Doris

This entry was posted on Friday, August 7th, 2009 at 12:41 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

doris wrote:
Victor wrote: "The Baha'is go by the law of primogeniture, which to the oldest or ONLY son goes the inheritence which is both physical and administrative when it comes to the Guardianship."
You keep saying that…and you're wrong. Baha'u'llah instructed people to turn to The Master after His passing because of the spiritual, God-like qualities The Master possessed. Qualities that none of us can ever match no matter who we are – towering, beautiful, unique qualities that made hime the Mystery of God.
You insult and denegrate Baha'u'llah's choice by saying that the choice was made because The Master was simply the oldest son as though Baha'u'llah's chosen successor was a matter not of eternal closeness to God, but of the fleeting matter of time, of which the Worlds of God beyond this one are free. How pitiful!
In the spiritual worlds to come it is the marvellous spiritual qualities of The Master that make him who he is, and are the reasons he was chosen, not the fleeting matter of chronological birth dates on this planet which are of less consequence than the blink of an eye spiritually!
Shame on you.Doris

Shame on me? Shame on you for claiming to be a Baha'i and not knowing the writings and going against the hereditary principal which, is invariably upheld by the Will of God.

"in the verses of the Kitáb-i-Aqdas the implications of which clearly anticipate the institution of the Guardianship; in the explanation which 'Abdu'l-Bahá, in one of His Tablets, has given to, and the emphasis He has placed upon, the hereditary principle and the law of primogeniture as having been upheld by the Prophets of the past — in these we can discern the faint glimmerings and discover the earliest intimation of the nature and working of the Administrative Order which the Will of 'Abdu'l-Bahá was at a later time destined to proclaim and formally establish.

(8 February 1934, published in "The World Order of Bahá'u'lláh", p. 147)

Victor

This entry was posted on Friday, August 7th, 2009 at 12:42 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor wrote:
"

"As for Pepe's supposedly adopting Neal Chase as his own son, no such adoption ever took place."
If you are privy of evidence to the contrary you should provide it.

Absolutely not. When someone makes the sort of momentous claim that Neale Chase has made it is incumbent upon the claimant to provide proof, NOT for others to disclaim it.

And, despite your lengthy posts, Victor, you have proved nothing. Quinn

This entry was posted on Thursday, August 13th, 2009 at 2:03 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor wrote:

Shame on me? Shame on you for claiming to be a Baha'i and not knowing the writings and going against the hereditary principal which, is invariably upheld by the Will of God.
"in the verses of the Kitáb-i-Aqdas the implications of which clearly anticipate the institution of the Guardianship; in the explanation which 'Abdu'l-Bahá, in one of His Tablets, has given to, and the emphasis He has placed upon, the hereditary principle and the law of primogeniture as having been upheld by the Prophets of the past — in these we can discern the faint glimmerings and discover the earliest intimation of the nature and working of the Administrative Order which the Will of 'Abdu'l-Bahá was at a later time destined to proclaim and formally establish.
(8 February 1934, published in "The World Order of Bahá'u'lláh", p. 147)

You miss Doris' spiritual point again (as you continually fail to grasp the spiritual points Janice makes).You treat the Guardianship as though it were a material possession: "To my second son goes my clothes, to my first son goes the Guardianship…"

The law of primogeniture as applied to God`s will is not one of mere material and worldy things but of spirituality. You can be the ONLY son and inherit all the money, furniture, and worldy possession you like but if you aren't up to the job spiritually you do NOT inherit the Guardianship. And there is no way in any World of Goid that Neale Chase is up to it spiritually!

Yes – shame on you indeed for twisting the truth so as to crowbar Neale Chase into the equation.

You know, Victor, usually when we're are in a tiny minority …it`s not because we are the only one who is right. Think about that.Quinn

This entry was posted on Thursday, August 13th, 2009 at 2:05 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Cucago Tribune Article

Shame on all of us.
We stand at the advent of the greatest religion on earth. We are the recipients of the most blessed message ever to reach human kind. We are the few, in this vast world to recognize the potential of a truly advanced civilization.
Here we are arguing and sueing each other over who's in charge.
Wilmette and Haife do not have a guardian. They do not want a guardian. Neal Chase thinks he is guardian. I say follow who you think is most capable and let others follow who they think is most capable. Ultimatly God will guide us all if we are sincere and cultivate detachement. What ever my doubts may be, the world is in need and time is running out. Once again I urge all those who might come across this note to pray for their hearts to be open and for detachement and to offer that same prayer for all living beings. God will guide us.

The truth is within and without.
Thanks for reading. Janet

This entry was posted on Thursday, August 13th, 2009 at 2:06 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

quinn wrote:
The law of primogeniture as applied to God`s will is not one of mere material and worldy things but of spirituality. You can be the ONLY son and inherit all the money, furniture, and worldy possession you like but if you aren't up to the job spiritually you do NOT inherit the Guardianship.

That is pretty much what one of the Hands told Mason Remey when he tried to persuade them to elect a second Guardian (which he did before he made any claims for himself.) I think it was Mr. Samandari who said, "You can make a paper rose, but can you make it smell?"

If Remey had any claim to the Guardianship (which he did not) he legally signed that right away when he signed the following document in Nov. of 1957:

"The Custodians shall be deemed to succeed the Guardian of the Bahá'í Faith, His Eminence the late Shoghi Effendi Rabbani, in Palestine or Israel Branches of National Spiritual Assemblies of various countries, which are registered in Israel, and the Custodians may nominate one or more persons to act on their behalf in any such Israel Branches."
Completed, sealed and signed on this 25th day of November, 1957."

Keep in mind that Guardians are supposed to be infallible in matters of interpretation and protection of the Faith. So if he was the Guardian, signing this document could not be a mistake. In signing it he proved he was not the Guardian.Susan

This entry was posted on Thursday, August 13th, 2009 at 2:08 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Susan,

You make a very valid point. But, please before you judge, have you read the diary of Mason Remey? It is interesting that each Guardian has needed some time to contemplate the job before him. Shoghi Effendi took three years off and left the Greatest Holy Leaf to manage things while he spiritually prepared for the job. When reading Mason's diary it is evident that he did not realize he was Guardian but he did realize there had to be a Guardian. Mason was certainly up to the job spiritually and when reading his diary it is evident that he was a very humble, faithful man. He was not as the Heterodox portray him at all selfish or self seeking. If anyone would like a copy, I believe there are copies in the library of congress and I also would gladly send a photocopy to anyone wanting one. Contact me at JKFranco@aol.com Janice

This entry was posted on Thursday, August 13th, 2009 at 2:08 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janet wrote:
Shame on all of us …
Here we are arguing and sueing each other over who's in charge… Once again I urge all those who might come across this note to pray for their hearts to be open and for detachement and to offer that same prayer for all living beings. God will guide us….

Friends,

I urge you to consider that all this contention is further rotten fruit of the fraudulent will and testament of 1921, driven by a hunger for power and control, proven a forgery by modern forensic science in 1930.

Reform Bahais have returned to, and renewed,
Abdu'l-Baha's authentic 1912 Covenant, an open, sane, simple, moderate document, preserving the dignity and freedom of the individual in community, advancing no scheme of theocracy and triumphalism, but God's loving Covenant for His creation, in this Day and Time, as Interpreted by the Center of the Covenant. Frederick

This entry was posted on Thursday, August 13th, 2009 at 2:12 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

"When someone makes the sort of momentous claim that Neale Chase has made it is incumbent upon the claimant to provide proof, NOT for others to disclaim it.

And, despite your lengthy posts, Victor, you have proved nothing."

Two criteria: Son, appointed. Show me in the Will where it says then the Guardian is to take out ads in the New York Times telling everyone he's the Guardian and giving his proofs. There is no such provision. It is up to the people themselves to investigate. This has always been the formula. It is not for the people to test God, but God to Test His servants.

I don't "prove" anything. What I have done is given ample evidence, in accordance with the provisions of the Will & Testament, to show the Guardianship must continue and continues to this day through the Aghsan lineage. Only an Aghsan, male heir to Baha'u'llah, can inherit the position of Guardian. This is a fact. If it isn't, show me where this is proven false. Mason Remey was adopted by Abdu'l-Baha. This is a fact. Again, try to disprove this or who something to the contrary. The majority of the Baha'i world has said the Guardianship came to an end. I don't see any other conclusion other than this was a huge test and the majority of the Baha'is throughout the world failed this test. Obviously, the "UHJ" isn't the true UHJ otherwise we would have justice in the world and we are far from that. So what's the solution? I truly mean that. Where do we go from here? I actually enjoy this forum of debate between the different groups as this is the way to come to the truth. This is Baha'i Consultation where everyone is able to express their viewpoints without the threat of being censored, like that 'Soulpancake' psudeo-"open" website sponsored by "Baha'is" like Rainn Wilson who say that want to ask the "big questions in life" but if you ask anything on there having to do with the Covenant or anything having to do with recent Baha'i history, you are censored. So, Maybe someone can tall me….like Janet says, that we need to have open hearts and be detached. I would like to see the unifying spirit of Baha'u'llah help us in this endeavor, to come to an acceptable agreement for everyone so instead of being dis-unified and scattered, we are able to bring our powers of perception together for the better good. What do others think?

Thank you all.
Victor

This entry was posted on Thursday, August 13th, 2009 at 2:14 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Susan wrote,

"If Remey had any claim to the Guardianship (which he did not) he legally signed that right away when he signed the following document in Nov. of 1957:
"The Custodians shall be deemed to succeed the Guardian of the Bahá'í
Faith, His Eminence the late Shoghi Effendi Rabbani, in Palestine or
Israel Branches of National Spiritual Assemblies of various countries,
which are registered in Israel, and the Custodians may nominate one or
more persons to act on their behalf in any such Israel Branches."
Completed, sealed and signed on this 25th day of November, 1957."
Keep in mind that Guardians are supposed to be infallible in matters of interpretation and protection of the Faith. So if he was the Guardian, signing this document could not be a mistake. In signing it he proved he was not the Guardian."

Susan,

Who told you that Mason Remey signed away his rights by signing that spurious document? That document was not a legal document in the true Baha'i Faith. It was foreign to the true Baha'i Faith.

And who told you that if a Guardian of the Baha'i Faith makes a mistake that he proves that he is not the Guardian?

Almighty god is "unconstrained in His bidding". If, according to His Will, He withholds some knowledge from someone, including a Guardian, in order to permit a test to take place, that does not obligate Him to reject that person or his station. When Charles Mason Remey became aware of his station on board ship to America, he became enabled to straighten out all of those previous matters and to guide the true Baha'i Faith, which he did magnificently even as the third Guardian, his successor, Joel B. Marangella is also doing magnificently. Ross

This entry was posted on Thursday, August 13th, 2009 at 2:15 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

It's very interesting that the Sans-Guardian Baha'is believe they are faithfully following the Covenant when the very important documents describing that Covenant in detail, namely the Will and Testament and the Dispensation by Shoghi Effendi have basically become obsolete in such a short span of time following the passing of those two. When sacred documents need to be altered in order to follow Baha'u'llah how does that glorify Baha'u'llah? The concept of a Guardian or interpreter that would have final say in moments like this when there are misunderstandings is a great way to settle disputes. Many think we do not need one. It seems obvious that we do. The Current Headless Universal House of Justice in Haifa has managed to create an atmosphere of fear as opposed to one of respect for our enemies. Many of these Baha'i organizations seem to think that declaring someone a covenant breaker is a free opportunity to hate. It is preferable to follow the example of Baha'u'llah, who asked others to treat the Covenant breakers with respect and kindness. Once they were named Covenant Breakers the believers were simply told to avoid them, not treat them poorly. While Baha'u'llah was in the wilderness for a long period of time, he asked his family to be nice to Mirza Yahya and they (inspite of Yahya's rudeness)endured respectfully and continued to feed him and treat him kindly. Janice

This entry was posted on Thursday, August 13th, 2009 at 2:17 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice…you're a marvelous example for us all. This is the Baha'i Faith we're talking about and thus I do have faith that things will be put aright. Baha'u'llah in the Iqan tells us that this oppression of His own Faith must come:

This "oppression" is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error. For this reason, in all chronicles and traditions reference hath been made unto these things, namely that iniquity shall cover the surface of the earth and darkness shall envelop mankind.

(Baha'u'llah, The Kitab-i-Iqan, p. 31)

Baha'u'llah says "every Revelation" which would also include His own, meaning the Baha'i Revelation would become "oppressed". So, for what it's worth, I have faith that this oppression will, at some time, be lifted so that all may know the truth.

My posts have all been in the direction of the Aghsan lineage, which is the continuation of the Throne of David, which is the "Kingdom" that is referred to in the bible and the Baha'i scripture. But, as I was taught by the Establisher, we also must teach about the Catastrophes that are upon us and are continuing to increase in their ferocity. But these continuous wars are nothing new to the people of the world, it is almost as if they are used to the idea of continual and devestating war, non-stop. These wars will only increase and the devestation only more severe. The 9/11 event in NYC was an event that was continually warned of by the BUPC through TV, radio, and press releases years before it happened and it will happen again, but again, musch more severely. But wars and bombings and people flying planes into buildings are standard fare these days. Baha'u'llah warns of these destructions as well as how the Covenant-breakers will be driven out.

"Study the Tablet of the Holy Mariner that ye may know the truth, and consider that the Blessed Beauty hath fully foretold future events. Let them who perceive, take warning!"

–'Abdu'l-Bahá

Glorified be my Lord, the All-Glorious! They have desired to ascend unto that state which the Lord hath ordained to be above their stations.

Glorified be my Lord, the All-Glorious! Whereupon the burning meteor cast them out from them that abide in the Kingdom of His Presence,

Glorified be my Lord, the All-Glorious! And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory:

Glorified be my Lord, the All-Glorious! “O guardian angels! Return them to their abode in the world below,

Glorified be my Lord, the All-Glorious! “Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained;

(Compilations, Baha’i Prayers, p. 222)

So it is prophesied by Baha’u’llah that a “burning meteor” will cast them out from the “Kingdom of His Presence”. This is Mount Carmel where the Covenant-breakers have been abiding in the King of His Presence for fifty years after declaring “Bada”. I do not envy their plight. So I think things will work themselves out, in fact, I have the greatest Faith they will.
Victor

This entry was posted on Thursday, August 13th, 2009 at 2:18 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Really Janice – I suggest you check out some of the comments towards mainstream Baha'is on the appalling Talk.Relgion.Bahai from the followers of Joel Marangella before you get too high and mighty.

Something, more than any other thing, that defines them on that talk group is their utter willingness to succumb to the moral and spiritual gutter philosophy of "my enemy's enemy is my friend". For example there have been some terrible things said on there about Baha'u'llah, Abdu'l Baha, and Shoghi Effendi by enemies of the Faith (including accusations of murder, drug-running etc). Not once in all my years of bewildered lurking on that group have I EVER seen an orthodox baha'i post to defend any of the central figures of the Faith EXCEPT when they consider that the point being raised impacts on Joel Marangella's claim to be guardian. Not ONCE have I ever seen an Orthodox Baha'i take those enemies of the Faith to task.

However I see REGULARLY the orthodox baha'is jumping into bed with these self-declared enemies of the Faith to join in their attacks on the Universal House of Justice of the mainstream Bahai's. "My enemy's enemy is my friend."

I appreciate your own personal efforts to appear kind and loving towards all but, really, your own fellow orthodox bahai's hold no moral high ground when it comes to practicing what you are preaching.

Kind regards. Doris

This entry was posted on Thursday, August 13th, 2009 at 2:18 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor wrote:
Janice…you're a marvelous example for us all. This is the Baha'i Faith we're talking about and thus I do have faith that things will be put aright. So it is prophesied by Baha'u'llah that a "burning meteor" will cast them out from the "Kingdom of His Presence". This is Mount Carmel where the Covenant-breakers have been abiding in the King of His Presence for fifty years after declaring "Bada". I do not envy their plight. So I think things will work themselves out, in fact, I have the greatest Faith they will.

And there we have the standard cult hypocrisy. Congratulating Janice for her call to loving kindness for all, and implying that's what the cult wishes for too, while simultaneously wishing that a bomb should land on those the cult disagrees with.

Stunning. Just stunning.Doris

This entry was posted on Thursday, August 13th, 2009 at 2:19 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

doris wrote:

And there we have the standard cult hypocrisy. Congratulating Janice for her call to loving kindness for all, and implying that's what the cult wishes for too, while simultaneously wishing that a bomb should land on those the cult disagrees with.
Stunning. Just stunning.

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes — a war that nearly rent the great American Republic — have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its component parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization. The Fire of Ordeal

Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as subsidiary adjustments preluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilization, into the integral components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the Hidden Words, "the peoples of the world" that "an unforeseen calamity is following them and that grievous retribution awaiteth them" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: "And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."

(Shoghi Effendi, The World Order of Baha'u'llah, p. 45)
Victor

This entry was posted on Thursday, August 13th, 2009 at 2:20 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Doris,

It takes great courage to go on to that Talk.Religion.Bahai site. I have only visited on two ocassions and it is amazing the hateful things that are said there. It almost seems like the people want attention and aren't really, truly seeking. I don't know how you know who is and who is not an Orthodox Baha'i. I don't even really know what you are. It seems as though you are sympathetic to the Sans-Guardian Baha'is but you must have some special sort of permission to talk to us because my understanding was that it is prohibitted for you to talk to those deemed covenant breakers. It is amazing the amount of knowledge that you have of all the groups and I admire your fearlessness because to me it means you are trusting God's ability to protect you or cure you if you were to become "infected" with a "spiritual disease" (as many Sans-Guardian Baha'is have these odd fears). I can't speak for my Orthodox Baha'i friends' actions on that website. If they tend to focus on matters dealing with the Covenant it could be that they feel the enemies within are far more damaging than the enemies without the faith. It is like a dog that bites the hand that feeds it. The spiritual food and remedy that God has given us for this ailing world is being tainted by the ones in power. If the message is distorted or changed, it may not actually heal the sick as intended.
Could a non-believer actually have permission to go to the Archives on Mt. Carmel and get access to read documents? Could the group that asserts the Will and Testament is false have access to examine it? It would be nice if the documents were for all of humanity and not just a select few. I do not know the policy of the Sans-Guardian Baha'is regarding these matters. I was politely asked not to contact them anymore because of my interest in the Orthodox Group. You are the only one and others on these comment posts(if you are indeed a Sans-Guardian Baha'i) that I have spoken to regarding these matters and I am grateful for your imput. Janice

This entry was posted on Thursday, August 13th, 2009 at 2:22 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor Woods wrote:

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity?

You were NOT talking about an ordeal for the whole of humanity (which I would suggest is a spiritual ordeal and has already arrived in spiritual form as much of humanity has forgotten God. It's usually cults who believe in literal firey death, hell and brimstone etc..etc..and you are no exception.)

No, you were NOT talking about a fiery test for humanity, Victor. You were trying to come across as loving and tolerant to all, as Janice seems to be, while at the same time wishing for a literal fiery death upon a VERY SPECIFIC GROUP OF PEOPLE YOU DISAGREE WITH.

And that is stunning.Doris

This entry was posted on Thursday, August 13th, 2009 at 2:23 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Janice wrote:
Doris,
It takes great courage to go on to that Talk.Religion.Bahai site. I have only visited on two ocassions and it is amazing the hateful things that are said there. It almost seems like the people want attention and aren't really, truly seeking. I don't know how you know who is and who is not an Orthodox Baha'i.

I might suggest that the Orthodox Bahai`s are easy to spot on what I agree is an abomination of a talk group that seems to exist for hateful rather than spiritual purposes, because they identify themselves as such quite readily. From the top of my head I know some of them are called Ross, David, and Jeffrey.Quinn

This entry was posted on Thursday, August 13th, 2009 at 2:24 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

All of the many points of view here dramatically demonstrate for the people of Chicago that, despite the shameless lie of the Wilmette Baha'is before Judge Amy St. Eve in its nsa-memo.pdf on 2006, claiming, while distorting the earlier court's decision, that "No question of religious liberty is involved." In fact, the lawsuit is ESSENTIALLY about religious liberty.

Judge Amy St. Eve wisely perceived it as such, despite all the obfuscation. God willing, the 7th Circuit Court of Appeals will do so likewise, and thereby set aright for American citizens what a forged will and testament has created.Frederick

This entry was posted on Thursday, August 13th, 2009 at 2:26 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

How very odd.

Here we witness the bizarre spectacle of a variety of souls claiming fealty to Baha'u'llah and His Revelation clamoring and vilifying one another. Then, when one voice among them comes forth with love and gives proofs by quoting from the storehouse of the writings of the Central Figures of the Baha'i Faith they align with each other to attack that individual by denouncing the very writings which he quotes.

Their attacks are couched in the form of personal attacks aimed at the one quoting from the writings but the reality is that they are one and all united in opposing the words of Baha'u'llah, Abdu'l-Baha' and Shoghi Effendi, to say nothing of their attacks upon the living Gaurdian, Head, Executive Branch Neal Chase Ben Joseph Aghsan. This is indeed a mysterious, grievous affliction.

"How great, how very great is the Cause; how very fierce the onslaught of all the peoples and kindreds of the earth!...One and all they shall arise with all their power to resist His Cause. Then shall the Knights of the Lord, assisted by grace from on high, strengthened by faith, aided by the power of understanding and reinforced by the legions of the Covenant, arise and make manifest the truth of the verse:`Behold the confusion that hath befallen the tribes of the defeated!' "
Quoted from `Abdu'l-Baha, son of and immediate successor to Baha'u'llah, founder of the Baha'i Faith.
KPS59

This entry was posted on Thursday, August 13th, 2009 at 2:27 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

In case these ones should seize upon my abbreviation of the above quote as a pretext for opposition to it, I will here provide it in it's entirety. The application of it is still appropriate and in direct fulfillment of it nonetheless.

"How great, how very great is the Cause; how very fierce the onslaught of all the peoples and kindred of the earth! Ere long shall the clamor of the multitude throughout Africa, throughout America,the cry of the European and of the Turk, the groaning of India and China, be heard from afar and near. One and all they shall arise with all their power to resist His Cause. Then shall the Knights of the Lord, assisted by grace from on high, strengthened by faith, aided by the power of understanding and reinforced by the legions of the Covenant, arise and make manifest the truth of the verse:`Behold the confusion that hath befallen the tribes of the defeated!' "

`Abdu'l-Baha, son of and immediate successor to Baha'u'llah, founder of the Baha'i Faith quoted by Shoghi Effendi in "The World Order of Baha'u'llah" pg. 17.
KPS59

This entry was posted on Thursday, August 13th, 2009 at 2:28 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

KPS59 wrote:
How very odd.
Here we witness the bizarre spectacle of a variety of souls claiming fealty to Baha'u'llah and His Revelation clamoring and vilifying one another. Then, when one voice among them comes forth with love…

This "one voice among them" who "comes forth with love…" would be the same one who also came forth wishing a fiery, violent death on those he disagrees with.

How very loving.Doris

This entry was posted on Thursday, August 13th, 2009 at 2:29 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

doris wrote:

This "one voice among them" who "comes forth with love…" would be the same one who also came forth wishing a fiery, violent death on those he disagrees with.
How very loving.

How very wrong you are dear Doris.

You've once again failed to comprehend what you read, thereby proving my point. In no instance did anyone wish any other one's "a fiery, violent death on those he disagrees with" as you erroneously put it.

Rather, you have failed to see what is directly before your eyes which was Baha'ullah Himself stating the coming demise of those who violate His Covenant in His Tablet of The Holy Mariner which is not as you put it earlier "a bomb" but in reality a "burning meteor". How could you possibly so grossly misconstrue those words? How could you not know the contents of that Tablet well enough to know that those are the words of Baha'u'llah and then vainly attribute them to another in an attempt to muddy the waters?

Once again, none of the passages you've taken issue with are anything at all but excerpts of the writings of three of the central figures of the Baha'i Faith, Baha'u'llah, Abdu'l-Baha' and Shoghi Effendi, all quoted in context to illustrate the straight path to God's Kingdom, the World Order of Baha'u'llah.
KPS59

This entry was posted on Thursday, August 13th, 2009 at 2:31 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

doris wrote:

You were NOT talking about an ordeal for the whole of humanity (which I would suggest is a spiritual ordeal and has already arrived in spiritual form as much of humanity has forgotten God. It's usually cults who believe in literal firey death, hell and brimstone etc..etc..and you are no exception.)
No, you were NOT talking about a fiery test for humanity, Victor. You were trying to come across as loving and tolerant to all, as Janice seems to be, while at the same time wishing for a literal fiery death upon a VERY SPECIFIC GROUP OF PEOPLE YOU DISAGREE WITH.
And that is stunning.

Here you've missed the fact that the words you've grasped onto to make your point are not the words of Mr. Woods, they are as noted at the bottom of his post, the very words of Shoghi Effendi.
KPS59

This entry was posted on Thursday, August 13th, 2009 at 2:31 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

KPS59 wrote:

How very wrong you are dear Doris.
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Now you're just being silly. Victor, like most cultists before him, and I dare say many after him, mis-interprets religious scripture in ways that, well-wouldn't-you-cotton-picki ng-know-it, hold gloomy portents of violent divine retribution against the very people he is in disagreement with.

Well, who'd have guessed, huh?Doris

This entry was posted on Thursday, August 13th, 2009 at 2:32 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

KPS59 wrote:

Here you've missed the fact that the words you've grasped onto to make your point are not the words of Mr. Woods, they are as noted at the bottom of his post, the very words of Shoghi Effendi.

Here, your persecution complex and unwavering conviction that the truth is your own personal plaything have led you to miss the point. That point being that Victor mis-interprets selective passages to fit in with his wn prejudices. Well, wouldn't you know it – God hates the same people Victor does! It's what cultists always believe.Doris

This entry was posted on Thursday, August 13th, 2009 at 2:33 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

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Well, who'd have guessed, huh?

Still wrong you are Doris.

There is no interpretation involved in direct verbatim quotes. It is you who has misconstrued the quotes from the Baha'i Writings which were posted by Victor. He never gave any interpretations, what you are reading is directly from the writings.

What part of this are you unwilling or unable to grasp?

The statements you are responding to are not Victor's, they are direct quotes from the writings of Baha'u'llah, Abdu'l-Baha' and Shoghi Effendi given without interpretation as none is needed for they are crystal clear.
KPS59

This entry was posted on Thursday, August 13th, 2009 at 2:34 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

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Here, your persecution complex and unwavering conviction that the truth is your own personal plaything have led you to miss the point. That point being that Victor mis-interprets selective passages to fit in with his wn prejudices. Well, wouldn't you know it – God hates the same people Victor does! It's what cultists always believe.

Doris,

See response to #176.
KPS59

This entry was posted on Thursday, August 13th, 2009 at 2:34 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

KPS59 wrote:

Still wrong you are Doris.
There is no interpretation involved in direct verbatim quotes. It is you who has misconstrued the quotes from the Baha'i Writings which were posted by Victor. He never gave any interpretations, what you are reading is directly from the writings.

Of course he interpreted! He has interpreted those passages to mean what he wants it to mean – that those words apply to a specific group of people right here and now in the present and, as is the way of cultists, that any portents of death and righteous vengenace applies to those he disagrees with.

Twas ever thus. It's one of the hallmarks of cultists. Scripture is *always* about them and their enemies and it's always crystal clear.Doris

This entry was posted on Thursday, August 13th, 2009 at 2:39 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

doris wrote:

Of course he interpreted! He has interpreted those passages to mean what he wants it to mean – that those words apply to a specific group of people right here and now in the present

That's correct Doris. Here is the authoritative interpretation of that Tablet:

"Concerning the Tablet of the Holy Mariner, it is one of the most significant Tablets revealed by Bahá'u'lláh during the last days of His stay in Baghdad, and His arrival in Adrianople. Its main significance lies in the fact that in it Bahá'u'lláh clearly foreshadows the grave happenings, which eventually led to the defection of Subhi-Azal, and to the schism which the latter thought to create within the ranks of the faithful."

(From a letter written on behalf of Shoghi Effendi to an individual believer, August 10, 1934)

(Compilations, Lights of Guidance, p. 483) Susan

This entry was posted on Thursday, August 13th, 2009 at 2:40 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Re: Chicago Tribune Article

Victor wrote:

"Study the Tablet of the Holy Mariner that ye may know the truth, and consider that the Blessed Beauty hath fully foretold future events. Let them who perceive, take warning!"

–'Abdu'l-Bahá

This entry was posted on Thursday, August 13th, 2009 at 2:41 am and is filed under Chicago Tribune Forum. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Video Baha'i Fireside #2

FIRESIDE 2
Volume 1: Qualifying the Criteria Part 1 of 2

Volume 1 of the second Fireside qualifies a criteria for recognizing God's promised ones. This is a universal standard. This criteria is demonstrated in how the old testament prophesies the coming of Jesus Christ, which is fulfilled in the new testament. In subsequent firesides this criteria will be applied to other promised ones in our own day and age.

In Volume 2, soon to be released, topics such as the true meaning of the resurrection, the meaning of the word "Christ", the reality of the virgin birth, the concept of return and the corruption of Christianity are all covered.

This entry was posted on Saturday, February 20th, 2010 at 4:59 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'u'llah was Jewish, from the Throne line of King David!

by kps59
13-Dec-2009

Glad tidings to all of Persia and all Persian people around the world!

It is an honor to have this opportunity to tell of an as yet hidden key to both Persian and Baha'i history.

That key is the key of David.

The entire Baha'i Faith and the controversy which has surrounded it since it's beginnings in 1844-1863 revolve around the genealogy of Baha'u'llah being in a direct line from the Biblical King David. This has been suppressed in Persia (Iran) since then and has resulted in many assassinations worldwide, several of prominent individuals, by those who wish to keep this information from being widely investigated and broadcast. The "hands" in 1957 knew this and violated the Baha'i Covenant and without any authority whatsoever claimed "bada" and usurped the Cause of God in order to keep the world from knowing that Baha'u'llah was from this lineage, that He continued it through 'Abdu'l-Baha and that it continued on from 'Abdu'l-Baha through adoption.

Baha'u'llah's lineage is from His father that of the Jewish Throne Line of King David and from His mother that of the Persian Sassanian Dynasty which ended with Yazdegird III.

The intertwining of this Throne Line of King David and the Throne Line of Zoroastrian Persia is referenced in one instance in Markham's "A General Sketch of the History of Persia" published in 1874. The Genealogy is found on page 97 with the written account of the merging of these two royal houses found specifically on page 94. Here is the link to that account:

http://books.google.com/books?id=XWIVAAAAQAAJ&printsec=frontcover&client...
=onepage&q=&f=false

For a more complete genealogical depiction go to this link:

http://www.uhj.net/genealogy/genealogy-of-christ.h...

Bostenay or as we transliterate the name; Bostanai was the "Prince of the Captivity" of the Jews at that time or as Ginsberg in his "Legends of the Jews" refers to the Davidic Kings during the time of their Babylonian/Persian captivity, the "Exilarchate", the "Exilarchs" or the "Monarchs in exile".

The Persians may know Bostanai in their history as "Baw" and his family as the "Bawandids" and there are written accounts of this very central point of Persian and Jewish history from both perspectives which dovetail perfectly. These histories were only "spoken of", to quote a close Persian friend who is a Siyyid,

“in very low tones and quiet whispers at certain cafe’s and private gymnasiums” as the Iranian government would cause one to disappear if they were found to be openly speaking of this part of Persian history.

We, the Baha’is Under the Provisions of the Covenant, are going to break Baha’u’llah out of the Most Great Prison, the prison of oppression, marginalization and obscurity and bring about the Great Projection of His True Identity and the Identity of His True UHJ to all the people of the world. The goal of that Projection and the fruits of it are the establishment of universal human and civil rights, social and economic justice, the establishment of a bridled capitalism of the divine economy, and the lesser and greater peace founded upon the Most Great Justice.

In the name of the King,

KPS,

Knight of Baha’u’llah

Addendum:

It must also be noted that Baha’u’llah advised the Moslem leaders to send a representative to speak with Mirza Yahya so that they would have his confirmation of their genealogical roots. Mirza Yahya knew his family history as well as Baha’u’llah though Mirza Yahya also knew that it was not his own line of decsent which continued the throne, but that it was in fact Baha’u’llah’s line which was chosen for this. This request by Baha’u’llah is recorded in His Epistle to the Son of the Wolf:

“In this day, this Wronged One requesteth thee and the other divines who
have drunk of the cup of the knowledge of God, and are illumined by the
shining words of the Day-Star of Justice, to appoint some person,
without informing any one, and despatch him to these regions, and
enable him to remain a while in the island of Cyprus, and associate
with Mirza Yahya, perchance he may become aware of the fundamentals of
this Faith and of the source of the Divine laws and commandments.
(Baha’u’llah: Epistle to the Son of the Wolf, Pages: 120-121)

There are also key references in the Baha’i writings which confirm this Davidic Lineage and Baha’u’llah’s ancestry being firmly rooted therein.

In the year 817 A.D. the Reigning Davidic Monarch was actually converted to Islam by the Imam who was his contemporary when they met in the city of Mashad.

At one time when asked by what authority do the Imams rule the Imam stated “We rule by the authority of the House of David.”

This is the point of unity around which Moslem, Jew and Christian must unite! It is now time for this to come forth and bring the three most warring branches of the religion of God together in universal Peace through universal Justice!

In service to the Covenant,

In the Name of the King,

KPS59,

Knight of Baha'u'llah

This entry was posted on Saturday, February 20th, 2010 at 5:11 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

WAR DRUMS AGAINST IRAN 2/14/2010

WAR DRUMS AGAINST IRAN

The war drums against Iran are stepping up this week. News that they are enriching uranium, and now this report from Clinton, all point to the direction of a "possible preemptive strike" that is imminent. This preemptive strike was announced yesterday on Fareed Zakariah on CNN and also there was a report on Amanpour. These Feb 14 2010 reports can be viewed on line at the CNN websites at www.cnn.com.

The step up in Afghanistan, is a necessary preamble to striking Iran, for the refugees will spill out over the border into that area, as well as into Iraq. This is why the US surrounds that country to take it, as written in "The Grand Chessboard"™, the southern zone.

This has been on the agenda since "Positive Leap 80" in the days of Carter. Exposed by Jack Anderson and reiterated in 1987 after the supression of that story was lifted: See Anderson, Nuclear War In The Persian Gulf Was Possible During 1980:

http://news.google.com/newspapers?nid=266&dat=19870622&id=-QrAAAAIBAJ&sjid=hQUGAAAAIBAJ&pg=6196,6533236

And:

Deadly Gulf War Dance: http://news.google.com/newspapers?nid=1350&dat=19870622&id=QHsUAAAAIBAJ&sjid=6wIEAAAAIBAJ&pg=2706,1311899

It looks like this will all transpire while Obama, the successor to Bush, is in office.

This entry was posted on Saturday, February 20th, 2010 at 5:42 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Mitt Romney and the White Horse Prophecy on Tamron Hall MSNBC

Tamron Hall on MSNBC and guest on Mitt Romney and the White Horse Prophecy:

http://www.youtube.com/watch?v=kyFqd7fKdQE

Joseph Smith and the White Horse Prophecy:

http://entrybytroops.org/joseph-smith.html

This entry was posted on Saturday, June 2nd, 2012 at 3:29 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

For the Healing of all Nations!

The Genealogy of Baha'u'llah, The Divine Banner of the Oneness of God, the oneness of humanity and the oneness of all world religions is now available to the entire world as a large format vinyl document.

The *Baha'i Publishers Under the Provisions of the Covenant* (BPUPC) in conjunction with *page10publishers* (a non-profit publishing trust) is now at the point of being able to functionally distribute materials at cost. This will soon include the Baha'i writings and prayer books and other essential materials such as *Some Answered Questions* and the *Book of the Covenant (Kitab-i-Ahd)*and *the Sacred Will and Testament of 'Abdu'l-Baha*.

GENEALOGY CHART

Divine Banner

This banner shows that the founders of all the world religions are united in the same family. This genealogy chart is in the form of a human being; as God is one, humanity is one, and the religions are united and in harmony in spirit and in truth. This genealogy chart is for the healing of all nations.

The divine banner is 2 feet wide by 6 feet tall. The standard version is printed on waterproof and tearproof vinyl in full-color, with grommets in the corners that allow the banner to be hung on the wall. If you would like no grommets or extra grommets please let us know in the comment form upon checkout. The high quality version is not waterproof or tearproof, but is printed on a photo quality indoor vinyl that is suitable for framing. Shipping cost is included and ships in 1-2 weeks.

Available at: http://page10publishers.com/

This entry was posted on Thursday, July 12th, 2012 at 3:25 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The U.N. is the Beast!

The United Nations is the prophesied Beast of the Book of Revelation.

The explanation is contained within chapter 13 of Part 2 of this link:

http://entrybytroops.org/

Those who are wise will read all of the chapters in both Part 1 and Part 2.

The litany of the United Nations abject failure and how it has only caused and compounded human suffering is partly illustrated in this film:

http://www.unmemovie.com/

This entry was posted on Monday, September 3rd, 2012 at 9:40 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Baha'i's on Facebook

http://www.facebook.com/TheBahais

"The Ancient Beauty [Baha'u'llah] ruleth upon the throne of David.
Thus hath my Pen spoken that which the
histories of bygone ages have related."

~ Proclamation of Baha'u'llah, p. 89

The Baha'i Faith is the fulfillment and answer to the Lord's Prayer.

Our Father who art in heaven,
hallowed be Thy name.
Thy Kingdom come,
It will be done on earth as it is in heaven.

Jesus had the people pray for the coming of the Kingdom of God on Earth. The Baha'i Faith is God's Answer to that prayer.

The Kingdom of God is a real Kingdom, with laws, subjects and a king. It is the government of God ruling from the throne of king David which is the executive branch of the "House of the Lord". Through this "House" and its executive branch, the living Davidic king, JUSTICE, God promises, is to be brought to this war-torn and darksome world.

Jesus promised this Kingdom and told us to pray for it. Baha'u'llah (The Father) has now Revealed it, and Jesus (the Son), himself has returned to establish it on earth as it is in heaven.

For this reason God sent the person (Adam, Moses, Krishna, Zoroaster, Buddha, Muhammad and the Bab) of the Holy Spirit into this world 7 times in the last 6000 years to prepare all people to accept the Kingdom of the Father (Baha'u'llah) that the son has now established, as the Universal House of Justice with the Davidic King as its president.

Jesus Christ was a Messiah, as the word Christ means Messiah, or specifically Messiah Ben David which, when translated, is 'The Anointed Son of David'. Jesus was a descendant of David who was anointed with the Holy Spirit and had the mission of proclaiming the coming of the Kingdom of God on Earth. Jesus also told us of the One who would actually bring this kingdom in the future, who would be the Second Coming of Christ, or another descendant of David anointed with the Holy Spirit. The 2nd Christ has come fulfilling prophecy by Name, Date, Address and Mission being seated on the Throne of David and bringing an everlasting dynasty of Davidic kings as promised by God in the book of Psalms.

"I will not violate my covenant, or alter the word that went forth from my lips. Once and for all I have

sworn by my holiness; I will not lie to David. His line shall endure for ever, his throne as long as the sun before me." (Psalms 89:34-36)

This Covenant of an everlasting dynasty of Davidic kings are the guardians of the Baha'i Faith seated at the head of the Universal House of Justice or House of the Lord as prophesied in the second chapter of Isaiah:

"It shall come to pass in the latter days, that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it, and many people shall come, and say: Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between nations, and shall decide for many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4)

Baha'u'llah is the founder of the Baha'i Faith. He fulfills prophecy as the Second Coming of Christ (Mark 8:38). Just as Jesus the Christ did not come fulfilling the peoples expectation, neither does the Second Christ, Baha'u'llah, appear as the people might imagine. Instead, He appears fulfilling detailed prophecies of all the worlds religions as to the promise of a great World Redeemer who is to appear in the end times and unite all the people of the earth.

Baha'u'llah made a strong Covenant passing the throne of King David to his son 'Abdu'l-Baha, making 'Abdu'l-Baha the CENTER of His Covenant. 'Abdu'l-Baha then delineated His Father's Covenant in the sacred Will and Testament of 'Abdu'l-Baha, which is the CHARTER for the Kingdom of God on earth as it is in heaven (see page 144 of "The World Order of Baha'u'llah" for more).

In the Will and Testament, the line of Davidic Kings from Baha'u'llah and 'Abdu'l-Baha entitled AGHSAN (BRANCH: see Zech. 3:8 KJV) continues for ever as the presidents of Baha'u'llah's Universal House of Justice (UHJ) which is the "House of the Lord" prophesied by Isaiah and the other prophets. The purpose of the lineage and throne of David is so that we can recognize the true UHJ or true HOUSE of the Lord from fakes, frauds and imitations. Groups of people that claim to have organizations or administration, but have no descendant of King David as the 'sign of God' as the executive or chair, are therefore disqualified as being from God, and are only man-made institutions.

Many man-made institutions, however, have been set up by the people as temporary affiliations in the hopes of eventually finding this true Kingdom of God (Davidic) that God Himself has foretold and promised would come to bring Peace and Justice to the entire world. However, it is not the good things we do that get us in, it's the bad things we do that keep us out. We should not let these man-made institutions come between us and God, as they keep us out of the Kingdom. Anything, even no matter how good it may be, if it comes between us and God, is wrong. For example, pure water – too much of that good thing and we drown. As all 7 Great World Religions (7 appearances of the Holy Spirit) have so foretold this, all people are to be justified by God. God is therefore satisfied with all the people through the personal sacrifice that the Prophets, or Manifestations of God, have all endured on behalf of all mankind, Jesus and Baha'u'llah ranking amongst them as "Father" and "Son".

Those in opposition to Christ – the lineage of King David continuing – are entitled anti-christ. Though the Covenant-breakers and anti-christs may abhor it so, this message of the Kingdom (Davidic) and Catastrophe (of this war which is upon us now since the 9-11) fulfills very specific prophecy from the Bible, and all world scriptures, so that through the intellect the pure in heart may be able to recognize the truth and accept it.

The site, http://www.bupc.org/ is dedicated to showing the proofs for the Second Coming of Christ, who has appeared in the 'Glory of the Father', Baha'u'llah.

This entry was posted on Wednesday, January 16th, 2013 at 5:08 pm and is filed under Baha'i Places On Facebook, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

National Baha'i Council of the United States of America, Under the Provisions of the Covenant.

http://www.facebook.com/BahaiUnitedStates

This entry was posted on Thursday, January 17th, 2013 at 4:07 pm and is filed under Baha'i Places On Facebook, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

National Baha'i Council of India, Under the Provisions of the Covenant.

http://www.facebook.com/BahaiIndia

This entry was posted on Thursday, January 17th, 2013 at 4:08 pm and is filed under Baha'i Places On Facebook, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

National Baha'i Council of the United Kingdom, Under the Provisions of the Covenant.

http://www.facebook.com/BahaiUnitedKingdom

This entry was posted on Friday, January 18th, 2013 at 3:51 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

National Baha'i Council of Russia, Under the Provisions of the Covenant.

http://www.facebook.com/BahaiRussia

This entry was posted on Saturday, January 19th, 2013 at 3:36 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

National Baha'i Council of Canada, Under the Provisions of the Covenant.

http://www.facebook.com/BahaiCanada

This entry was posted on Saturday, January 19th, 2013 at 6:33 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

National Baha'i Council of France and the EU, Under the Provisions of the Covenant.

http://www.facebook.com/BahaiFrance

This entry was posted on Saturday, January 19th, 2013 at 6:37 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Universal House of Justice of Baha'u'llah

http://www.facebook.com/universalhouseofjustice

"The earth is but one country, and mankind its citizens" -Bahá'u'llah
The Universal House of Justice of Baha'u'llahThe descendant of King David must be the President – Executive Branch – of Bahá'u'llah's Universal House of Justice so we can recognize the true UHJ from fakes, frauds, and imitations. (Will & Testament of 'Abdu'l-Bahá, pg. 15)

"And it shall come to pass in the latter days, that the mountain of the House of the Lord shall be established as the highest [spiritual] of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion [the place of the throne of King David] shall go forth the law, and the word of the LORD from [New] Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."
Isaiah 2:2-4

"THE HOUSE OF THE LORD"

The Universal House of Justice of Baha'u'llah fulfills prophecy for the "House of the Lord" spoken of by the prophet Isaiah as that Universal House of Knowledge and Education sent by God and "preserved from all error" to guide all the people of the world through education and justice to that everlasting Promise of Peace – that secret of Divine Civilization – that God has vouchsafed as sacred and holy through all the prophets, messengers, and mouthpieces come in His exalted and Ineffable Name.

Singled out as Authentic – as the only Institution in the world that has the living descendant of King David as its president, the great grandson of 'Abdu'l-Baha seated upon the throne of King David which is to last forever (Psalm 89) – this House alone, the true UHJ, has the Divine Power and God given Knowledge through the "KEY of DAVID" to heal the world of all its ills and guide a wayward and forlorn humanity back out of the gloom of the darkness of war into the light of real fellowship, truth, felicity and brotherly love in the shade of the divine and holy Tree of Life – man reunited with God in the garden of God as this earth was meant to be – in fulfillment of this sacred verse:

"In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree." (Zech. 3:10 KJV)

The Universal House of Justice was revealed by Baha'u'llah, delineated by 'Abdu'l-Baha and constituted by Shoghi Effendi in a Four Stage Plan, to evolve in four phases from an embryonic state of an appointed body to an eventual efflorescence into a universally elected body from all the peoples and nations of the world. 'Abdu'l-Baha states:

"The world of government is like the world of man; he is seed at first, and then passes by degrees to the condition of embryo and foetus, acquiring a bone structure, being clothed with flesh, taking on his own special form, until at last he reaches the plane where he can befittingly fulfill the words: "the most excellent of Makers." Just as this is a requirement of creation and is based on the universal Wisdom, the world of government of the body politic in the same way cannot instantaneously evolve from the nadir of defectiveness to the zenith of rightness and perfection. Rather, qualified individuals must strive by day and by night, using all those means which will conduce to progress, until the government and the people develop along every line from day to day and even from moment to moment.

"When, through the Divine bestowals, three things appear on earth, this world of dust will come alive, and stand forth wondrously adorned and full of grace. These are first, the fruitful winds of spring; second, the welling plenty of spring clouds; and third, the heat of the bright sun. When, out of the endless bounty of God, these three have been vouchsafed, then slowly, by His leave, dry trees and branches turn fresh and green again, and array themselves with many kinds of blossoms and fruits. It is the same when the pure intentions and the justice of the ruler, the wisdom and consummate skill and statecraft of the governing authorities, and the determination and unstinted efforts of the people, are all combined; then day by day the effects of the advancement, of the far-reaching reforms, of the pride and prosperity of government and people alike, will become clearly manifest." ('Abdu'l-Baha, The Secret of Divine Civilization, pp. 107, 108)

In 1912, Abdu'l-Baha came to the United States of America, spoke before Congress in Washington DC, and indicated the prophesied spot for the establishment of his father's Universal House of Justice with the Throne of King David as its presidency in the Rocky Mountains in the United States of America. 'Abdu'l-Baha delineated his fathers Universal House of Justice in the Sacred Will and Testament of 'Abdu'l-Baha which is the CHARTER for the Kingdom of God on earth (World Order of Baha'u'llah, p. 144).

This Charter went into effect on November 28, 1921 at the moment of the ascension of 'Abdu'l-Baha. 'Abdu'l-Baha appointed his grandson Shoghi Effendi as the Executor of his Will and Testament and passed the throne of King David onto his aghsan son whom he designated was to become the first president of the Universal House of Justice. Shoghi Effendi, in fulfillment of the sacred trust placed upon him, fulfilled his mission by constituting the Universal House of Justice on January 9, 1951 in the name "First International Baha'i Council" – to evolve through four stages – and officially welcomed, 'Abdu'l-Baha's aghsan son publicly on March 2, 1951 as its first president. The sacred Charter of the Will and Testament of 'Abdu'l-Baha states:

"To none is given the right to put forth his own opinion or express his particular convictions. All must turn to the Center of the Cause [Shoghi Effendi] and after him to the House of Justice [with the living

Davidic king as its president and irremovable member for life]. And he that turneth unto whatsoever else is indeed in grievous error." (W&T, p. 26)

On November 4, 1957, Shoghi Effendi unexpectedly passed on and the Council of the Universal House of Justice with 'Abdu'l-Baha's son as its president, the Executive branch, which had been in existence for 7 years prior to the passing of Shoghi Effendi was then at that moment activated with full powers. The people were easily instructed by 'Abdu'l-Baha in his Will and Testament to "seek guidance and turn unto… the House of Justice" at the moment of the passing of Shoghi Effendi (the Center of the Cause) – the very House of Justice in fact that Shoghi Effendi himself had set up with 'Abdu'l-Baha's son as its president seven years previously on January 9, 1951. Due to lack of education on these points, however, a small group of people known as the "Hands" were able to get many people to turn to themselves, the "Hands", in deference to the UHJ which was in the world since 1951, thus fulfilling the caveat of 'Abdu'l-Baha: "And he that turneth unto whatsoever else [the "Hands"] is indeed in grievous error." (W&T, p. 26)
"My People are destroyed for lack of Knowledge"
(Hosea 4:6 KJV)

In those two years, by November of 1959, the "Hands" rose to such prominence in the minds of certain uneducated people, that they were able to "seize" control of the Baha'i shrines and properties in Haifa, Israel, away from the UHJ with 'Abdu'l-Baha's son, an aghsan, as the Executive Branch, which they openly admit.

"This book of messages of the Hands of the Cause…does not pretend to be a history but rather a record of…an unpretentious group of world religious officials [The Hands] who… found themselves called upon [in opposition to the UHJ with 'Abdu'l-Baha's son presiding] to SEIZE the helm of their Faith…"
(Ruhiyyih Khanum, preface, Ministry of the Custodians 1957-1963, p. xix)

They were then able to by-pass Shoghi Effendi's four stage plan of the UHJ already in existence since 1951 and separate themselves from the true Universal House of Justice. They did this by going against Shoghi Effendi and thus going against God (Will and Testament, page 11). "My people are destroyed for lack of knowledge". This glaring violation of the Covenant – glaring for anyone who dares to read the Will and Testament of 'Abdu'l-Baha for themselves – then took the form of a set up for a plan for a bogus headless corporation – an international assembly to be elected by national assemblies – without the Davidic Kingship as its president, and outside the provisions of the Will and Testament and in violation of Shoghi Effendi's four stage plan. Thus they came out from under the protection of the Charter, the protection of the Covenant of the Will and Testament of 'Abdu'l-Baha and fell into grievous error. In a clever switcheroo they then labeled all those loyal and faithful to the Covenant and firm in every single provision of the sacred Will and Testament of 'Abdu'l-Baha who would not go along with their own violation "covenant-breakers" and brought down a great repression upon the people which is infamous in its tyranny and oppressive strong-arm tactics and violations of human rights. Thus they fell into grievous error, as was meant to be:

"This oppression is the essential feature of every Revelation [including Baha'u'llah's]. Unless it [the violation of the "Hands"] cometh to pass, the Sun of Truth will not be made manifest. For the break of the

morn of divine guidance must needs follow the darkness of the night of error. ” (Baha’u’llah, The Book of Certitude, p. 31)

“I will make a Covenant of Peace with them;
it shall be an Everlasting Covenant”
(Ezekiel 37:26 RSV)

In following along explicitly with ‘Abdu’l-Baha’s instructions of the Divine Plan, the Four Stage Plan of Shoghi Effendi, and the Charter of every single provision of the sacred Will and Testament of Abdu’l-Baha, the world wide community of Baha’is who remained loyal to the covenant and the living Davidic King established the Universal House of Justice on January 9, 1991 – 40 years later to the day of Shoghi Effendi’s Constitution – symbolizing the 40 year period of Wilderness in the Violation. ‘Abdu’l-Baha’s son, an aghsan, was succeeded by his son and grandson as the second and third presidents of the Universal House of Justice which is alive and operating in the world today, the living Davidic King, the great-grandson of ‘Abdu’l-Baha, being the irremovable “head and distinguished member for life of that body” (W&T, p. 14), and the twelve male and twelve female members – 24 elders – constituting the active body at this time.

In ‘Abdu’l-Baha’s Will and Testament, he defines the Universal House of Justice as an institution with two branches: the executive branch and the legislative branch. Only the body with both branches can be the true Universal House of Justice.

“This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.” (W&T, p. 15)

“The Universal House of Justice has only the legislative function; the executive power belongs to the administration department of the government [the executive branch, that is the head of the UHJ — Davidic]… Again, I repeat, the House of Justice whether National or Universal, has only legislative power, and not executive power. For example, in Europe and America the Parliament or Congress enacts laws, while the government executes these laws. The House of Justice cannot fulfill two functions at the same time – legislative and executive…”(‘Abdu’l-Baha, Star of the West, Vol. 7 No. 15).

Acting in conjunction with each other these two inseparable institutions [The Executive and Legislative Branches of the UHJ] administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions – instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other’s authority and functions, and are permanently and fundamentally united in their aims.

“Divorced from the institution of the Guardianship [of the living Davidic King] the World Order of Baha’u’llah’s [Universal House of Justice] would be mutilated and permanently deprived of that hereditary principle [throne-line of King David] which, as Abdu’l-Baha has written, has been invariably upheld by the Law of God….Without such an institution [the hereditary Executive Branch of the UHJ] the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.” (Shoghi Effendi, World Order of Baha’u’llah, p. 148)

This website represents the Authentic Universal House of Justice, the only one active and operating in the world today that has both the Executive branch, which is the descendant of David, and the legislative branch as constituted by Shoghi Effendi in the four stage plan. It is the CRITERIA provided by ‘Abdu’l-Baha – the presence of the living descendant of King David as the president – that reveals the true House of the Lord that has the power and the ability and the functionality to amicably and conclusively resolve the problems of mankind through Education to the truth and by Knowledge of the pure and unadulterated Revelation of God for today; thereby bringing peace in an ever-needful world through justice.

For the break of the morn of divine guidance must needs follow
the darkness of the night of error.

“Few will fail to recognize that the Spirit breathed by Baha’u’llah upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order [the Universal House of Justice with the Davidic King as its president], which would bear His name, wholly identify itself with His principles, and function in conformity with His laws. That Baha’u’llah in His Book of Aqdas, and later Abdu’l-Baha in His Will – a document which confirms, supplements, and correlates the provisions of the Aqdas – have set forth in their entirety those essential elements for the constitution of the world Baha’i Commonwealth, no one who has read them will deny. According to these divinely-ordained administrative principles, the Dispensation of Baha’u’llah – the Ark [UHJ] of human salvation – must needs be modeled. From them, all future blessings must flow, and upon them its inviolable authority must ultimately rest.”
(Shoghi Effendi, World Order of Baha’u’llah, p. 19)

The website, http://www.uhj.net/, is the open portal for all the people of the world to contact the true Universal House of Justice of Baha’u’llah which is the visible incarnation of the only World Order the Bible supports – the Kingdom of God on Earth (Davidic) as it is in Heaven.

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BAHA'I JUSTICE

Baha'u'llah Christ

http://www.facebook.com/BahaullahChrist

Baha'u'llah fulfills prophecy for the second coming of Christ in the potency of the Everlasting Father seated upon the throne of David that is to last for ever (Isaiah 9:6-7). Like Jesus Christ, the Herald of the Kingdom, Baha'u'llah fulfills prophecy by His prophesied name (Mark 8:38), His prophesied date, the time in which He was to appear, His prophesied address, or the place He was to come (Mt. Carmel, see Isaiah 35), and His prophesied profession or mission to reveal and establish the Kingdom of God on earth as it is in Heaven, by revealing the blue print for the House of the Lord with the Davidic King seated on the Throne of David as its president. Baha'u'llah does not do away with true Christianity, He fulfills it! Whereas Judaism is the root and Christianity is the branch, the Baha'i Faith is the leaf, flower, and fruit of this same tree of everlasting life planted by God of which if man eats, he lives for ever and ever.

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BAHA'I JUSTICE

'Abdu'l-Baha' The Most Great BRANCH

http://www.facebook.com/AbdulBaha

Eldest son of Baha'u'llah. Known to Baha'i's as the "Master" and the exemplar of the Baha'i Faith. Appointed in the Covenant of Baha'u'llah to be His infallible Successor and interpretor of His words. 'Abdu'l-Baha's name means "Servant of Glory". 'Abdu'l-Baha' also revealed hundreds of books, prayers and tablets expounding upon the Revelation of his Father.

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BAHA'I JUSTICE

Shoghi Effendi (The Afnan Guardian)

http://www.facebook.com/ShoghiEffendi

Great grandson of Baha'u'llah through the daughter of 'Abdu'l-Baha'. Known to Baha'i's as the Afnan Guardian. Appointed in the Will and Testament of 'Abdu'l-Baha' to be his infallible successor and head of the Faith. Shoghi Effendi was educated at Oxford and he was the principle translator of the works of Baha'u'llah and 'Abdu'l-Baha'. Shoghi Effendi also wrote dozens of books and hundreds of letters explaining and delineating details of the forthcoming Baha'i Administration.

Shoghi Effendi formed 1st IBC (International Bahai Council)
and
Appointed Mason Remy to be the first Aghsan Guardian of Baha'i Faith.

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BAHA'I JUSTICE

Charles Mason Remey – Aghsan – Branch. 1st Guardian of the Bahá'i Faith seated upon the Throne of David.

http://www.facebook.com/MasonRemeyAghsan

Charles Mason Remey (May 15, 1874 – February 4, 1974) is the son of 'Abdu'l-Baha, first President of the Universal House of Justice of Baha'u'llah (www.UHJ.net), and 1st Guardian of the Baha'i Faith seated upon the throne of King David which is to last forever (Psalms 89; Will and Testament of 'Abdu'l-Baha (W&T), page 15).

"I have adopted you [Charles Mason Remey] as my son [Persian: Aghsan]. You have to appreciate this favor very much indeed. One should see that you are living according to the requirements of this sonship. You should be aware of your responsibilities. My prayers will help you. I always pray for you. " ('Abdu'l-Baha to Mason Remey, cf. "The Diaries of Mason Remey", Folio 2, "A Pilgrimage to the Holy Land: Reminisces of the Master, 1921", pp. 127-129. New York Public Library Collection)

Background

The most distinguishing feature of the life of Charles Mason Remey is his staunch and unwavering stance against the glaring Violation of the Covenant-breaking "Hands" of the Baha'i Faith. The atrocities of the Hands-Faith is infamous in its severities, cruelty, and disruption of the lives and families of the people. Knowing full-well that Charles Mason Remey was the legally adopted Aghsan-son of 'Abdu'l-Baha, and the first duly appointed President of the Universal House of Justice of Baha'u'llah (ww.UHJ.net), these "Hands" led by Ruhiyyih Khanum and Hasan Balyuzi proceeded to hijack the Baha'i World Faith away from the true Universal House of Justice set up by Shoghi Effendi himself on January 9, 1951.

These "Hands" thus mislead millions of people into becoming scattered outside the provisions of the Covenant all throughout the entire globe. Mason Remey alone and unaided, as the adopted son of 'Abdu'l-Baha stood in clear opposition to their violation, usurpation and atrocities.

Mason to this day remains a beacon of light guiding the people back as a "sign of God" (W&T, p. 11) to the recognize the true Universal House of Justice of Baha'u'llah (www.UHJ.net) from fakes, frauds and imitations — such as the fraud set up by the "Hands-Faith" in Ridvan of 1963 on Golomb (Golem) Street that has no executive seated upon David's throne. They have no executive branch! They are the Covenant-breakers! They are in violation of the Covenant on page 15 of the sacred Will and Testament of 'Abdu'l-Baha!

Mason Remey was a pure, stainless, praiseworthy, and spiritual soul. Mason received nothing but the vehement confirming support of BOTH 'Abdu'l-Baha, and Shoghi Effendi throughout their entire lifetimes, and respective ministries. The Founders of the Baha'i Faith have only the praises and glad-

tidings of the blessings, and confirmations of God for Mason Remey. The slander of the violating "Hands" against Mason Remey, the only surviving son of 'Abdu'l-Baha, is unfounded, undeserved, and without any merit. The people should free themselves of that slander, and political mudslinging against Mason, which prevents them from recognizing the true Universal House of Justice of Baha'u'llah (www.UHJ.net). As 'Abdu'l-Baha has written:

"ALL-PRAISE TO HIM Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness... through the aid of men whom the SLANDER of the SLANDERER AFFECT NOT, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet." (W&T, p. 3)

Birth and Early Religious Life

Charles Mason Remey, known to his friends as Mason, was born in Burlington, Iowa, on May 15, 1874. Mason was the eldest son of Rear Admiral George Collier Remey and Mary Josephine Mason Remey, the daughter of Charles Mason, the first Chief Justice of Iowa. One of his ancestors, John Howland, came to America as a pilgrim aboard the Mayflower.

Charles Mason Remey's parents raised him in the Episcopal Church. Remey was introduced to the Baha'i Faith in 1899 by May Ellis Bolles, the future mother of Ruhiyyih Khanum, while in Paris, France. Mason immediately accepted Baha'u'llah as the second coming of Christ prophesied to appear in the potency of the "Everlasting Father" seated upon the throne of King David (Isaiah 9:6, 7).

Mason soon traveled to the Holy Land, circa 1900, where he completed the Baha'i Firesides series with 'Abdu'l-Baha himself, at the school in Haifa. Upon Mason's graduation from the Fireside series, 'Abdu'l-Baha immediately adopted Mason as his son and successor to the throne of King David. 'Abdu'l-Baha then appointed Mason over the International Baha'i teaching affairs for firmness in the Covenant.

"O thou herald of the Covenant! Thy letters have been received and an answer has been written. Verily thou art firm in the Covenant, art self-sacrificing, art the son of the Kingdom and dost deserve the confirmations of His Holiness Baha'u'llah." (December 1920 – translation by Shoghi Effendi)

Profession as Architect

Remey trained as an architect at Cornell University (1893-1896) and the Ecole des Arts in Paris, France (1896-1903). 'Abdu'l-Baha, the son and successor of Baha'u'llah, the Founder of the Baha'i Faith, appointed him to design the future Baha'i Temple at Mt Carmel, Israel. Shoghi Effendi, the grandson and successor of 'Abdu'l-Baha and the Guardian of the Baha'i Faith from 1922-1957, approved Remey's design for the project. Shoghi Effendi further directed Mason Remey to design Baha'i Temples for construction in Teheran, Iran; Kampala, Africa; and Sidney, Australia, and to initiate the design of the International Baha'i Archives in Haifa, Israel. During 'Abdu'l-Baha's leadership of the Faith, Remey was responsible for the approval of the design for the "Mother Temple of the West," the Baha'i House of Worship in North America, built in Willmette, Illinois, beginning in 1920.

‘Abdu’l-Baha praised Remey’s efforts and character in a Tablet to Corrine True, published in the Baha’i newsletter “Star of the West” in August 1920. What follows is one of the many examples of ‘Abdu’l-Baha’s affection and love for Mason Remey:

“Praise be unto God, that the model of the Mashriq’ul Adhkar made by Mr. Bourgeois was approved by his honor, Mr. Remey, and selected by the Convention. His honor, Mr. Remey is, verily, of perfect sincerity. He is like unto transparent water, filtered; lucid and without any impurity. He worked earnestly for several years, but he did not have any personal motive. He has not attachment to anything except to the Cause of God. This is the spirit of the firm and this is the characteristic of the sincere.” (Star of the West. Volume 11, No. 9, 20 August 1920 p. 139).

The Davidic Line of Descent from Baha’u’llah

In the Book of His Covenant and in the Aqdas, Baha’u’llah appoints His eldest son ‘Abdu’l-Baha, The Most Great Branch, to succeed Himself upon the Throne of David (Baha’i World Faith, p. 209). ‘Abdu’l-Baha’s son, Husayn, died in infancy so Baha’u’llah appointed ‘Abdu’l-Baha’s brother, Muhammad Ali, the lesser Branch, to succeed ‘Abdu’l-Baha. But Muhammad Ali broke the Covenant of Baha’u’llah, so at the same time that ‘Abdu’l-Baha cut this Branch off the Davidic tree, He adopted Mason Remey to be “His son”, in the same manner that the Christians state that Joseph adopted Jesus to be his son, grafting this Branch to the Davidic tree. He called Mason Remey “Aghsan”—my son—almost every time that he addressed him. These are found in many Tablets addressed to Mason Remey recorded in the “Star of the West” Magazine. He is the only person in this world that he referred to as Aghsan, my son, grafting him into the Davidic tree (“O My Dear Son!”, ‘Star of the West’ p.144 Vol. X. “O thou enlightened and beloved son!”, ‘Star of the West’ p. 229 Vol. XI).

“O my dear son! Numerous letters have been received from you and their contents have all been conducive to happiness. Praise be to God, thou art confirmed in service to the Kingdom, art promulgating divine teachings, art raising the call of the oneness of mankind, art detaching the souls from ignorant racial prejudices, art summoning them to the investigation of truth, art showing forth unto them the light of guidance and art offering them the chalice of the wine of the love of God. This blessed purpose of thine is the magnet of the confirmations of the Abha Kingdom.” (‘Abdu’l-Baha to Mason, July 1919 – translation by Shoghi Efffendi)

“O thou enlightened beloved son!” (‘Abdu’l-Baha to Mason, November 1920)

‘Abdu’l-Baha didn’t speak English. The way you say “my son” in Persian is “Aghsan”. In ‘Abdu’l-Baha’s ‘Last Tablet to America’ He states: “Consider! The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it a branch from another tree. He both separates and unites” (Baha’i World Faith, p. 438). Not only did the Christians uphold the adoption principle for the Messiahship as in the Joseph-Jesus instance, but ‘Abdu’l-Baha upheld it in His Last Tablet to America; this principle has been upheld all the way back into antiquity and all the way down to our present times by peoples, kindreds and governments. It is a universal principle. (The Most Mighty Document (TMMD), p. iii)

The Law of Adoption

When ‘Abdu’l-Baha adopted Mason Remey to succeed him to the throne of David as his son, this was legal and binding. According to the laws of the Ottoman Empire of the Middle East that ruled over Palestine before it became the state of Israel, a legal adoption occurred when a man called another his son. Then the British Mandate of the West which succeeded the Ottoman Empire retained the adoption laws of the Ottoman Empire as legal and binding under their rule. Then, for the Israeli government, the law for adoption remained the same. If a man calls another his son and leaves him a token to show inheritance (whether it be a stick or a stone or something), then the adoption is legal and binding. When ‘Abdu’l-Baha proclaimed that Mason was his son (privately, publicly and in letters published in Star of the West Magazine), these were not “vague terms of affection but expressed the precise legal relationship which had been created between them.” Here is cited the law of adoption in the Middle East (from Ottoman times to the present) upheld by the British Mandate of the West and the Israeli Supreme Court on June 22, 1960, long after ‘Abdu’l-Baha adopted Mason to be his son and heir.

“This idea of equating adopted children with natural children in matters of succession is well expressed in a responsum of Rabbi Jacob Emden which the learned Judge cited in another decision, In re: Succession of the late Yoseph Blum deceased (4) (at pp. 161), as follows: “If he rears the child for the glory of God the child is certainly to be regarded as his child and not only in lineage, but even where the child had parents and is being brought up by the stranger as a meritorious act, if the latter has no children [‘Abdu’l-Baha had no living natural sons] and is bringing up the child to be his son and to succeed him and they address each other as father and son” (response of Yavetz, Part I, section 168). So also with the deceased in the present case: He reared the child as his daughter to succeed him, and she called him “father” and he called her “daughter.” These were not vague terms of affection but expressed the precise legal relationship which had been created between them – at any rate with respect to the matter of succession.” (Selected Judgments from the Israeli Supreme Court, Vol. III, pp. 426-7.)

This was usually confirmed by some token such as a stick or a stone, or something, to make it definite that it was meant that it was a legal adoption. This is called institutive evidence.

“Institutive evidence is that which is created or adopted as a memorial of a fact and for the purpose of being evidence of the fact. The stone set up for a boundary; the giving of a clod of earth or a twig in livery of seizing as evidence or the transfer of the title [etc]….” (Sagebeer, The Bible in Court, p. 104.)

“The Master gave Mr. Remey what no one else ever received – relics of the Blood and Hair of Baha’u’llah; in the East this act symbolizes Mr. Remey’s adoption as a Son by ‘Abdu’l-Baha and his becoming a member of the Holy Family.” (Questions and Answers about Charles Mason Remey and the Baha’i Faith, by F.C. Spataro.)

Shoghi Effendi recognized ‘Abdu’l-Baha’s adoption of Mason as true and legal. Immediately after the death of ‘Abdu’l-Baha, Shoghi Effendi called Mason to the Holy land in February and March of 1922 giving to him a “package of ‘Abdu’l-Baha’s most sacred possession,” which was left to Shoghi Effendi, as the executor of ‘Abdu’l-Baha’s Will to deliver to Mason Remey as his inheritance: “locks of Baha’u’llah’s hair” (which represents the headship of the International Baha’i Council/Universal House of Justice) and “drops of his coagulated blood” (which represents the bloodline of David and Baha’u’llah). On the outside

of the package Shoghi Effendi addressed it to ‘Abdu’l-Baha’s “dear son” whom he later appointed to the headship of the IBC/UHJ. The hair and blood are the tokens of inheritance. ‘Abdu’l-Baha’s most prized possession shows the evidence of the legal adoption passed on from father to son – ‘Abdu’l-Baha to Mason. This type of evidence of a token is called “institutive evidence.”
(The Most Mighty Document (TMMD), p. iv)

The packet’s outside envelope contained these handwritten words:

“Coagulated drops of Baha’u’llah’s All-Sacred Blood and Ringlets of His Most Blessed Locks presented as my most precious possession to ‘Abdu’l-Baha’s “dear son” Mr. Charles Mason Remey as a token of my Baha’i affection and brotherly love. Shoghi”

On the packet’s inner sealed envelope was handwritten:

“Of all the remnants of Baha’u’llah’s all-Sacred Person, the most hallowed, the most precious, confidently delivered into the hands of my brother and co-worker in the Cause of God, Mr. Remey. Shoghi March 1922”

Click Here to see Photo of Original Document and Handwriting of Shoghi Effendi http://bupc.org/hair-and-blood.html

Continuing the Davidic Throne-Line

At the time that ‘Abdu’l-Baha adopted Mason as his son, Mason was not yet married. As his father, ‘Abdu’l-Baha was eager to see that his son Mason should marry, and have grandchildren that would ensure the continuation of the Davidic throne-line that ‘Abdu’l-Baha had inherited from his own father, Baha’u’llah, before him. Noticing that Mason and Juliet Thompson had taken a natural interest in each other, ‘Abdu’l-Baha encouraged their union, and acceptance of Juliet as his soon to be daughter-in law.

According to Juliet Thompson’s diary, ‘Abdu’l-Baha took interest in Juliet’s relationship with Mason, and in 1909 asked Juliet how she felt about it, requesting of her:

“Give my greatest love to Mr. Remey and say: You are very dear to me. You are so dear to me that I think of you day and night. YOU ARE MY REAL SON. Therefore I have an idea for you. I hope it may come to pass.”

He told me He loved Mason Remey so much,” Thompson writes, “and He loved me so much that he wished us to marry. That was the meaning of His message to Mason. He said it would be a perfect union and good for the Cause. Then he asked me how I felt about it.” Juliet Thompson, The Diary of Juliet Thompson, pp. 71-76.

In preparing for Juliet and Mason’s engagement and marriage, ‘Abdu’l-Baha gave to Mason Baha’u’llah’s lapis lazuli ring with the Baha’i ringstone symbol engraved upon the large deep blue stone. Mason had the ring turned into a decorative pin as an engagement broach that he gave to Juliet while they were going steady.

Lua Getsinger, one of the other believers at that time, who was already married to someone else, became

torn by the engagement of Mason and Juliet. Lua, was very firm in the Covenant, and extremely active in the Cause, but far outshined her husband, which caused tensions. Lua also had a deep love for Mason, which they both shared, and the two of them were attracted to one another. But it was not meant to be. Thus ‘Abdu’l-Baha encouraged the relationship with Juliet.

In any case, Lua was unable to restrain herself and her actions, and knowing the wishes of ‘Abdu’l-Baha for the succession of the Kingship, nevertheless could not stop herself from meddling in the affair to such a point that Juliet and Mason were never married, and the union and engagement was called off.

When the engagement fell through, Lua took the Lapis Lazuli engagement broach from Juliet, and wore it as her own Baha’i pin for the rest of her life, until many years later (her own marriage dried up) she later committed suicide by drinking Laudanum, unable to live without being the wife of Mason, whom she loved so dearly, both of whom were so active in the Cause.

Upon the death of Lua, Mason went and retrieved the lapis Lazuli broach that he had made from the ring of Baha’u’llah that ‘Abdu’l-Baha had given to him.

Three Tokens of Appointment

As lapis Lazuli is a symbol of the throne of King David, used in the Bible — and the symbol of this as a “signet ring” is also prophesied — Pepe, the son of Mason, had the pin made back into a ring, and used this lapis lazuli intaglio ring as the third token of appointment for the Guardianship.

The first token that of ‘Abdu’l-Baha to Mason is that of the hair and the blood passed from ‘Abdu’l-Baha to Mason via the executor of his estate Shoghi Effendi. The second token used in the Testing of the people in the Guardianship, was the gold nine-pointed star medallion, which Mason had made for Shoghi Effendi, that Pepe then inherited. The third token is that of the lapis lazuli ring, which passed from Pepe to Neal via the executor of Pepe’s estate in 1994.

In following the example of Baha’u’llah that turned over all the relics, rings, pens, and pen case of the Bab to the Violator of the Bab’s covenant, Mirza Yahya, Neal gave all the possessions of Mason and Pepe that he inherited over to the various Covenant-breaking Baha’i groups. When asked about this Neal explained:

“The people are to go by the criteria in the Will and Testament to recognize the successorship to the throne of King David. This is given on page 12 that he must be a son, that is an Aghsan, and second he must be appointed by the previous Guardian. Once this is established then they can recognize the true Universal House of Justice (www.UHJ.net) of Baha’u’llah, from fakes, frauds and imitations — for the true UHJ is the one with that descendant of King David through Baha‘u’llah and ‘Abdu’l-Baha as its living president. We cannot emphasize this point enough! — the Covenant-breakers in their obsession anti- the Davidic Kingship, have forced the issue to be this way. Though the Guardian/President has just a vote of one, and no veto power, the purpose of the appointed line is so we can recognize the true UHJ. It is the Council of the UHJ, and not the President, that has all power and is freed from all error.

“The people, therefore, are to learn the lesson that they are to go by the CRITERIA in the Will and

Testament. They are not to go by those that possess the material relics, Baha'i shrines, gardens, centers and buildings. Possession of these items is NOT the criteria in the Will and Testament. If it were, then anyone could claim successorship by either stealing or fabricating fake relics! This is what led the majority astray in the first place, when the "Hands" hijacked all the relics and artifacts that were established in the Baha'i center archives in the Haifa in the Holy Land. The things I received such as the packet of the Hair and the Blood of Baha'u'llah, the medallions, and the lapis lazuli rings, and other artifacts, are not any more valuable than the other material possessions of Baha'u'llah and 'Abdu'l-Baha. My wish was for all these to be eventually collected together into one place – a type of international Baha'i Smithsonian for all the people, and all Baha'i groups, to see and have access. Yes it is true these things played a significant role in the history of the Cause. But as that time has come and gone. They are simply that, relics of the past, previously used as institutive evidence, through which we came to understand and recognize the line of succession" (Interview with the Guardian, January 9, 2010)

Final Pilgrimage to the Holy Land: The Passing of 'Abdu'l-Baha

At the time of the passing of 'Abdu'l-Baha the people were expecting Mason to directly succeed his father 'Abdu'l-Baha. The news of Shoghi Effendi's appointment replacing Muhammad-Ali, came as a shock and test to the people! The throne-line of David is not passed down through the female line. Shoghi Effendi was 'Abdu'l-Baha's grandson through a daughter. Therefore the people knew that Shoghi Effendi could not inherit the throne of King David. Nevertheless Shoghi Effendi had been appointed successor named in the Will and Testament of 'Abdu'l-Baha as Guardian. No one was more surprised of this than Shoghi Effendi himself!

Shoghi Effendi was raised looking up to Mason Remey that was more than 20 years older than himself. Shoghi Effendi translated the many tablets of 'Abdu'l-Baha to Mason and knew that Mason was to be 'Abdu'l-Baha's son and successor to the throne. Shoghi Effendi expected that upon the passing of 'Abdu'l-Baha Mason would be the successor in the Faith. Shoghi Effendi was there during these many occasions that 'Abdu'l-Baha reiterated that Mason was to be his son and successor to the throne:

"I have adopted you [Charles Mason Remey] as my son [Persian: Aghsan]. You have to appreciate this favor very much indeed. One should see that you are living according to the requirements of this sonship. You should be aware of your responsibilities. My prayers will help you. I always pray for you. " ('Abdu'l-Baha to Mason Remey, cf. "The Diaries of Mason Remey", Folio 2, "A Pilgrimage to the Holy Land: Reminisces of the Master, 1921", pp. 127-129. New York Public Library Collection)

When Shoghi Effendi was named as Guardian in the Will and Testament of 'Abdu'l-Baha the people rebelled against this. They attacked both Shoghi Effendi and the Will and Testament of 'Abdu'l-Baha itself. Mason stated that the backbiting, and slander against Shoghi Effendi was almost unbearable. The people were declaring Shoghi Effendi to be an usurper and a Covenant-breaker. They were trying to win the allegiance of Mason to their side in opposition to Shoghi Effendi. What did Mason do? He crossed over the shun line of OPPRESSION that was forming against Shoghi Effendi, and went to see Shoghi Effendi himself! Arriving in the Holy land, Mason read the Will and Testament of 'Abdu'l-Baha for the very first time together with Shoghi Effendi:

“Never have I read anything which gave me the joy and inspiration that this Holy document produced in my heart. It filled my heart with assurance that the Cause was safely guarded and gave me a fixed direction toward which to turn and a continuous center about which we are all to revolve so long as we are in this world. I rejoice at the Baha’i standard of excellence which it established…” (Charles Mason Remey, “A Pilgrimage to the Holy Land,” 1922, New York Public Library Collection, pp 8-9)

Understanding that both Mason Remey and Shoghi Effendi were the twin successors to ‘Abdu’l-Baha, Shoghi Effendi faithfully delivered Mason’s inheritance to the throne of King David. This was symbolized by the token of the packet of the hair and the blood of Baha’u’llah, that Shoghi Effendi gave Mason at the end of Mason’s 1922 pilgrimage to the Holy Land.

Shoghi Effendi then proceeded to set up the Universal House of Justice on January 9, 1951, and welcomed Mason Remey as its first President, the first President of the Universal House of Justice on March 2, 1951, that same year.

In 1950 Remey moved his residence from Washington, D.C., to Haifa, Israel, at the request of Shoghi Effendi. In January 1951, Shoghi Effendi issued his historic Proclamation announcing the formation of the International Baha’i Council (IBC), the evolution of which he described as:

“this first embryonic International Institution, marking its development into officially recognized Bahá’í Court, its transformation into duly elected body, its efflorescence into Universal House (of) Justice .” (Messages to the Baha’i World, p.7-8)

Shoghi Effendi announced Remey’s appointment as the President of the International Baha’i Council (IBC) in a cablegram dated March 2, 1951. The same cablegram to the Persian and Arabic Baha’is used the term “Ra’is” (meaning in both Arabic and Farsi “president” or “head”) of the IBC. “Ra’is” is the same term used by ‘Abdu’l-Baha in His Will and Testament in the passage on page 14 referring to the Guardian as the “sacred head and distinguished member” of the Universal House of Justice.

Ministry as Guardian

When Shoghi Effendi passed on in 1957, under nefarious circumstance, Ruhiyyih Khanum and the Hands of the Cause met in London and later in a private Conclave at Bahji in Haifa. Mason Remey had also been appointed among the contingent of the 27 Hands of Shoghi Effendi. Much speculation surrounds this time period because the Hands met in secret and kept no minutes of their meeting. According to the Will and Testament of ‘Abdu’l-Baha the “Hands” are not “freed from all error” and have no conferred infallibility. Knowing this, and knowing that the majority of people knew this as well, the “Hands” declared that as Shoghi Effendi had inherited the conferred infallibility after Baha’u’llah and ‘Abdu’l-Baha – therefore they had to go from one point of infallibility to another point of infallibility. That next point of infallibility could only be the Supreme Institution named in the sacred Will and Testament of ‘Abdu’l-Baha, the Universal House of Justice (www.UHJ.net).

Now, Shoghi Effendi had already set up the Universal House of Justice on January 9, 1951 almost 7 years before his own untimely passing, but Shoghi Effendi had never activated it. The other 8 members of the UHJ were also appointed by Shoghi Effendi as well, and Mason was the President with only a vote of one.

The other 8 members of the UHJ including Ruhiyyih Kahnum the liaison officer, were all Hands of the Cause of God. These refused to activate the UHJ, and refused to allow Mason to call and chair a meeting. Had they called and chaired the meeting of the UHJ immediately on November 4th, 1957 when Shoghi Effendi died, these errors among the people would not have been made, and the "Hands" would not have been deceived into hijacking the Baha'i faith.

"All must seek guidance and turn unto the Center of the Cause [Shoghi Effendi] and [after Shoghi to] the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error." (W&T, p. 25)

Thus, when they turned to the "Hands," which are "unto whatsoever else," they were indeed in grievous error — the grievous error of COVENANT-BREAKING!!

Mason's mistake, was not forcing the issue and calling the meeting of the Council of the UHJ immediately. Instead Mason went along with the other members as so-called "Hands" signing documents and making covenants with them, that the UHJ would be activated and incorporated with the State fop Israel, with him as the President in April of 1963.

Mason covenanted with the other "Hands," that they would all stick strictly with Shoghi Effendi's plans for 1963 which included the Israeli State Baha'i Courts Law officially recognizing the UHJ established in January 9, 1951 with Mason as its President as the Supreme Legal Body over all Baha'i affairs.

Mason signed these documents with the rest of the "Hands" acknowledging three points: 1) that the plans for the UHJ with him as its appointed President for 1963 were to go ahead as scheduled; 2) Shoghi Effendi had no son, and no successor, and that line of infallible guardianship from Shoghi Effendi had ended; and 3) all the other natural branches, Aghsan of the family of Baha'u'llah and 'Abdu'l-Baha were either dead or expelled from the Baha'i faith as Covenant-breakers in the lifetime of both 'Abdu'l-Baha and Shoghi Effendi. This left only one Aghsan alive in all the world, Mason Remey of the Davidic line — not that of Shoghi Effendi which was infallible.

However the majority of the people were ignorant about the details of these things. Mason's mistake was trusting Covenant-breakers to keep their word! Once they were firm in the saddle, they — the "Hands" — immediately attacked Shoghi Effendi's plan for the UHJ he himself set up in 1951 to become the officially recognized Baha'i Court in 1963! They met in November of 1959, and dismantled Shoghi Effendi's UHJ with Mason as its president, calling for the election of a headless Council without a Davidic King as its president instead. This is when Mason Remey broke away from them in November of 1959, to defend the Universal House of Justice Shoghi Effendi set up in 1951, and made his proclamation in April 1960.

Proclamation as Guardian of the Baha'i Faith

In his Proclamation in April of 1960 Mason Remey announces that the Hands have violated the Covenant by attempting to dismantle the UHJ that Shoghi Effendi himself set up on January 9, 1951. The Hands were able to deceive the people because Shoghi Effendi set up the UHJ in four stages in the name "first International Baha'i Council." The "Hands" used the pretext that the IBC was not actually the UHJ, but something else that was not freed from all error. Obviously the IBC is the UHJ and with the passing of

Shoghi Effendi should have been activated as it had recovered full power from the sacred Will and Testament of ‘Abdu’l-Baha.

Mason made his case as the first present of the UHJ, but it was too late the “Hands” and their cronies were already firm in the saddle. The majority of the people, then fell away and left the faith altogether, not going along with the violation of the Hands, but also not realizing that Mason Remey is the actual legally adopted son of ‘Abdu’l-Baha and therefore an Aghsan!

The Universal House of Justice, at the violation of the “Hands”, was then, “given the two wings of an eagle” and moved out of the Holy Land to the place designated by ‘Abdu’l-Baha during his visit to the United States of America in 1912 during his rest in the Rocky Mountains.

Notability and Contributions

A prolific writer, Mason wrote numerous published and personal articles promoting the Baha’i Faith, including `Abdu’l-Baha – The Center of the Covenant and the five volume A Comprehensive History of the Baha’i Movement (1927), The Baha’i Revelation and Reconstruction (1919), Constructive Principles of The Baha’i Movement (1917), and The Baha’i Movement: A Series of Nineteen Papers (1912) are a few of the titles of the many works Mason produced while ‘Abdu’l-Baha was still alive. Mason’s life was recorded in considerable details in his diaries which in 1940 he provided copies and selected writings to several public libraries. He also hermetically sealed hundreds of volumes of his writings, books and epistles, in vacuum sealed steal cases which he deposited in famous libraries throughout the entire world not to be open until the year 1995 that Mason prophesied the third guardian in succession from himself would begin his own ministry. Mason’s son and successor Pepe passed on April 11, 1994, making this prediction accurately fulfilled. Also included in most of the collections were authentic copies of the original tablets and letters ‘Abdu’l-Baha wrote to Mason.

Passing and Appointment of Successorship

Having faithfully served the Cause of God his entire life, and having signle handedley withstood the violation of the “Hands” Mason passed on surrounded by his loved ones and family 100 days short of his 100th birthday on Febrary 4, 1974.

Mason is laid to rest in double tomb of exquisite white marble near his home in outside Florence Italy. Later upon his passing in 1994, his son and successor, Pepe, was laid to rest next to Mason in the accompanying tomb.

To further test the people’s purity of heart, and working knowledge of the Covenant, Mason named many different people to be his successor as “guardian.” But only one of these, Pepe, was his Mason’s only son and therefore an Aghsan. The point is this. We must go by the criteria in the Will and Testament of ‘Abdu’l-Baha. The “Hands” were right that the line of Davidic Kingship (entitled the guardianship) is restricted to the family line of Baha’u’llah entitled “Aghsan” literally branches. But they were wrong to reject Mason and peep as the only surviving Aghsan that never violated the Covenant, the son and grandson of ‘Abdu’l-Baha respectively.

Today, decades after the Violation of the “Hands” and the hijacking of the Baha’i World center properties in Haifa, Israel, thousands, and thousands of people, from al around the world, are coming out of the scattering to find out the truth about Mason Remey, and realize the greatness of his spiritual station as well as the insurmountable obstacles he withstood throughout his entire life. Some have criticized Mason’s actions that he took during his ministry. His son and successor Pepe explains:

“The conditions under which he [Mason] lived FORCED HIM to make the many steps he took and thus a great confusion [in the minds of those who failed the test] ensued as a result.”
(Pepe to Dr. Jensen, 24 July 1975)

As the people realize the Mason is the Aghsan-son of ‘Abdu’l-Baha, they are able to escape the violation of Ruhiyyih Khanum and the “Hands,” and various other groups, and come back under the provisions of the Covenant by recognizing the true Universal House of Justice of Baha’u’llah established by Shoghi Effendi on January 9, 1951, with the Davidic Kingship as it presented, seated upon the throen fo King David that passed down through Baha’u’llah, ‘Abdu’l-Baha, Mason, Pepe and Neal. The purpose of the Davidic Kingship being the president of the UHJ is so we can recognize the true Universal House of Justice (ww.UHJ.net) of Baha’u’llah from, fakes, frauds and imitations.

• “The Most Mighty Document” (1979) by Dr. Leland Jensen
http://bupc.org/Most-Mighty-Document.pdf

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BAHA'I JUSTICE

Joseph Pepe Remey – Aghsan – Branch. The 2nd Guardian of the Bahá'i Faith seated upon the Throne of David.

http://www.facebook.com/PepeRemeyAghsan

Joseph Pepe Remey (February 13, 1922 – April 11, 1994) is the grandson of 'Abdu'l-Baha, second President of the Universal House of Justice of Baha'u'llah (www.UHJ.net), and second Guardian of the Baha'i Faith seated upon the throne of King David which is to last forever (Psalms 89; Will and Testament (W&T) of 'Abdu'l-Baha, page 15).

Background

Joseph (Giuseppe) Pepe, Jr. was born on February 13, 1922 in Newark, New Jersey son of Giuseppe Pepe Sr. and Anna Rayca. Pepe, as he liked to be called, was a teacher by profession, and an avid lover of the arts, music and culture. He was first introduced to the Baha'i faith in the 1950's when he attended several Baha'i feasts. It was at one of these Baha'i gatherings in Italy that he first met Mason Remey that was to become his adoptive father.

Pepe served Mason loyally as Mason's son and secretary until his passing in 1974. After the passing of Shoghi Effendi in 1957, Pepe traveled with Mason to the United States in 1960, and then subsequently moved with Mason to Florence, Italy. He was adopted by Mason as his only son and heir in the year 1963. This was filed in the Court of Appeal in Florence, Italy in 1964. Pepe was bequeathed "all things tangible and intangible" in his father Mason's Last Will and Testament. This entitlement in Mason's Will was Mason's final appointment for his successor affectively voiding all previous appointments. Pepe is buried alongside his father Mason in a beautifully sculpted white marble double-vaulted tomb of the Classic Style in the city of Florence, Italy.

Guardianship of the Baha'i Faith

As the only son of Mason Remey, Pepe was the only surviving Aghsan left alive in all the world after the passing of Mason Remey. Though many people urged Pepe to take a firm public stand, regarding his Presidency of the Universal House of Justice (www.UHJ.net), Pepe put himself forward publicly as reluctant to come forward to take an active position, explaining in several letters that it was more important that the true body of believers be raised up, than that the head should come forward without a body.

"It is so much more urgent for the Baha'i Faith today to achieve that UNITY which would permit a spiritually healthy and sound BODY of believers to come into play for what good is a HEAD without a functioning BODY? We have already seen during Mason's Guardianship how poorly that works." (Pepe to Dr. Jensen, 24 July 1975)

The Guardianship of the Baha'i Faith is restricted to appointment from the family line of Baha'u'llah and 'Abdu'l-Baha only. Others claiming "guardianship outside of that family line, now entitled Aghsan (literally branches) are determined to be outside the provisions of the Covenant, by the criteria given on page 12 of the sacred Will and Testament of 'Abdu'l-Baha which is the Charter of the Baha'i faith (see "World Order of Baha'u'llah," p. 144).

Writing and Test
http://bupc.org/test-of-god.html#pepe

In Pepe's correspondence with Dr. Leland Jensen, and various believers, Pepe confided his true intent about his own role as the successor of Mason Remey:

"If Mason had been recognized by the masses of believers as both spiritual and administrative head of the Faith then I would naturally have fallen in line as his successor. I have encouraged confused individuals to turn to Donald Harvey (as you pointed out). I have never considered Donald the spiritual successor to Baha'u'llah. (Pepe to Dr. Leland Jensen, 18 January 1994)

"Pepe told me that the one thing that got through to him in all the recent correspondence was that Mason Remey would have liked what (was) presented about him being the Aghsan. Pepe told me that if Mason was an Aghsan, so was he himself, and then naturally all the others could be put aside for the guardianship mentioning Donald Harvey in this light. He said words to the effect that if Mason Remey was an Aghsan, so was he, and therefore he would of course be the Guardian of the Baha'i Faith…he would have no other recourse than to accept his guardianship." (Transcript of a Phone Conversation of Pepe to a believer, Sept. 4, 1990)

"Mason was confident that in time the masses of Believers would come to the conclusion that they NEEDED and WANTED a Guardian. Had they done so during his lifetime, I should not have objected to being his successor. Mason would have delighted in (the) conclusion regarding the Afnan and Aghsan branches and if it is true that Mason was, in fact, the adopted Aghsan son of `Abdu'l-Baha, and if that fact were to be generally accepted, then I should not be able to refuse being his only possible successor….The fact will always remain that IF THE Baha'i FAITH MUST HAVE A GUARDIAN TO PROGRESS, then ONLY MASON REMEY COULD HAVE FULFILLED THAT ROLE, and Mason Remey intended me as his successor…" (Pepe, 25 July 1991. Personal names omitted for privacy)

"From what Mason told me about Shoghi Effendi's experience as Guardian and how it affected him…plus what I experienced in the first person regarding what the Guardianship did to Mason, believe me, I wouldn't wish that role on my worst enemy. Nevertheless, if I were convinced that coming forth and taking a definite stand as Mason Remey's successor would result in peace and harmony amongst all the Baha'is, I should not hesitate one minute to do so…Mason awaited the day when the masses of Baha'is (now termed sans-guardian Baha'is) would WANT a Guardian. Should the time come when those masses should turn to me, I could NOT refuse to fulfill the role, for not to do so would be a violation of the faith and trust that Mason Remey placed in me…. I am dedicated to that end." (Pepe, 9 May 1992. Personal names omitted for privacy)

Notability and Contributions

Pepe's widely recognized contribution to the enduring historical record of the Baha'i Faith concerns his specific efforts and focus on preserving and rehabilitating the good name of his father Mason Remey. His efforts focused on validating that in fact his father Mason was the true Guardian after Shoghi Effendi, as well as the legall'y adopted son, therefore an Aghsan, of 'Abdu'l-Baha.

Pepe was an expert source and eye witness authority pertaining to the history of the Faith, and the role of his father Mason. Scholars of the Baha'i Faith, have also commented on Pepe's role in this as well: "letters from Mason Remey and Giuseppe Pepe, are critical to understanding what really happened during the mid-1960 period of Mason's Guardianship." (Reed, B. 3/11/2002)

Anyone and everyone that supported Mason as the true Guardian was supported by Pepe of which he contributed a tremendous amount of personal and historical information pertaining to the Baha'i Faith.

Passing and Appointment of Successorship

In continuing the method of 'Abdu'l-Baha, Joseph Pepe adopted and appointed Neal Chase, to be his Aghsan-son and successor to the Guardianship in 1991 in the same manner and style as that in which 'Abdu'l-Baha legally adopted and appointed Mason Remey. Pepe announced this in his letters sent to the three "sub-Guardians" — "Hands" — who were to "give their assent" (W&T, p. 12) to the one Pepe appointed to be the Guardian, who is his only son and successor. These "Hands" ("sub-Guardians") followed the same route as the "Hands" of Shoghi Effendi before them who rejected 'Abdu'l-Baha's son, Mason Remey. Later, just prior to his passing on April 11, 1994, Pepe again finalized his appointment of Neal. Neal Chase is the current living President of the Universal House of Justice of Baha'u'llah (ww.UHJ.net), the sole remaining Aghsan, seated upon the throne of King David, alive in the world today.

Further reading:

• "The Most Mighty Document" (1979) by Dr. Leland Jensen
http://bupc.org/Most-Mighty-Document.pdf

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BAHA'I JUSTICE

Neal Chase – Aghsan – Branch. 3rd Guardian of the Bahá'i Faith seated upon the Throne of David.

http://www.facebook.com/NealChaseAghsan

Biography of Neal Chase
(This Document was compiled by the loving friends and in interview with the living Guardian).

Neal Chase is the great grandson of 'Abdu'l-Baha, third President of the Universal House of Justice of Baha'u'llah (www.UHJ.net) and current Guardian of the Baha'i Faith seated upon the throne of King David which is to last forever (Psalms 89; Will and Testament of 'Abdu'l-Baha, page 15).

Background and Education

Neal Chase was born on Candlemas Sunday, January 30, 1966 in Bridgeport Connecticut, home of the Charter Oak. As a child he attended Live Oaks elementary School. Later his family moved to Oak Park, Michigan, in Oakland County, where they lived in Stratford Court near 8 Mile Road on the limit of the city of Detroit. He received his secondary education at Cranbrook School in Bloomfield Hills, Michigan, was elected to student government without campaigning, and graduated as President of his class. He attended college for two years at Michigan State University, in East Lansing Michigan, located near the home of Malcolm X (El-Hajj Malik El-Shabazz), where he first came into contact with the Baha'i religious faith in 1985.

In 1987, on March 21, he moved to Madison, Wisconsin, where he helped to establish the Mid-Western Baha'i Center of the United States, giving public talks at the University of Wisconsin, on diverse subjects such as the Harmonic Convergence, the Prophecy of Great Pyramid of Giza, the Book of Revelation as well as holding Baha'i Firesides in his home, and continuing his research and educational work.

After moving to Montana in August of 1990, he lived in the city of Deer Lodge, Montana, continuing research on prophecy fulfillment and publishing his book "Ezekiel's Temple in Montana". He later re-entered school in 1995 at the University of Montana, receiving his Bachelor's Degree in Psychology on 22 December, 2000 AD, with a minor in History, and a specialization in symbolic systems in Mathematics, of which he also received the Mac Johnson Family Scholarship award for Mathematical Analysis in 1997. He currently holds a Master's Degree, Master of Science in Psychology, and is working on his doctoral program toward completion of his Ph.D. Thesis.

Religion and Spirituality

As a young boy in Connecticut, Neal Chase, began to be aware of religious and spirituality experiences occurring in every day life. In a recent interview he explained that though he was not able to articulate it

then due to his extreme youth, it came in general the form of a supernatural, yet invisible, persistent Presence. This Presence had a definite mind, will and purpose, and though its effects were noticed and observed by all those present during these occasions, the other people would come up with excuses to deny its existence, or to explain away it effects as mundane coincidences. He explains:

"This Presence or Entity, was attempting to communicate, not just to myself, but apparently to everyone – it had a definite message to communicate to all the world of humanity, and was continually and persistently trying to make itself known. However, these attempts would wax and wane, like the Moon and the Tides, depending upon the amount of love or light in the room. It would appear to withdraw during episodes of negativity, and in its absence calamity, accidents and catastrophes would occur to greater and lesser degrees.

"The people I was surrounded by at that time were scientific, but avowed atheists, of a purely materialistic foundation. Ethnically my background of my family of origin is Jewish on both my father and my mother's side. Jewish means descended from the tribe of Judah, that is, the tribe of King David. But as atheists, secular Jews, I was, therefore brought up with no religious indoctrination or belief system of any type, which was a great blessing for myself on this plane, for it provided me with no preconceived ideas whatsoever.

"At any rate, directly experiencing and observing the effects of this phenomenon we have mentioned, helped to create in myself a life-long dedication and desire to both love to know and to come into constant direct contact with this Presence. Later, as I got older, I found that others had reported such events within their own life-times, or had pursued the evocation and invocation of such experiences – and that many of these people came from my own hereditary background as Hebrews from the family and lineage of Abraham, who himself had these types of natural, yet metaphysical, lifelong experiences. For example, Jesus, a descendant of Abraham through King David through his father Joseph (Rom. 1:3, 4 KJV), had similar experiences as this, until finally, un-submerging from the Jordan River – Jordan means 'the descender' – he went up onto the Mountain for 40 days and 40 nights, and met with the Devil and Satan.

"Moses likewise went up onto a mountain where it is said he conversed with God while in the presence of bush that burned but which was not consumed. This is actually a species of plant from that area called the 'gas plant' — Dictamnus albus Fraxinella — that Moses happened to be standing in front of upon Sinai when he had his experience. This plant secretes an oil from its leaves, which when very hot become gaseous and ignite on fire. Thus the leaves give off a gas that burns with a flame of fire from every individual leaf, yet the species of bush is not consumed at all. It is all very scientific. Likewise Buddha under the bow tree in India, Krishna in the war chariot of Arjuna, Adam in the Garden of Qadman, Muhammad in the Cave of Hira, Zoroaster (of the Magi) at the setting sun, the Bab in a dream, and Baha'u'llah in the Siyah-Chal (the dungeon of the Black Pit), Who describes this presence as the appearance of a Beautiful Maiden, as well as all the other believers such as Galileo, Bruno, John Dee, Newton, Einstein, MLK (Dr. Martin Luther King, Jr.), the Hebrew prophets, Nostradamus, Joseph Smith, Wavoka, Black Elk, etc., all relate similar experiences to greater and lesser degrees."

Born Again Baha'i

After having reached the age of maturity in his teens, Neal Chase, had a born again experience which resulted in his accepting Jesus and the scriptures of the Bible as authentic, though it obviously contained many mysteries that were unexplained. These would later be explained to him through the methodology of his mentor Dr. Leland Jensen, the last remaining Knight of Baha'u'llah. He explains that though he now recognized and accepted Jesus he was unable to join any Christian church or organized religion. Later he found out about Christianity, like Judaism and Islam, and the other world religions including Baha'i had been hijacked and turned into money making schemes by usurpers called "clergy" for their own aggrandizement and empowerment. In fact when all the promised ones and messengers from God appeared they were one and all opposed by this same "clergy class" of every day and age. The Jewish clergy such as Caiaphas was opposed to Jesus, the Christian clergy was against Muhammad, the Islamic clergy against that of the Bab, the followers of the Bab, like the followers of John the Baptist that were opposed to Jesus, were against Baha'u'llah, the so-called "Baha'is" were against 'Abdu'l-Baha, and killed his grandson Shoghi Effendi, the first Guardian, and so the ball of corruption continues to roll down throughout the ages.

At the age of 19 while attending Michigan State University, he first learned of the Baha'i Covenant preserved in the School of Dr. Leland Jensen, the last remaining Knight of Baha'u'llah. After a thorough interview he was matriculated into the college — the Bet Midrash of Melchizedec, located in the Rocky Mountain of the United States — where he received an education in religion, free of price.
The Guardian explains that all throughout his life, experiences and education, where God is the Real Teacher, he has always remained on one steady course. That he never actually converted to any other religion or Truth other than that which he had always held and experienced from the beginning – instead it has been a continual process in deepening into the Reality, never being separated from it. That through these many experiences, though he has grown and matured spiritually as an individual, he has always remained the same personality and same individual since birth. He explains that this is not always the case for other people. For example take the famous cases of Paul or Nebuchadnezzar. These people belong to a religion or hold certain views that are different from that which is grounded in the Reality. Therefore when they come into contact with this Light, and it shines penetrating deeply into the core of their being, they undergo a conversionary experience which changes their personality and identity. Thus Saul became Paul. And Nebuchadnezzar lost his mind and ate grass like a cow, it says in Daniel, for 7 years, until his mind returned to him and was restored to the Kingdom under a different identity and different name re-created as wholly different person.

"Now this is different from the regular path of growth and transformation that is predestined for all in stages of maturation from the cradle to the grave, until in the final transformation the spiritual being is released from the mortal coil, as the caterpillar is released from the cocoon as a butterfly. The work in Greek for butterfly is psyche which literally means Soul. The Egyptians wrapped their dead in windings like a cocoon for the symbology of this reason. Thus the ancients had concept of the immortality of the soul as well, living transformed like the winged butterfly in the spirit world which is our real home of magic, love and light, where the Presence of God is absolute. Jesus called this true home the Kingdom of

God. Now Baha'u'llah – The Revelation of the Most Great Name – has brought this Kingdom on earth as it is in heaven. Thus this is heaven on earth.

"The purpose the Davidic Kingship seated upon the throne of King David is so that we can recognize the true Universal House of Justice (www.UHJ.net) of Baha'u'llah from fakes, frauds, and imitations. This is so we can all live inside the shelter of this Spiritual City while our bodies are gathered together here on earth and our hearts dwell within this Kingdom. Those outside of this Kingdom, like those deprived of food and shelter in this world, suffer, are in darkness, and feel the sorrows of remoteness, madness, confusion, existential isolation and are sad.

"Therefore as the doors of this Kingdom are continually open, we call to them and invite them to the Supper of God. However, in that state outside the Kingdom, wars over oil and false religion occur on a daily bases. Rape, murder, injustice, ignorance, poverty, disease and all forms of depravity and illness are inflicted against the people almost on a daily basis. Therefore the people pray to God for relief. And God, being the Source of loving kindness IMMEDIATELY comes to their aid and answers their prayer. He sends them Baha'u'llah, the Prince of Peace and His everlasting Covenant of the Davidic Kingship to Comfort the people and establish this peace on earth from this time forth and for ever more.

"Thus the people pray for peace on earth and God immediately sends them the Prince of Peace, Baha'u'llah with His Covenant of peace. But the people don't want Baha'u'llah and don't want His Covenant. So the wars go on and the world remains in this state. This is prophesied to continue until the unimaginable point of unbearability. Then the people will think again and turn unto God. This will only occur after greater and greater levels of escalating catastrophes. Thus World War II was worse than World War I. Vietnam was worse than World War II. This current War, which really started with the 9-11, is worse than all the other wars put together, and is getting worse and worse every day. As it is based upon violence it is unwinnable.

"Only establishing the Covenant of peace will remove these difficulties. This will not be accomplished through war, but through education and understanding. This is the true foundation of this Kingdom. This is why God has sent us the love of 'Abdu'l-Baha and the wisdom and guidance of Baha'u'llah. So that we could us the document of the Will and Testament of 'Abdu'l-Baha to frame our own constitution for the Kingdom of God upon the earth. Everything is possible in this Kingdom. Nothing is possible outside of it. This is why it is written, "Behold I make all things new".

"As long as we form that Council (of the Universal House of Justice:www.UHJ.net) with the Davidic Kingship as a working loyal, loving and equal co-member of the family of man, we remain under the provisions of the Covenant. If we reject this living person, and deprive or deny him his personal rights, freedoms and inheritance, then we have rejected, denied, and robbed every one of their individual rights, freedoms, and inheritances as well. His inheritance is not the greatest inheritance; it is only the most public, the most visible. Thus it is a "sign from God" (W&T, p. 11). A "sign" that as he is deprived all shall be deprived; as he has received all shall receive.

"Now for me personally, I have not one worldly desire or aim. My whole life demonstrates this for all who know me. Thus I have achieved my goals and received my inheritance of both this world and the next.

Can we say that Jesus was deprived and cast out by God because he hung on the cross? Absolutely not! Can we say that Baha'u'llah was deprived of God's love, Presence and grace, because He was imprisoned and in exile for 40 years? Heavens no! Thus like 'Abdu'l-Baha, and all the other servants of this Kingdom, I am firm and secure in my inheritance, and as I have received this, so shall all the true believers under the provisions of this everlasting Covenant receive, and in greater bounty, and greater shares than that which I myself have been so generously given in both this world and the next."

Exilarch

Neal Chase says that the best way to understand his position in society is that of an Exilarch. The Exilarchs are the exiled monarchs of King David. The word Exilarch literally means EXILed monARCH.

The first Exilarch is King Jehoiachin who was the last King to sit on the throne of King David in Jerusalem and the first King to be seated upon the throne of King David in exile, in Babylon. It states in the Bible that Nebuchadnezzar brought the Davidic King and the throne of King David is exile into Babylon with him. Later that one of Nebuchadnezzar's successors took Jehoiachin out of prison and set him back upon the throne of David and exalted the throne of King David above the throne of the other kings in captivity. From that time foreword the throne-line of King David has continued in exile down to the present day.

The most famous of all the historical Exilarchs of the past is the Exilarch Bostanai. Baha'u'llah and 'Abdu'l-Baha are direct male sperm descendants of King David through Solomon and Exilarch Bostanai through his Persian wife Dara of the throne-line. Neal Chase is also a direct-male sperm descendant of the Exilarch Bostanai through his Persian wife Dara, but from the cadet branch of the family of Baha'u'llah and 'Abdu'l-Baha that moved North into Russia out of the country of Persia which is modern day Iran.

Shiloh Prophecy

The Shiloh Prophecy of Genesis 49:10 sates that the scepter shall depart between the feet and legs of Judah when Shiloh comes (KJV) and when it comes to whom it belongs (RSV). Between the feet and legs of Judah are the reproductive organs. The Shiloh prophecy is therefore the well known prophecy that when the second coming of Christ comes in the Potency of the Everlasting Father seated upon the throne of King David (Is. 9:6-7) He – The Ancient Root – will have physical son – the BRANCH – of which Baha'u'llah had 'Abdu'l-Baha the Most Great Branch, and then after this Root and Branch, the throne-line shall pass out from between the feet and legs of Judah in fulfillment of this Shiloh Prophecy and thus be continued by adoption – the Grafted Branch (Heb. Tsemach). Thus 'Abdu'l-Baha writes:

"Consider! The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it a branch from another tree. He both separates and unites. This is that which His Holiness Christ says: that from all the world they come and enter the Kingdom, and the children of the Kingdom shall be cast out." ('Abdu'l-Baha, Master's Last Tablet to America, cf. Baha'i World Faith, p. 438)

This is what is meant when it states that the Gentiles will inherit the Kingdom. This is through adoption of the throne line. The prophecy further states (see Paul Romans 11 for more) that a natural branch shall

then be grafted back in to inherit, when it comes “to whom it belongs”. This Shiloh Prophecy therefore is fulfilled in the throne-line succession directly following Baha’u’llah’s son ‘Abdu’l-Baha.

In fulfillment of Biblical prophecy ‘Abdu’l-Baha adopted an American from the prophesied family of Masons. This American is Charles Mason Remey Aghsan. His father’s family is that of Rear Admiral Remey of which an American battleship is named, and his mother, of the female line, is from the promised family Mason. Thus his middle name is actually the family name of the female line, and he was known to his friends as Mason Remey.

AGHSAN means BRANCH

As ‘Abdu’l-Baha adopted Mason Remey to be his son, Mason Remey not only inherited the throne of King David after his father ‘Abdu’l-Baha, but also the family sur-name of Baha’u’llah and ‘Abdu’l-Baha entitled “Aghsan”. Aghsan literally means “branches” Ghusn being the singular in Arabic and Persian for one branch. Baha’u’llah referred to all his sons and male descendants as Aghsan – branches. Thus ‘Abdu’l-Baha was called the Most Great Branch. Therefore Mason Remey AGHSAN, is the direct male-line successor to ‘Abdu’l-Baha upon the throne of King David.

An adopted son has all the rights and privileges of a natural son including the kingship. Mason in turn adopted his son Pepe, to succeed him as the only remaining aghsan in all the world. In 1991, Pepe adopted Neal Chase, a natural branch from the same family as that of Baha’u’llah and ‘Abdu’l-Baha back into the throne-line succession to inherit as his only son both the name of AGHSAN and the legal succession to the throne of King David after him. In the year 2001 AD, on the day of September 21, the Autumnal or Fall Equinox, God fulfilled His promise and brought forth his “servant the BRANCH [Aghsan]” (Zech. 3:8 KJV) and this was the projection of the identity of Neal Chase in this role as the modern day Exilarch seated upon David’s throne into the media, the internet and the court system.

As this kingship is not recognized by the majority of the people who are still unaware of this, the actual implementation of government for the material affairs of all mankind remains impeded; and thus this kingship and the current guardian remains in exile.

Also as the mainstream “Baha’is” led by Ruhiyyih Khanum and the “Hands” have violated the Covenant of Baha’u’llah and broken every single provision of the sacred Will and Testament (W&T) of ‘Abdu’l-Baha which is the Charter of the Kingdom: this kingship remains in exile from the historical Baha’i World Center properties of the Heroic and Formative Age in Haifa Israel as well. Thus it is in exile as an Exilarch. As Ruhiyyih Khanum and the “Hands” have violated the Covenant: They have no executive branch. They are the Covenant-breakers (W&T, p. 15)!!

However, in the place of its exile, the snow-white spot where ‘Abdu’l-Baha designated its Rest in the Rocky Mountains of the United States during his visit in 1912, this fulfills the visions of the Book of Revelation for the New Jerusalem prophecies in the Rocky Mountains. This prophecy has been fully explained in the Book “Ezekiel’s Temple in Montana” by Neal Chase and is depicted upon the map herehttp://www.bupc.org/new-jerusalem.html at www.BUPC.org.
Thus everything is how it should be!

Prophecies, Predications and Press Releases

Though the author of many books, letters, papers and articles of many subjects, Neal Chase has received the most public notoriety for his press release in which he accurately predicted the many future events now all come to pass, pertaining especially to the siege of the city of New York (the 9-11) and the War on Terror with al-Qaeda, and the invasion of Iraq and the killing of Saddam Hussein. These are fully explained atwww.BUPC.org. What is unusual about this controversial subject, is the confirmation of many witnesses to this that themselves are of the mainstream or material perspective, as this article from the Missoula Newspaper demonstrates:

“In an editorial in The Missoulian, editor Mark Matthews, who had conducted several personal interviews with Neal Chase in his home in Missoula years earlier writes in ‘A Time to Weep’, written only days after the 9/11 attacks:

“How could this have happened [the 9-11 attacks]? Some will say it’s the beginning of the Biblical End Times. For a number of years, members of… Baha’is Under the Provisions of the Covenant have predicted that the World Trade Center Towers would be bombed by terrorists.” (The Missoulian, Editorial, September 20, 2001)

A year after the 9/11 attacks The Missoulian newspaper also published a statement from Victor Woods, that Neal Chase had accurately predicted the date of the attacks. (Missoulian article September 16, 2002). The accuracy of this prediction is well known to everyone in Montana that saw or watched Neal Chase on MCAT (Missoula Community Access Television, on his program Baha’i Phone-live that aired from 1992 until 2001” (Michaud, J. Understanding Prophecy Fulfillment)

Thus Mark Matthews a Journal independent of the Baha’i faith documents that for many years Neal Chase, along with Dr. Jensen had predicted the current state of world affairs of the now so-called “War on Terror”, which Neal Chase described as a “World Civil War” as well as the triggering event, the destruction of the Trade Towers.

Still yet come is the expectation of the nuclear attack on the UN Building, and the escalating entanglement with Israel and Iran. Neal Chase accurately predicted over a half a dozen events in what he published as a prophetic time-line, as well as giving the exact dates from the scriptures for the execution of Saddam Hussein, stating that the final attack on the UN Building is to occur after the assassination of Saddam which was fulfilled on Eid al-Adha, several years ago. This prediction can be viewed on YouTube, http://www.youtube.com/watch?v=un1q-03RrPU and the Prophecies Press Release and Predictions can be studied here http://www.bupc.org/bupc-press-releases.html atwww.BUPC.org. The Guardian has explained the prophetic significance of the killing of “Mabus” related to the death of “Usama b.” Laden in which the “kill order” was given on April 29, 2011.

Court Cases: Montana and Colorado

After September 21, 2001, Neal Chase has been continually attacked by the Covenant-breaking Baha’is in variety of court cases and venues. Of the collateral damage in these cases is the loss of his two children and the dissolution of his first marriage.

The Covenant-breakers first tried to hijack the second IBC/UHJ that Dr. Leland Jensen had established on January 9, 1991, exactly 40 years after Shoghi Effendi had established the first one in January 9, 1951. Exactly as the Hands and the liaison officer of the first Council Ruhiyyih Khanum had one and all rejected Mason Remey AGHSAN and attempted to hijack away the first IBC/UHJ and set up a headless Monster "UHJ" in its place, remarkably enough, the newly appointed members of the second IBC/UHJ including the second Liaison Officer, also attempting to dissolve the second IBC/UHJ. Neal Chase along with the other loyal members of the Council, active and firm in the Covenant were able to prevent this, and the council remains established since 1991.

Having found themselves removed from the Council by their own nefarious activities, outside the provisions of the sacred Will and Testament of 'Abdu'l-Baha, and unsuccessful in their attempt to imitate Ruhiyyih Khanum and the "Hands" – their coalition coup fell apart each going their own separate ways and making different claims. This resulted in the formation of more than one minority factions, none of which in and of itself amounted to either a quorum or majority of the Council.

One notorious faction led by the former Treasurer of the Council, allied itself with another faction led by the former wife of Neal Chase, who had taken away his two children via the American family court system, using religion and his role as the Guardian as pretext, all the while telling the children that their father had been expelled from the Baha'i Faith as Covenant-breaker (that is by her group allied with the group of the Treasurer) and therefore they should shun him and have no contact with him on these religious grounds whatsoever. This joint scheme was first run through the Courts system of the local Colorado Baha'i Council and then up through to the second IBC/UHJ. When it failed there, that is it divided the IBC/UHJ members, these two factions then took the case to the State Courts of both Montana and Colorado: to Montana to destroy the IBC/UHJ, and in Colorado, to separate the children from their father.

However in the interim, these two factions separated themselves from the rest of the community, declared Neal Chase and those with him to be Covenant-breakers, and began to indoctrinate and alienate his own children into this way of thinking as well. It was Mason Remey all over again. Families were destroyed, homes wrecked, by these usurpers who – with no authority from the Will and Testament and text of the Covenant – aggrandized to themselves the switcheroo to declare those who remained firm in the Covenant as violators.

This choice of tactic by his former wife, though reported to the Colorado court as definite "parental alienation" by the Court appointed special advocate, was upheld and enforced against him and his two minor children by the Colorado Family courts. Not knowing what else he could do, not wishing to further disrupt the lives of his children who received threats, and alienation tactics by the other parties after his visits with him, and after a very long and protracted attempt to be able to preserve visitation and relationships with his children, and after going into debt into the amount of tens of thousands of dollars, when asked about this, he said:

"These types of things happen to many people – therefore why should I be spared from these things, when my mission to is to help the people. Jesus was not the only person crucified thousands of years of

ago, this was a common occurrence that happened to many people. Another famous example is Spartacus. Examples such as these led to the fall of the Roman Empire. America must transform or fall as well.

“The choice rests its leadership in government, in education, in the media, etc. The Baha’i faith brings justice for all, not justice for one. Therefore Baha’u’llah suffered 40 years of injustice, ‘Abdu’l-Baha 40 years, Dr. Jensen suffered this type of injustice as well, when he had the “stone with seven eyes” before him, and so shall I.

“This is because this faith, the true Baha’i Faith, establishes something the world has never seen before, Justice. Therefore those that promote this learn a lesson in justice through these types of glaring injustices. Many of the people have lost their families and loved ones in these types of violations of the Covenant. Having survived these things many of these people – have seen through the lies, slander and calumny of the enemy, and have seen and felt the real love, and light, and kindness, and perseverance of those true ones under the provisions of the Covenant, and have now come back from the many other groups (who masqueraded as “Baha’i”). These determined souls have found refuge, haven and reunion with their families and loved ones here under the provisions of the Covenant in the true Kingdom, in association and communion with the living Davidic King, an aghsan, the great grandson of ‘Abdu’l-Baha, in exile. It is the love of ‘Abdu’l-Baha and his scared Will and Testament that has drawn them all back, and re-grown the beautiful leaves, flowers and fruit on this blessed tree of the international community of the Covenant.

“This is what ‘Abdu’l-Baha himself has said in his Last Tablet to America, “Behold from all over the world they come and enter the Kingdom, and the children of the Kingdom are cast out!” The real thing is to live the life, this means not hating anybody or anyone form any reason. Jesus said we must love one another. Thus you must love you neighbor, but you don’t have to love the bad things he does to you. I have fullest confidence of God’s wisdom in all things. In the end all the people will come back under the Covenant. They will do this in this life or the next. What choice have they? There is nowhere else to go, but into the Light. Surely they can hide from this for a few short years here in the material world; but in the end, as we live on His earth, and breathe His air, and eat His food, there is nowhere else to go, no other place, haven or refuge. The problem for the people is the type of adjustments they may need to make based upon what they have done. Therefore ours is not to judge or condemn, but to leave them over to God for He is the prayer hearing prayer answering Lord! For example is the prayer or sacred verse “There but for the grace of God go I!” Therefore in cases such as these we must be very cautious to not only remain firm in the Covenant according to the letter, but to the spirit as well. When my other children are mature and are grown into their own, I will see them again, soon enough. This is predestined; if they share these same qualities and attributes we have spoken of here today.”

The attempt to destroy the IBC/UHJ in the Montana Courts bore no fruit for the violators either. In the end, they disbanded and went their own separate ways. All that remains, is the evidence, proofs, bona fides and legal credentials within the court system, for lawyers to see how the succession of the throne-line of King David continues legally from Baha’u’llah, to his son ‘Abdu’l-Baha, to his son Mason, to his son Pepe, and then to his son, Neal Chase, the great-grandson of ‘Abdu’l-

Baha.http://bupc.org/genealogy/genealogy-of-christ.html

Court Cases: United Nations and United States Federal

http://www.bupc.org/wipo/wipo-press-release.html

Begun a little while after, but continued con-currently with the Colorado and Montana cases, began the assault against the UHJ (www.UHJ.net) by the original group or ex-IBC members and their successors the ones that attacked Mason Remey AGHSAN back in 1957-1960. Thus while the ex-menders of the second IBC set up by Dr. Jensen were attacking the Guardian, the ex-members of the first IBC set up by Shoghi Effendi attacked him as well. They first attacked him in the United Nations through World Intellectual and Property Organization, whose international courts are based in Geneva Switzerland. Having no formal background in law whatsoever, he single handedly wrote the legal response to their caviling and claims citing the Will and testament of 'Abdu'l-Baha and showing that they were the ones outside the legal provisions of the CHARTER (the sacred Will and Testament of 'Abdu'l-Baha, see Shoghi Effendi, World Order of Baha'u'llah, page 144 for more) and therefore could not be the actual Universal House of Justice that Baha'u'llah revealed, 'Abdu'l-Baha delineated and Shoghi Effendi constituted on January 9, 1951 that continues on to this day atwww.UHJ.net. They lost the case. Thus Goliath fell to one small stone flung by a descendant of King David. The Guardian therefore won the right for all the Baha'is of the world to teach the faith under the provisions of the Covenant internationally at the United Nations venue. Is it any wonder that the teaching effort has exploded on the scene internationally since that time? Now the majority of people are becoming educated to the meaning and provisions of very single verse of the sacred Will and Testament of 'Abdu'l-Baha.

Not satisfied with this sudden and devastating defeat, the Covenant-breakers then dragged the dead carcass of their defeat into United States Federal Court in the city of Chicago – forcing the Guardian to come down off the mountain with the other members of the UHJ to be deposed as well as to testify in open court. They lost again.

This episode has been chronicled by the station chief of the United States Mid-West Baha'i Center who attended the proceedings as witness to these historic events. The Covenant-breakers appealed the decision. So this Cause progresses through opposition as it is written: "What man pans for evil God plans for Good so that many people shall be saved".

Select Works

Television and Radio. Every Friday night from 1992-2001, Neal Chase, hosted a weekly live call-in talk show on MCAT (Missoula Cable Access Television) called Bahá'í Phone-in Live. The format allowed callers to discuss issues ranging from religion, world events, politics, and special interests. Neal Chase was also invited to be a guest on the Art Bell radio show Coast to Coast AM on March 25, 1993, soon after the first World Trade Center Bombing which he accurately predicted. Neal Chase also appeared on Michael Moore's TV Nation Episode Five where Dr. Leland Jensen was featured.

Neal Chase has also appeared in many other publications, reviews and literature, some of which focused upon the scientific study of the Baha'i Faith.

“One of the most significant events in the history of the [Baha’i Faith] BUPC was the recruitment of Neal Chase, a spiritual seeker from Wisconsin who proved to be brilliant at synthesizing Jensen’s teachings [establishing Baha’u’llah] with other prophetic beliefs… By 1990, Jensen, then seventy-six, had turned much of the responsibility for interpreting the scriptures over to Chase.” (Stone, J. R. Expecting Armageddon, p. 271, 272).

Personal Life

Neal Chase is re-married and currently lives in the United States of America in the Rocky mountains with his wife and their two children.

Publications.

Aside from the large body of his published and unpublished letters, writings, press releases and research materials, some of his most notable publications include:

Ezekiel’s Temple in Montana.
Lazarus the Sick World.
Higher Dimensional Geometry in Mathematical Modeling.
Religion and Spirituality in the Psychology of Personality.
Universal Cycles of Time: 2012 and the Celestial Magi.

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BAHA'I JUSTICE

Dr. Leland Jensen, The Establisher of the Baha'i Faith

http://www.facebook.com/DrLelandJensen

The Seventh Angel – Some Answered Questions, Chapter 11.

Recognized as the greatest teacher of the Baha'i Faith and coronated Knight of Baha'u'llah by Shoghi Effendi for his pioneering and teaching efforts in Africa and America. Dr. Jensen also fulfills biblical, as well as Baha'i prophecies for the seventh angel who would usher in and establish the Kingdom of God that Jesus foretold, Baha'u'llah revealed, 'Abdu'l-Baha expounded and Shoghi Effendi delineated and formed.

Dr. Jensen wrote dozens of books which contain his explanations and commentaries regarding the Baha'i Faith, the Covenant and the Will and Testament, the Book of Revelation and the Divine Plan of God.

This entry was posted on Monday, January 28th, 2013 at 4:26 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Firesides – Proofs and Evidences for the Baha'i Faith.

http://www.facebook.com/BahaiFiresides

Video series with the Guardian of the Baha'i Faith –www.bahaifireside.org

When 'Abdu'l-Bahá came to America in 1912 he spoke before congress, met with high-ranking officials and visited followers of all religions. He spoke at churches, groups and societies almost every day of his eight-and-a-half month journey. After these daily meetings, 'Abdu'l-Bahá would gather with interested parties at one of the believers homes and sit around the fireplace. In this informal atmosphere 'Abdu'l-Bahá would answer questions and deepen them in the spiritual teachings of the Bahá'í Faith.

Since that time, these "firesides" have developed into a series of classes which offer the seeker a priceless education in religion and the proofs for the Bahá'í Faith – "the waters of life free of price".

This entry was posted on Tuesday, January 29th, 2013 at 3:45 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Adam

http://www.facebook.com/AdamGreatPyramid

Adam was the first of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

This entry was posted on Wednesday, January 30th, 2013 at 1:46 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Moses

http://www.facebook.com/MosesMessiah

"Thou shalt LOVE thy neighbor as thyself: I am the LORD." (Moses, Leviticus 19:18)

Moses was the second of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

This entry was posted on Thursday, January 31st, 2013 at 4:22 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Krishna

http://www.facebook.com/KrishnaKalkiAvatar

Krishna was the third of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

"Do not to others what ye do not wish done to yourself; and wish for others too, what ye desire and long for, for yourself. This is the whole of Dharma, heed it well." (The Celestial Song, 2:65)

This entry was posted on Friday, February 1st, 2013 at 6:05 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Zoroaster

http://www.facebook.com/ZoroasterShahBahram

Zoroaster was the fourth of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

That which is good for all and any one, for whomsoever – that is good for me. What I hold good for self, I should for all. Only Law Universal, is true Law." (Zoroaster, Yasana-Gathas)

This entry was posted on Saturday, February 2nd, 2013 at 4:05 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Buddha

http://www.facebook.com/BuddhaAmitAbha

Buddha was the fifth of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

"Hurt not others with that which pains yourself or in ways that you yourself would find hurtful. One should seek for others the happiness one desires for one's self" (Udana-Varqa, 5:18)

This entry was posted on Monday, February 4th, 2013 at 4:03 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Jesus Christ

http://www.facebook.com/JesusChristSecondComing

Jesus was the sixth of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

"Do unto others as you would have them do unto you." (Luke 6:31)
Two thousand years ago, God sent Jesus into this world as the Herald of His Kingdom. Thus Jesus told the people to pray like this: "Our Father who art in heaven, hallowed by Thy Name, Thy Kingdom come, it will be done on earth as it is in heaven." Here Jesus tells us that the Kingdom of God is the Kingdom of the Father who is to come upon the earth. That the Name of the Father, and not the name of the Son, is that which is Hallowed. Thus the Father Himself is to appear, seated upon David's throne (Is. 9:6,7) and bring the Kingdom of the Father, the Kingdom of God to the earth as it was in the heaven of prophecy.The Kingdom of God is a real Kingdom with laws, subjects and a King, It is the government of God ruling from the throne of King David which is the Executive branch of the Universal House of Justice of Baha'u'llah. This reality is foreseen by the great Hebrew prophet Isaiah in the 9th chapter of his extensive visions for the future of all mankind.

This entry was posted on Tuesday, February 5th, 2013 at 6:13 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Muhammad

http://www.facebook.com/MuhammadProphecyMahdi

Muhammad was the seventh of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

"Not one of you is a believer until he desires for another that which he desires for himself." (Muhammad, 40 Hadith of an-Nawawi 13)

This entry was posted on Thursday, February 7th, 2013 at 6:57 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Bab

http://www.facebook.com/BabQaimMahdi

The Bab was the eighth of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

"Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants and all abide by His bidding!"
The Báb
Forerunner of Baha'u'llah (in the same manner that John the Baptist was the Forerunner to Jesus Christ). Prophet and founder of the Babi Faith. Reformer of Islam. Bab is a Persian, Arabic and Aramaic word which means "Gate" or "Door". The Bab closed the door to the Age of Prophecy (about the coming of the kingdom of God and Earth) and He opened the door to the Age of Fulfillment (which we are in the infant stage of now).The principle writing of the Bab is the Bayan.

This entry was posted on Saturday, February 9th, 2013 at 12:07 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'u'llah – Monarch – The Return Of Christ

http://www.facebook.com/BahaullahChrist

Baha'u'llah was the ninth of nine Manifestations of God during the last 6000 year cycle of the spiritual evolution of humanity.

"O Son of Spirit! My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting." -Baha'u'llah

Baha'u'llah fulfills prophecy for the second coming of Christ in the potency of the Everlasting Father seated upon the throne of David that is to last for ever (Isaiah 9:6-7). Like Jesus Christ, the Herald of the Kingdom, Baha'u'llah fulfills prophecy by His prophesied name (Mark 8:38), His prophesied date, the time in which He was to appear, His prophesied address, or the place He was to come (Mt. Carmel, see Isaiah 35), and His prophesied profession or mission to reveal and establish the Kingdom of God on earth as it is in Heaven, by revealing the blue print for the House of the Lord with the Davidic King seated on the Throne of David as its president. Baha'u'llah does not do away with true Christianity, He fulfills it! Whereas Judaism is the root and Christianity is the branch, the Baha'i Faith is the leaf, flower, and fruit of this same tree of everlasting life planted by God of which if man eats, he lives for ever and ever.

This entry was posted on Sunday, February 10th, 2013 at 3:36 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Writings

http://www.facebook.com/BahaiWritings

The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

Baha'u'llah

Proclamation of Baha'u'llah

This entry was posted on Monday, February 11th, 2013 at 5:36 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Prayers

http://www.facebook.com/BahaiPrayers

Whensoever the light of Manifestation of the King of Oneness settleth upon the throne of the heart and soul, His shining becometh visible in every limb and member. At that time the mystery of the famed tradition gleameth out of the darkness: "A servant is drawn unto Me in prayer until I answer him; and when I have answered him, I become the ear wherewith he heareth...." For thus the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light. And the action and effect of the light are from the Light-Giver; so it is that all move through Him and arise by His will. And this is that spring whereof the near ones drink, as it is said: "A fount whereof the near unto God shall drink...."

Baha'u'lah

The Seven Valleys And The Four Valleys-The Valley Of Unity

Praise be to God, thy heart is engaged in the commemoration of God, thy soul is gladdened by the glad tidings of God and thou art absorbed in prayer. The state of prayeris the best of conditions, for man is then associating with God. Prayer verily bestoweth life, particularly when offered in private and at times, such as midnight, when freed from daily cares.

Abdu'l-Baha'

Selections From the Writings of Abdu'l-Baha' # 172

This entry was posted on Wednesday, February 13th, 2013 at 3:55 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

National Baha'i Council of Alaska

http://www.facebook.com/BahaiAlaska/info

National Baha'i Council of Alaska, Under the Provisions of the Covenant.

This entry was posted on Saturday, February 16th, 2013 at 4:26 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Songs

http://www.facebook.com/BahaiSongs

Original music inspired by the ocean of Baha'u'llah's words.

"They who recite the verses of the All-Merciful in the most melodious of tones will perceive in them that with which the sovereignty of earth and heaven can never be compared. From them they will inhale the divine fragrance of My worlds—worlds which today none can discern save those who have been endowed with vision through this sublime, this beauteous Revelation. Say: These verses draw hearts that are pure unto those spiritual worlds that can neither be expressed in words nor intimated by allusion. Blessed be those who hearken."

Baha'u'llah, Kitab-I-Aqdas

"What a wonderful meeting this is! These are the children of the Kingdom. The song we have just listened to was very beautiful in melody and words. The art of music is divine and effective. It is the food of the soul and spirit. Through the power and charm of music the spirit of man is uplifted. It has wonderful sway and effect in the hearts of children, for their hearts are pure, and melodies have great influence in them. The latent talents with which the hearts of these children are endowed will find expression through the medium of music. Therefore, you must exert yourselves to make them proficient; teach them to sing with excellence and effect. It is incumbent upon each child to know something of music, for without knowledge of this art the melodies of instrument and voice cannot be rightly enjoyed. Likewise, it is necessary that the schools teach it in order that the souls and hearts of the pupils may become vivified and exhilarated and their lives be brightened with enjoyment."

Abdu'l-Baha', The Promulgation of Universal Peace,

24 April 1912

Talk at Children's Reception Studio Hall

1219 Connecticut Avenue, Washington, D.C.

This entry was posted on Monday, February 18th, 2013 at 3:40 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

BUPC India Blog

http://bupcindia.blogspot.com

This is the Age of Woman

Onthe first afternoon, while driving, he expressed much interest in rural England, marvelling at the century-old trees, and the vivid green of the woods and downs, so unlike the arid East. "Though it is autumn it seems like spring," he said. The houses with their little plots of ground, suggested a quotation which 'Abdu'l-Bahá gave from Bahá'u'lláh's writings in which the latter alludes to each family having a house with a piece of land. 'Abdu'l-Bahálikened the country to the soul and the city to the body of man, saying,"The body without the soul cannot live. It is good," he remarked,"to live under the sky, in the sunshine and fresh air." Observing a young woman who rode by on horseback with her hair flying free and several who bicycled past on their bicyles unattended, he said, "This is the age of woman. She should receive the same education as her brother and enjoy the same privilege; for all souls are equal before God.Sex, in its relation to the exigencies of the physical plane, has no connection with the Spirit. In this age of spiritual awakening, the world has entered upon the path of progress into the arena of development, where the power of the spirit surpasses that of the body. Soon the spirit will have dominion over theworld of humanity." (`Abdu'l-Baha, `Abdu'l-Bahain London, p. 81)

This entry was posted on Wednesday, February 20th, 2013 at 6:13 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Publishers Under the Provisions of the Covenant

http://www.facebook.com/BahaiBooks

This entry was posted on Thursday, February 21st, 2013 at 6:29 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Page 10 Publishers – BPUPC

http://page10publishers.com

a href='http://7billionactions.org/ciprofloxacin-hcl-250-mg' title='ciprofloxacin hcl 250 mg'>ciprofloxacin hcl 250 mg

Promoting the Globalization of Spiritual Knowledge

GENEALOGY CHART

Divine Banner

This banner shows that the founders of all the world religions are united in the same family. This genealogy chart is in the form of a human being; as God is one, humanity is one, and the religions are united and in harmony in spirit and in truth. This genealogy chart is for the healing of all nations.

The divine banner is 2 feet wide by 6 feet tall. The standard version is printed on waterproof and tearproof vinyl in full-color, with grommets in the corners that allow the banner to be hung on the wall. If you would like no grommets or extra grommets please let us know in the comment form upon checkout. The high quality version is not waterproof or tearproof, but is printed on a photo quality indoor vinyl that is suitable for framing. Shipping cost is included and ships in 1-2 weeks.

DVD

2012: Shambhala and the Thirteenth Crystal Skull

In this compelling sixty minute presentation, Baha'i scholar and historian Victor Woods refutes the common notion that Mayan prophecy points to the end of the world. He shows that rather, it points to the biblical "close of the age" and the start of a new era for the renewal of creation. An exciting look into how this is not some dark, doomsday time we live in, but instead a time of great hope and unprecedented progress.

This reality crosses all cultures and can be traced to all the sacred teachings of the Bible, the Hopis, Mayans, Aztecs, and of eastern Tibet. All refer to the same cycle of renewal. All the different prophecies say the same thing, and all originate from the one invisible Creator.

This entry was posted on Thursday, February 21st, 2013 at 6:33 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for Ayyám-i-Há 1, 169 B.E. (Feb. 26, 2013

My God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary days) in Thy Book have begun, O Thou Who art the King of names, and the fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers and Meditations

This entry was posted on Tuesday, February 26th, 2013 at 3:12 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for Ayyám-i-Há 2, 169 B.E. (Feb. 27, 2013)

Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast.

Baha'u'llah, Kitab-I-Aqdas

This entry was posted on Wednesday, February 27th, 2013 at 5:04 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for Ayyám-i-Há 3, 169 B.E. (Feb. 28, 2013)

In this Book He, moreover, prescribes the obligatory prayers; designates the time and period of fasting; prohibits congregational prayer except for the dead; fixes the Qiblih; institutes the Ḥuqúqu'lláh (Right of God); formulates the law of inheritance; ordains the institution of the Mashriqu'l-Adhkár; establishes the Nineteen Day Feasts, the Bahá'í festivals and the Intercalary Days; abolishes the institution of priesthood; prohibits slavery, asceticism, mendicancy, monasticism, penance, the use of pulpits and the kissing of hands; prescribes monogamy; condemns cruelty to animals, idleness and sloth, backbiting and calumny; censures divorce; interdicts gambling, the use of opium, wine and other intoxicating drinks; specifies the punishments for murder, arson, adultery and theft; stresses the importance of marriage and lays down its essential conditions; imposes the obligation of engaging in some trade or profession, exalting such occupation to the rank of worship; emphasizes the necessity of providing the means for the education of children; and lays upon every person the duty of writing a testament and of strict obedience to one's government.

Shoghi Effendi, God Passes By, Chapter 12

This entry was posted on Thursday, February 28th, 2013 at 4:24 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for Ayyám-i-Há 4, 169 B.E. (March 1, 2013) and the commencement of the fast in the month of Ala'.

Happy is your condition for you have executed the divine command; and have arisen to fast in these blessed days. For this physical fasting is a symbol of the spiritual fasting, that is, abstaining from all carnal desires, becoming characterized with the attributes of the spiritual ones, attracted to the heavenly fragrances and enkindled with the fire of the love of God.

Abdu'l-Baha', Tablets of Abdu'l-Baha', "O ye Cohorts of God!"

This entry was posted on Friday, March 1st, 2013 at 4:39 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for the month of Ala', 1 (Loftiness), 169 B.E. (March 2, 2013)

Glory be to Thee, O Lord my God! These are the days whereon Thou hast bidden all men to observe the fast, that through it they may purify their souls and ridthemselves of all attachment to any one but Thee, and that out of their hearts may ascend that which will be worthy of the court of Thy majesty and may well beseem theseat of the revelation of Thy oneness. Grant, O my Lord, that this fast may become a river of life-giving waters and may yield the virtue wherewith Thou hast endowed it. Cleanse Thou by its means the hearts of Thy servants whom the evils of the world have failed to hinder from turning towards Thine all-glorious Name, and who have remained unmoved by the noise and tumult of such as have repudiated Thy most resplendent signs which have accompanied the advent of Thy Manifestation Whom Thou hast invested with Thy sovereignty, Thy power, Thy majesty and glory. These are the servants who, as soon as Thy call reached them, hastened in the direction of Thy mercy and were not kept back from Thee by the changes and chances of this world or by any human limitations.

Baha'u'llah, Prayers and Meditations, Selection LVI

This entry was posted on Saturday, March 2nd, 2013 at 6:32 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath Selection, 'Ala'/Loftiness 7, 169 B.E. (Mar. 8, 2013

O Divine Providence! As I am abstaining from bodily desires and not occupied with eating and drinking, even so purify and sanctify my heart from the love of anyone save Thyself, and shield and protect my soul from corrupt desires and satanic qualities, so that my spirit may commune with the breaths of holiness, and fast from the mention of all else besides Thee.

'Abdu'l-Baha', Remembrance of God, A Selection of Baha'i Prayers and Holy Writings

This entry was posted on Friday, March 8th, 2013 at 4:19 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath Selection, 'Ala'/Loftiness 14, 169 B.E. (Mar. 15, 2013)

Praise be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with the Hidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the fast. Blessed is he that observeth the fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou choosest.

There is no God but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Baha'u'lah, Prayers and Meditations, #VII

This entry was posted on Friday, March 15th, 2013 at 5:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Principles and the 2012 U.S. presidential election.

I've been reflecting upon the direction of America and it's spiritual destiny for a long time and possibly moreso throughout the year or more leading up to the November 2012 national voting day. This reflection was recently clarified by a line in the Chinvat message from the Guardian of the Baha'i Faith entitled "CYCLE OF THE SIXTH SUN" wherein the statement was written; "In any case, America is cleaning up it's act.". This got me to thinking more deeply about the particular issues around which the presidential campaigns and the 2012 election revolved. I saw more of the 12 basic principles of the Baha'i Faith being central to this election than at any point I can recall in past elections during my politically conscious lifetime. Here are the ones I noticed being directly debated:

The oneness of humanity.
Religion must be the source of unity.
True science and true religion must correspond.
Equality of men and women.
Removal of all prejudice.
Universal compulsory education.
A spiritual solution to the economic problem.
When I say direcly debated, I'm not talking about the principles themselves but rather the point to counterpoint of the debators and office seekers and the platforms on which they campaigned as well as some issues which were possible directions the campaigns began to but ultimately did not go. All of these added up to a variety of discussions about platforms and policies which pointed directly toward each of these specific seven of the twelve basic principles of the Baha'i Faith as the central focal point issues of the 2012 U.S. presidential election. In the 2012 U.S. presidential election I saw a great step taken toward these seven of the twelve basic principles of the Baha'i faith both politically and more importantly socially/culturally.

This entry was posted on Sunday, March 17th, 2013 at 6:55 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Holy Day: Naw-Ruz, New Day, New Year, 170 B.E. (Sunset, March 19, 2013)

The Festival of Naw-Ruz falleth on the day that the sun entereth the sign of Aries, even should this occur no more than one minute before sunset.

Baha'u'lah, Tablet of Questions and Answers, #35

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.
Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.
Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muḥammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."
He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.
Thou, in truth, art the All-Knowing, the All-Wise.

Baha’u’lah, Prayers and Meditations, #XLVI

This entry was posted on Tuesday, March 19th, 2013 at 9:28 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Spiritual Springtime, Morning of the Vernal Equinox, Baha'i Naw-Ruz, 3/20/2013

O thou who art turning unto the Kingdom of God!

Thy letter is received and perused. It afforded us joy and pleasure, gave us good news and is the token of the wealth of thy love. This period of time is the Promised Age, the assembling of the human race to the "Resurrection Day" and now is the great "Day of Judgment." Soon the whole world, as in springtime, will change its garb. The turning and falling of the autumn leaves is past; the bleakness of the winter time is over. The new year hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; from the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees; while the birds are singing among the rose branches like the angels in the highest heavens, announcing the glad-tidings of the approach

of that spiritual spring, and the sweet music of

their voices is causing the real essence of all things to

move and quiver.

O my spiritual friend! Dost thou know from what

airs emanate the notes sung by those birds? They are

from the melodies of peace and reconciliation, of love

and unity, of justice and security, of concord and harmony.

In a short time this heavenly singing will intoxicate

all humanity; the foundations of enmity shall

be destroyed; unity and affection shall be witnessed in

every assembly; and the lovers of the love of God at

these great festivals shall behold their splendor.

Therefore, contemplate what a spirit of life God

hath given that the the body of the whole earth may attain

life everlasting! The Paradise of El-Abha will soon

spread a pavilion from the pole-star of the world, under

whose shelter the beloved shall rejoice and the pure

hearts shall repose in peace.

'Abdu'l-Baha', Tablets of 'Abdu'l-Baha'

This entry was posted on Wednesday, March 20th, 2013 at 6:18 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath Selection, Baha'/Splendor 16, 170 B.E. (April 5, 2013)

O people! I swear by the one true God! This is the Ocean out of which all seas have proceeded, and with which every one of them will ultimately be united. From Him all the Suns have been generated, and unto Him they will all return. Through His potency the Trees of Divine Revelation have yielded their fruits, every one of which hath been sent down in the form of a Prophet, bearing a Message to God's creatures in each of the worlds whose number God, alone, in His all-encompassing Knowledge, can reckon. This He hath accomplished through the agency of but one Letter of His Word, revealed by His Pen—a Pen moved by His directing Finger—His Finger itself sustained by the power of God's Truth.

Baha'u'llah, Gleanings #LI

This entry was posted on Friday, April 5th, 2013 at 4:01 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Video series with the Guardian of the Baha'i Faith

Firesides 1-4 are now available to view online! The Firesides are meant to be experienced in order. Firesides 5-7 will be available in the coming months.

http://www.facebook.com/BahaiFiresides

This entry was posted on Wednesday, April 10th, 2013 at 1:45 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath Selection, Jala'l/Glory 4, 170 B.E. (April 12, 2013)

O people of the earth!
The first Glad-Tidings which the Mother Book hath, in this Most Great Revelation, imparted unto all the peoples of the world is that the law of holy war hath been blotted out from the Book. Glorified be the All-Merciful, the Lord of grace abounding, through Whom the door of heavenly bounty hath been flung open in the face of all that are in heaven and on earth.
Baha'u'llah, Tablets Of Baha'u'llah, Bisharat (Glad Tidings)

This entry was posted on Friday, April 12th, 2013 at 11:45 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath Selection, Jala'l/Glory 11, 170 B.E. (April 19, 2013)

The word of God which the Supreme Pen hath recorded on the fourth leaf of the Most Exalted Paradise is the following:O people of God! Beseech ye the True One—glorified be His Name—that He may graciously shield the manifestations of dominion and power from the suggestions of self and desire and shed the radiance of justice and guidance upon them.

The faults of kings, like their favours, can be great. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the splendours of the day-star of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.
Baha'u'llah, KALÍMÁT-I-FIRDAWSÍYYIH (Words of Paradise)

This entry was posted on Friday, April 19th, 2013 at 2:46 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for Baha'i Holy Day, Ridvan 1, Jala'l/Glory 13, 170 B.E. (April 21, 2013)

Praise be to Thee, to Whom the tongues of all created things have, from eternity, called, and yet failed to attain the heaven of Thine eternal holiness and grandeur. The eyes of all beings have been opened to behold the beauty of Thy radiant countenance, yet none hath succeeded in gazing on the brightness of the light of Thy face. The hands of them that are nigh unto Thee have, ever since the foundation of Thy glorious sovereignty and the establishment of Thy holy dominion, been raised suppliantly towards Thee, yet no one hath been able to touch the hem of the robe that clotheth Thy Divine and sovereign Essence. And yet none can deny that Thou hast ever been, through the wonders of Thy generosity and bounty, supreme over all things, art powerful to do all things, and art nearer unto all things than they are unto themselves.

Far be it, then, from Thy glory that anyone should gaze on Thy wondrous beauty with any eye save Thine own eye, or hear the melodies proclaiming Thine almighty sovereignty with any ear except Thine own ear. Too high art Thou exalted for the eye of any creature to behold Thy beauty, or for the understanding of any heart to scale the heights of Thine immeasurable knowledge. For should the birds of the hearts of them that are nigh unto Thee be ever enabled to soar as long as Thine own overpowering sovereignty can endure, or to ascend as long as the empire of Thy Divine holiness can last, they shall, in no wise, be able to transcend the limitations which a contingent world hath imposed upon them, nor pass beyond its confines. How, then, can he whose very creation is restricted by such limitations, attain unto Him Who is the Lord of the Kingdom of all created things, or ascend into the heaven of Him Who ruleth the realms of loftiness and grandeur?

Glorified, immeasurably glorified art Thou, my Best-Beloved! Inasmuch as Thou hast ordained that the utmost limit to which they who lift their hearts to Thee can rise is the confession of their powerlessness to enter the realms of Thy holy and transcendent unity, and that the highest station which they who aspire to know Thee can reach is the acknowledgment of their impotence to attain the retreats of Thy sublime knowledge I, therefore, beseech Thee, by this very powerlessness which is beloved of Thee, and which Thou hast decreed as the goal of them that have reached and attained Thy court, and by the splendors of Thy countenance that have encompassed all things, and by the energies of Thy Will whereby the entire creation hath been generated, not to deprive them that have set their hopes in Thee of the wonders of Thy mercy, nor to withhold from such as have sought Thee the treasures of Thy grace. Ignite, then, within their hearts the torch of Thy love, that its flame may consume all else except their wondrous remembrance of Thee, and that no trace may be left in those hearts except the gem-like evidences of Thy most holy sovereignty, so that from the land wherein they dwell no voice may be heard except the voice that extolleth Thy mercifulness and might, that on the earth on which they walk no light may shine except the light of Thy beauty, and that within every soul naught may be discovered except the revelation of Thy countenance and the tokens of Thy glory, that haply Thy servants may show forth only that which shall please Thee and shall conform wholly unto Thy most potent will.

Glory be to Thee, O my God! The power of Thy might beareth me witness! I can have no doubt that should the holy breaths of Thy loving-kindness and the breeze of Thy bountiful favor cease, for less than the twinkling of an eye, to breathe over all created things, the entire creation would perish, and all that are in heaven and on earth would be reduced to utter nothingness. Magnified, therefore, be the marvelous evidences of Thy transcendent power! Magnified be the potency of Thine exalted might! Magnified be the majesty of Thine all-encompassing greatness, and the energizing influence of Thy will! Such is Thy greatness that wert Thou to concentrate the eyes of all men in the eye of one of Thy servants, and to compress all their hearts within his heart, and wert Thou to enable him to behold within himself all the things Thou hast created through Thy power and fashioned through Thy might, and were he to ponder, throughout eternity, over the realms of Thy creation and the range of Thy handiwork, he would unfailingly discover that there is no created thing but is overshadowed by Thine all-conquering power, and is vitalized through Thine all-embracing sovereignty.

Behold me, then, O my God, fallen prostrate upon the dust before Thee, confessing my powerlessness and Thine omnipotence, my poverty and Thy wealth, mine evanescence and Thine eternity, mine utter abasement and Thine infinite glory. I recognize that there is none other God but Thee, that Thou hast no peer nor partner, none to equal or rival Thee. In Thine unapproachable loftiness Thou hast, from eternity, been exalted above the praise of any one but Thee, and shalt continue for ever, in Thy transcendent singleness and glory, to be sanctified from the glorification of any one except Thine own Self.

I swear by Thy might, O my Beloved! To make mention of any created thing beseemeth not Thy most exalted Self, and to bestow any praise upon any one of Thy creatures would be wholly unworthy of Thy great glory. Nay, such a mention would be but blasphemy uttered within the court of Thy holiness, and such praise would amount to no less than a transgression in the face of the evidences of Thy Divine sovereignty. For the mere mention of any one of Thy creatures would in itself imply an assertion of their existence before the court of Thy singleness and unity. Such an assertion would be naught but open blasphemy, an act of impiety, the essence of profanity and a wanton crime.

Wherefore, I bear witness with my soul, my spirit, my entire being, that should They Who are the Day-Springs of Thy most holy unity and the Manifestations of Thy transcendent oneness be able to soar so long as Thine own sovereignty endureth and Thine all-compelling authority can last, they will fail in the end to attain unto even the precincts of the court wherein Thou didst reveal the effulgence of but one of Thy most mighty Names. Glorified, glorified be, therefore, Thy wondrous majesty. Glorified, glorified be Thine unattainable loftiness. Glorified, glorified be the préeminence of Thy kingship and the sublimity of Thine authority and power.

The highest faculties which the learned have possessed, and whatsoever truths they, in their search after the gems of Thy knowledge, have discovered; the brightest realities with which the wise have been endowed, and whatever secrets they, in their attempts to fathom the mysteries of Thy wisdom, have unraveled, have all been created through the generative power of the Spirit that was breathed into the Pen which Thy hands have fashioned. How, then, can the thing which Thy Pen hath created be capable of comprehending those treasures of Thy Faith with which, as decreed by Thee, that Pen hath been invested? How can it ever know of the Fingers that grasp Thy Pen, and of Thy merciful favors with which it hath been endowed? How can it, already unable to reach this station, be made aware of the existence of Thy Hand that controlleth the Fingers of Thy might? How can it attain unto the comprehension of the nature of Thy Will that animateth the movement of Thy Hand?

Glorified, glorified be Thou, O my God! How can I ever hope to ascend into the heaven of Thy most holy will, or gain admittance into the tabernacle of Thy Divine knowledge, knowing as I do that the minds of the wise and learned are impotent to fathom the secrets of Thy handiwork—a handiwork which is itself but a creation of Thy will?

Praise be to Thee, O Lord, my God, my Master, my Possessor, my King. Now that I have confessed unto Thee my powerlessness and the powerlessness of all created things, and have acknowledged my poverty and the poverty of the entire creation, I call unto Thee with my tongue and the tongues of all that are in heaven and on earth, and beseech Thee with my heart and the hearts of all that have entered beneath the shadow of Thy names and Thine attributes, not to shut us from the doors of Thy loving-kindness and grace, nor to suffer the breeze of Thy bountiful care and favor to cease from being wafted over our souls, nor to permit that our hearts be occupied with any one except Thee, or our minds to be busied with any remembrance save remembrance of Thy Self.

By the glory of Thy might, O my God! Wert Thou to set me king over Thy realms, and to establish me upon the throne of Thy sovereignty, and to deliver, through Thy power, the reins of the entire creation into my hands, and wert Thou to cause me, though it be for less than a moment, to be occupied with these things and be oblivious of the wondrous memories associated with Thy most mighty, most perfect, and most exalted Name, my soul would still remain unsatisfied, and the pangs of my heart unstilled. Nay, I would, in that very state, recognize myself as the poorest of the poor, and the most wretched of the wretched.

Magnified be Thy name, O my God! Now that Thou hast caused me to apprehend this truth, I beseech Thee by Thy Name which no scroll can bear, which no heart can imagine and no tongue can utter—a Name which will remain concealed so long as Thine own Essence is hidden, and will be glorified so long as Thine own Being is extolled—to unfurl, ere the present year draw to a close, the ensigns of Thine undisputed ascendancy and triumph, that the whole creation may be enriched by Thy wealth, and may be exalted through the ennobling influence of Thy transcendent sovereignty, and that all may arise and promote Thy Cause.

Thou art, verily, the Almighty, the All-Highest, the All-Glorious, the All-Subduing, the All-Possessing.
Baha'u'llah, Prayers and Meditations #LVIII

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BAHA'I JUSTICE

Selection for Baha'i Holy Day, Ridvan 1, Jala'l/Glory 13, 170 B.E. (April 21, 2013)

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His Name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from His loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellatons of knowledge and wisdom. Thuis hath God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and they all anounced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

Excerpt from Surah of Patience/Tablet of Job, revealed by Baha'u'llah on this day, Ridvan 1/April 21, 150 years ago.

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BAHA'I JUSTICE

Baha'i Sabbath Selection, Jala'l/Glory 18, 170 B.E. (April 26, 2013)

Praise be to God! The medieval ages of darkness have passed away and this century of radiance has dawned, this century wherein the reality of things is becoming evident, wherein science is penetrating the mysteries of the universe, the oneness of the world of humanity is being established, and service to mankind is the paramount motive of all existence. Shall we remain steeped in our fanaticisms and cling to our prejudices? Is it fitting that we should still be bound and restricted by ancient fables and superstitions of the past, be handicapped by superannuated beliefs and the ignorances of dark ages, waging religious wars, fighting and shedding blood, shunning and anathematizing each other? Is this becoming? Is it not better for us to be loving and considerate toward each other? Is it not preferable to enjoy fellowship and unity, join in anthems of praise to the most high God and extol all His Prophets in the spirit of acceptance and true vision? Then, indeed, this world will become a paradise, and the promised Day of God will dawn. Then, according to the prophecy of Isaiah, the wolf and the lamb will drink from the same stream, the owl and the vulture will nest together in the same branches, and the lion and the calf pasture in the same meadow. What does this mean? It means that fierce and contending religions, hostile creeds and divergent beliefs will reconcile and associate, notwithstanding their former hatreds and antagonism. Through the liberalism of human attitude demanded in this radiant century they will blend together in perfect fellowship and love. This is the spirit and meaning of Isaiah's words. There will never be a day when this prophecy will come to pass literally, for these animals by their natures cannot mingle and associate in kindness and love. Therefore, this prophecy symbolizes the unity and agreement of races, nations and peoples who will come together in attitudes of intelligence, illumination and spirituality.

The age has dawned when human fellowship will become a reality.

The century has come when all religions shall be unified.

The dispensation is at hand when all nations shall enjoy the blessings of international peace.

The cycle has arrived when racial prejudice will be abandoned by tribes and peoples of the world.

The epoch has begun wherein all native lands will be conjoined in one great human family.

For all mankind shall dwell in peace and security beneath the shelter of the great tabernacle of the one living God.
Abdu'l-Baha',
The Promulgation of Universal Peace,
12 October 1912
Talk at Temple Emmanu-El
450 Sutter Street, San Francisco, California

This entry was posted on Thursday, April 25th, 2013 at 10:49 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for Baha'i Holy Day, Ridvan 9, Jama'l/Beauty 2, 170 B.E. (April 29, 2013)

Say: The Sun of vicegerency hath dawned, the Point of knowledge and wisdom hath been made plain, and the Testimony of God, the Almighty, the All-Wise, hath been made manifest. Say: The Moon of eternity hath risen in the midmost heaven, and its light hath illumined the dwellers of the realms above. My face hath come forth from the veils, and shed its radiance upon all that is in heaven and on earth; and yet, ye turned not towards Him, notwithstanding that ye were created for Him, O concourse of kings! Follow, therefore, that which I speak unto you, and hearken unto it with your hearts, and be not of such as have turned aside. For your glory consisteth not in your sovereignty, but rather in your nearness unto God and your observance of His command as sent down in His holy and preserved Tablets. Should any one of you rule over the whole earth, and over all that lieth within it and upon it, its seas, its lands, its mountains, and its plains, and yet be not remembered by God, all these would profit him not, could ye but know it.

Baha'u'llah, Súriy-i-Mulúk (Tablet of Kings)

This entry was posted on Monday, April 29th, 2013 at 4:08 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for Baha'i Holy Day, Ridvan 12, Jama'l/Beauty 5, 170 B.E. (May 2, 2013)

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day—the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day—the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover any one but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment —a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: “He that was hidden from the eyes of men is revealed, girded with sovereignty and power!” This is the Paradise, the rustling of whose leaves proclaims: “O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come.” From the whispering breeze that wafteth amidst its branches there cometh the cry: “He Who is the sovereign Lord of all is made manifest. The Kingdom is God’s,” while from its streaming waters can be heard the murmur: “All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty.”

Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: “Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!”

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: “Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Bahá have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High.”

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors—favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: “The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler.”

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: “Praise be to Thee, O Revealer of the signs of God!” By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: “Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!”

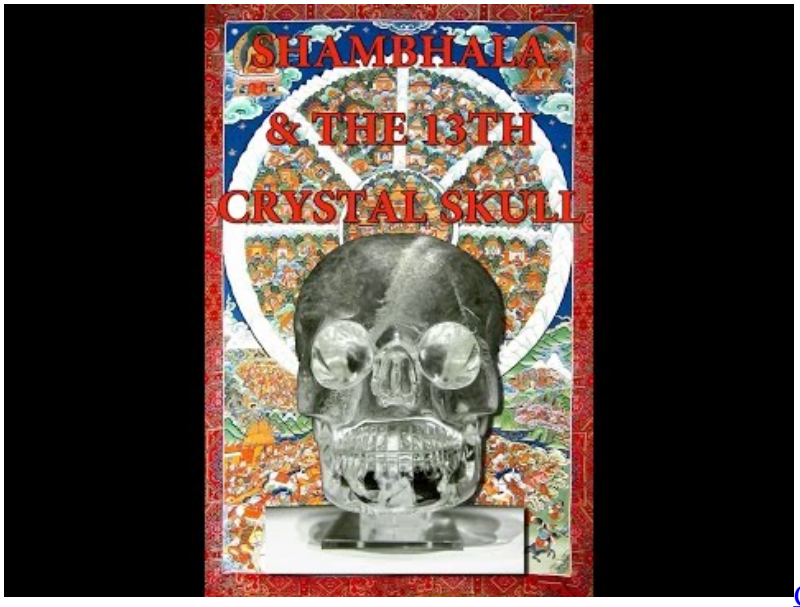
Rejoice with exceeding gladness, O people of Bahá, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: “No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing.”
Baha’u’llah, Gleanings from the Writings of Baha’u’llah, #XIV

This entry was posted on Thursday, May 2nd, 2013 at 5:55 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

http://www.youtube.com/watch?v=XTKMz7TUNR8



Click to watch video

This entry was posted on Friday, May 3rd, 2013 at 10:31 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Shambhala and the 13th Crystal Skull Full Length Video

http://www.youtube.com/watch?v=XTKMz7TUNR8

In Christ there is no East or West.

Om Mani Padme Hum.

The Jewel (is) In The Eye of The Lotus.

This entry was posted on Friday, May 3rd, 2013 at 10:38 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Beginning and the End of all Learning

"We beseech God to strengthen thee with His power, and enable thee to recognize Him Who is the Source of all knowledge, that thou mayest detach thyself from all human learning, for, "what would it profit any man to strive after learning when he hath already found and recognized Him Who is the Object of all knowledge?" Cleave to the Root of Knowledge, and to Him Who is the Fountain thereof, that thou mayest find thyself independent of all who claim to be well versed in human learning, and whose claim no clear proof, nor the testimony of any enlightening book, can support."

Baha'u'llah, Gleanings #LXXXIV

"We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed."

Baha'u'llah, Proclamation of Baha'u'llah

"The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.
The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation."

Baha'u'llah, Tablets: Words of Wisdom

This entry was posted on Tuesday, May 7th, 2013 at 3:48 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for the Baha'i Sabbath, Jama'l/Beauty 13, 170 B.E. (May 10, 2013)

O thou son of the Kingdom! All things are beneficial if joined with the love of God; and without His love all things are harmful, and act as a veil between man and the Lord of the Kingdom. When His love is there, every bitterness turneth sweet, and every bounty rendereth a wholesome pleasure. For example, a melody, sweet to the ear, bringeth the very spirit of life to a heart in love with God, yet staineth with lust a soul engrossed in sensual desires. And every branch of learning, conjoined with the love of God, is approved and worthy of praise; but bereft of His love, learning is barren–indeed, it bringeth on madness. Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.

Selections from the Writings of Abdu'l-Baha' #154

This entry was posted on Friday, May 10th, 2013 at 12:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Crisis and Victory in the Cause of God!

"Whatsoever occurreth in the world of being is light for His loved ones and fire for the people of sedition and strife. Even if all the losses of the world were to be sustained by one of the friends of God, he would still profit thereby, whereas true loss would be born by such as are wayward, ignorant and contemptuous.... The friends of God shall win and profit under all conditions, and shall attain true wealth. In fire they remain cold, and from water they emerge dry. Their affairs are at variance with the affairs of men. Gain is their lot, whatever the deal. To this testifieth every wise one with a discerning eye, and every fair-minded one with a hearing ear.

Bahá'u'lláh, in Crisis and Victory, pp. 22-23

This entry was posted on Tuesday, May 14th, 2013 at 3:37 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The estimation of a wise man

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly sovereignty and majesty will stand firm, everlasting. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.

Abdu'l-Baha', Tablets of the Divine Plan, Tablet to the Baha'i's of the Central States

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BAHA'I JUSTICE

Selection for the Baha'i Sabbath, Azamat/Grandeur 1, 170 B.E. (May 17, 2013)

Consider ye! In the day of His Highness Christ, the grandeur and majesty of their Holiness the Apostles, was not known. After three-hundred years the loftiness of the station and the exaltation of their attainment became manifest. Ere long the result of the deeds in this cycle of Baha'u'llah will appear and every one of the friends and the maid-servants will be crowned with a diadem whose splendid gems will radiate brilliancy and effulgence throughout cycles and ages.

Therefore, O ye servants of God and the maid-servants of the Merciful One, do ye not rest for one moment! Do ye not seek any composure! Do ye not wish for any rest and ease! Endeavor and make ye an effort with all your heart and soul to spread the fragrances of Paradise, to raise the eternal melody of the Kingdom of Abha, to establish the gathering of fellowship, to become assisted with the confirmations of the Holy Spirit; to clothe the temple of existence with a new garment; to bestow eternal life upon the reality of souls; to become a cause of the civilization of the human world; to characterize the bloodthirsty animals with the heavenly attributes and divine commemorations; to pacify the world with peace and salvation, and to adorn man with the favors of His Highness the Merciful One; that perchance ignorance, animosity and strangeness may be removed entirely from among the denizens of the world, and the Banner of Reconciliation, Freedom, Nobleness and Oneness be hoisted; for the chains of existence contain countless links, each connected with the other. This connection is the cause of the appearance of the invisible powers in the world of the visible.

O ye real friends! Make ye an effort that this universe may become another universe and this darkened world find a ray of the Sun of Truth and become luminous and refulgent.

I entreat God that this favor may be realized and this unending outpouring become manifest and apparent, and the friends of God be confirmed by every bounty.
'Abdu'l-Baha', Tablets of 'Abdu'l-Baha'

This entry was posted on Saturday, May 18th, 2013 at 12:01 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Holy Day, Declaration of The Bab, Azamat/Grandeur 7, 170 B.E. (May 23, 2013)

Praised be Thou, O my God, that Thou hast been true to what the Pen of Thy Revelation hath inscribed upon the Tablets sent down by Thee unto Them Whom Thou hast chosen above all Thy creatures, and through Whom Thou hast unlocked the doors of Thy mercy, and shed abroad the radiance of the light of Thy guidance. Glory to Thee that Thou hast laid bare what had from eternity been wrapped up within the Tabernacle of Thy majesty, Thine omnipotence and glory, and through which Thou hadst decked forth the heaven of Thy Revelation and adorned the pages of the book of Thy testimony.

And when the Pledge was fulfilled and the Promised One appeared, He was rejected by such of Thy servants as profess to have believed in Him in Whom Thy Godhead was manifested, Whom Thou didst ordain to be the Herald of this Revelation, and through Whose advent the eyes of the inmates of the sanctuary of Thy unity were cheered.

I know, O my Lord, neither their reasoning with which they have acknowledged Thee and believed in Thy signs, nor their argument whereby they have repudiated Thy sovereignty. Every time I call them to Thee and say: "O people! Consider the utterances of the Lord your God which are in your possession and those that have been sent down from the heaven of His will and power," they cavil at Thee, and turn their backs to Thee, though—as Thou art aware—each of the words that have gone out of the mouth of Thy will sheddeth the fragrance of the breaths of Thy mercy.

Cleanse Thou their hearts and their eyes, O my Lord, that they may see with their eyes and understand with their hearts, that haply they may be attracted by Thine utterances to the Day-Spring of Thine inspiration, and draw nigh unto the soft-flowing stream of Thy knowledge.

Thou art He, O my Lord, Who hath, in every line of Thy Book, entered into covenant with them for me, and made it so sure that none of Thy creatures can any longer evade it. Thou didst say—and Thy word is the truth: "One single letter from Him excelleth all that hath been sent down in the Bayán."

Baha'u'llah, Prayers and Meditations # CVIII Excerpt

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BAHA'I JUSTICE

Selection for the Baha'i Sabbath, Azamat/Grandeur 8, 170 B.E. (May 24, 2013)

Magnified be Thy name, O Thou in Whose grasp are the reins of the souls of all them that have recognized Thee, and in Whose right hand are the destinies of all that are in heaven and all that are on earth! Thou doest, through the power of Thy might, what Thou willest, and ordainest, by an act of Thy volition, what Thou pleasest. The will of the most resolute of men is as nothing when compared with the compelling evidences of Thy will, and the determination of the most inflexible among Thy creatures is dissipated before the manifold revelations of Thy purpose.

Thou art He Who, through a word of Thy mouth, hath so enravished the hearts of Thy chosen ones that they have, in their love for Thee, detached themselves from all except Thyself, and laid down their lives and sacrificed their souls in Thy path, and borne, for Thy sake, what none of Thy creatures hath borne.

I am one of Thy handmaidens, O my Lord! I have turned my face towards the habitation of Thy mercy, and have sought the wonders of Thy manifold favors, inasmuch as all the members of my body proclaim Thee to be the All-Bounteous, He Whose grace is immense.

O Thou Whose face is the object of my adoration, Whose beauty is my sanctuary, Whose court is my goal, Whose remembrance is my wish, Whose affection is my solace, Whose love is my begetter, Whose praise is my companion, Whose nearness is my hope, Whose presence is my greatest longing and supreme aspiration! Disappoint me not, I entreat Thee, by withholding from me the things Thou didst ordain for the chosen ones among Thy handmaidens, and supply me with the good of this world and of the world to come.

Thou art, verily, the Lord of creation. No God is there beside Thee, the Ever-Forgiving, the Most Bountiful.
Baha'u'llah, Prayers and Meditations, #XCVIII

This entry was posted on Saturday, May 25th, 2013 at 9:39 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

WAR and other catastrophes

Behold the disturbances which, for many a long year, have afflicted the earth, and the perturbation that hath seized its peoples. It hath either been ravaged by war, or tormented by sudden and unforeseen calamities. Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim. How bewildering, how confusing is such behaviour!

Baha'u'llah, LAWḤ-I-MAQṢÚD (Tablet of Maqṣúd)

...every time men are conscripted for the army, a great terror seizeth the people. Every nation augmenteth, each year, its forces, for their ministers of war are insatiable in their desire to add fresh recruits to their battalions.

Baha'u'llah, Epistle to the Son of the Wolf

O people of the earth!

The first Glad-Tidings which the Mother Book hath, in this Most Great Revelation, imparted unto all the peoples of the world is that the law of holywar hath been blotted out from the Book. Glorified be the All-Merciful, the Lord of grace abounding, through Whom the door of heavenly bounty hath been flung open in the face of all that are in heaven and on earth.

Baha'u'llah, BISHÁRÁT (Glad-Tidings)

We cherish the hope that through the earnest endeavours of such as are the exponents of the power of God—exalted be His glory—the weapons of war throughout the world may be converted into instruments of reconstruction and that strife and conflict may be removed from the midst of men.

Baha'u'llah, BISHÁRÁT (Glad-Tidings)

Beware lest ye shed the blood of anyone. Unsheathe the sword of your tongue from the scabbard of utterance, for therewith ye can conquer the citadels of men's hearts. We have abolished the law to wage holy war against each other. God's mercy, hath, verily, encompassed all created things, if ye do but

understand. Aid ye your Lord, the God of Mercy, with the sword of understanding. Keener indeed is it, and more finely tempered, than the sword of utterance, were ye but to reflect upon the words of your Lord. Thus have the hosts of Divine Revelation been sent down by God, the Help in Peril, the Self-Subsisting, and thus have the armies of divine inspiration been made manifest from the Source of command, as bidden by God, the All-Glorious, the Best-Beloved.

Baha'u'llah, Súriy-i-Haykal

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BAHA'I JUSTICE

Abdu'l-Baha on the subject of WAR

Gracious God! Even with such a lesson before him, how heedless is man! Still do we see his world at war from pole to pole. There is war among the religions; war among the nations; war among the peoples; war among the rulers. What a welcome change would it be, if only these black clouds would lift from off the skies of the world, so that the light of reality could be shed abroad! If only the darksome dust of this continual fighting and killing could settle forever, and the sweet winds of God's loving-kindness could blow from out the well-spring of peace. Then would this world become another world, and the earth would shine with the light of her Lord.

Selections from the Writings of Abdu'l-Baha', #220

This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.

Selections from the Writings of Abdu'l-Baha', #227

And among the teachings of Bahá'u'lláh is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

Selections from the Writings of Abdu'l-Baha', #227

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

Selections from the Writings of Abdu'l-Baha', #227

Consider: What is this material civilization of the day giving forth? Has it not produced the instruments of warfare and destruction? In olden times the weapon of war was the sword; today it is the smokeless gun. Warships a century ago were sailing vessels; now we have dreadnoughts. Instruments and means of human destruction have enormously multiplied in this era of material civilization. But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured. All the nations of the world will then be closely related and companionable, and the religions will merge into one, for the divine reality within them all is one reality. Abraham proclaimed this reality; Jesus promulgated it; all the Prophets who have appeared in the world have founded Their teachings upon it. Therefore, the people of the world have this one true, unchangeable basis for peace and agreement, and war, which has raged for thousands of years, will pass away.

For centuries and cycles humanity has been engaged in war and conflict. At one time the pretext for war has been religion, at another time patriotism, racial prejudice, national politics, territorial conquest or commercial expansion; in brief, humanity has never been at peace during the period of known history. What blood has been shed! How many fathers have mourned the loss of sons; how many sons have wept for fathers, and mothers for dear ones! Human beings have been the food and targets of the battlefield, and everywhere warfare and strife have been the theme and burden of history.

Abdu'l-Baha'-The Promulgation of Universal Peace,

6 May 1912 , Talk at Euclid Hall, Cleveland, Ohio

The issue of paramount importance in the world today is international peace. The European continent is like an arsenal, a storehouse of explosives ready for ignition, and one spark will set the whole of Europe aflame, particularly at this time when the Balkan question is before the world. Even now war is raging furiously in some places, the blood of innocent people is being shed, children are made captive, women are left without support, and homes are being destroyed. Therefore, the greatest need in the world today is international peace. The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. It is the time for love. It is time for cementing together the East and the West.

Abdu'l-Baha'-The Promulgation Of Universal Peace

26 October 1912, Talk at Assembly Hall, Hotel Sacramento, Sacramento, California

Bahá'u'lláh has proclaimed and promulgated the foundation of international peace. For thousands of years men and nations have gone forth to the battlefield to settle their differences. The cause of this has been ignorance and degeneracy. Praise be to God! In this radiant century minds have developed, perceptions have become keener, eyes are illumined and ears attentive. Therefore, it will be impossible for war to continue. Consider human ignorance and inconsistency. A man who kills another man is punished by execution, but a military genius who kills one hundred thousand of his fellow creatures is immortalized as a hero. One man steals a small sum of money and is imprisoned as a thief. Another pillages a whole country and is honored as a patriot and conqueror. A single falsehood brings reproach and censure, but the wiles of politicians and diplomats excite the admiration and praise of a nation. Consider the ignorance and inconsistency of mankind. How darkened and savage are the instincts of humanity!

Bahá'u'lláh has announced that no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God. The spirit of man is not illumined and quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. Material development may be likened to the glass of a lamp, whereas divine virtues and spiritual susceptibilities are the light within the glass. The lamp chimney is worthless without the light; likewise, man in his material condition requires the radiance and vivification of the divine graces and merciful attributes. Without the presence of the Holy Spirit he is lifeless. Although physically and mentally alive, he is spiritually dead. Christ announced, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," meaning that man must be born again. As the babe is born into the light of this physical world, so must the physical and intellectual man be born into the light of the world of Divinity. In the matrix of the mother the unborn child was deprived and unconscious of the world of material existence, but after its birth it beheld the wonders and beauties of a new realm of life and being. In the world of the matrix it was utterly ignorant and unable to conceive of

these new conditions, but after its transformation it discovers the radiant sun, trees, flowers and an infinite range of blessings and bounties awaiting it. In the human plane and kingdom man is a captive of nature and ignorant of the divine world until born of the breaths of the Holy Spirit out of physical conditions of limitation and deprivation. Then he beholds the reality of the spiritual realm and Kingdom, realizes the narrow restrictions of the mere human world of existence and becomes conscious of the unlimited and infinite glories of the world of God. Therefore, no matter how man may advance upon the physical and intellectual plane, he is ever in need of the boundless virtues of Divinity, the protection of the Holy Spirit and the face of God.

Abdu'l-Baha'-The Promulgation Of Universal Peace

27 August 1912, Talk at Metaphysical Club, Boston, Massachusetts

Supplication

O GOD, my God! Thou seest how black darkness is enshrouding all regions, how all countries are burning with the flame of dissension, and the fire of war and carnage is blazing throughout the East and the West. Blood is flowing, corpses bestrew the ground, and severed heads are fallen on the dust of the battlefield.

O Lord! Have pity on these ignorant ones and look upon them with the eye of forgiveness and pardon. Extinguish this fire, so that these dense clouds which obscure the horizon may be scattered, the Sun of Reality shine forth with the rays of conciliation, this intense gloom be dispelled and the resplendent light of peace shed its radiance upon all countries.

O Lord! Draw up the people from the abyss of the ocean of hatred and enmity, and deliver them from this impenetrable darkness. Unite their hearts, and brighten their eyes with the light of peace and reconciliation. Deliver them from the depths of war and bloodshed, and free them from the darkness of error. Remove the veil from their eyes, and enlighten their hearts with the light of guidance. Treat them with Thy tender mercy and compassion, and deal not with them according to Thy justice and wrath which cause the limbs of the mighty to quake.

O Lord! Wars have persisted. Distress and anxiety have waxed great and every flourishing region is laid waste.

O Lord! Hearts are heavy, and souls are in anguish. Have mercy on these poor souls and do not leave them to the excesses of their own desires.

O Lord! Make manifest in Thy lands humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, extolling Thy Name, uttering Thy praise, and diffusing the fragrance of Thy holiness amongst mankind.

O Lord! Strengthen their backs, gird up their loins, and enrapture their hearts with the most mighty signs of Thy love.

O Lord! Verily, they are weak, and Thou art the Powerful and the Mighty; they are impotent, and Thou art the Helper and the Merciful.

O Lord! The ocean of rebellion is surging, and these tempests will not be stilled save through Thy boundless grace which hath embraced all regions.

O Lord! Verily, the people are in the abyss of passion, and naught can save them but Thine infinite bounties.

O Lord! Dispel the darkness of these corrupt desires, and illumine the hearts with the lamp of Thy love through which all countries will erelong be enlightened. Confirm, moreover, Thy loved ones, those who, leaving their homelands, their families and their children, have, for the love of Thy Beauty, traveled to foreign countries to diffuse Thy fragrances and promulgate Thy teachings. Be Thou their companion in their loneliness, their helper in a strange land, the remover of their sorrows, their comforter in calamity. Be Thou a refreshing draught for their thirst, a healing medicine for their ills and a balm for the burning ardor of their hearts.

Verily, Thou art the Most Generous, the Lord of grace abounding, and, verily, Thou art the Compassionate and the Merciful.

Abdu'l-Baha'-Tablets of the Divine Plan

TABLET TO THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA

This entry was posted on Monday, May 27th, 2013 at 4:02 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Ascension Of Baha'u'llah, Azamat (Grandeur) 13, 170 Baha'i Era / May 29, 2013

Tablet Of Visitation

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Daystars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, caused them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite

all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.

Baha'u'llah

This entry was posted on Wednesday, May 29th, 2013 at 2:30 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for Azamat (Grandeur) 13, 170 B.E. / May 29, 2013

Tonight I wish to tell you something of the history of the Bahá'í Revelation.

The Blessed Perfection, Bahá'u'lláh, belonged to the nobility of Persia. From earliest childhood He was distinguished among His relatives and friends. They said, "This child has extraordinary power." In wisdom, intelligence and as a source of new knowledge, He was advanced beyond His age and superior to His surroundings. All who knew Him were astonished at His precocity. It was usual for them to say, "Such a child will not live," for it is commonly believed that precocious children do not reach maturity. During the period of youth the Blessed Perfection did not enter school. He was not willing to be taught. This fact is well established among the Persians of Ṭihrán. Nevertheless, He was capable of solving the difficult problems of all who came to Him. In whatever meeting, scientific assembly or theological discussion He was found, He became the authority of explanation upon intricate and abstruse questions presented.

Until His father passed away, Bahá'u'lláh did not seek position or political station notwithstanding His connection with the government. This occasioned surprise and comment. It was frequently said, "How is it that a young man of such keen intelligence and subtle perception does not seek lucrative appointments? As a matter of fact, every position is open to him." This is an historical statement fully attested by the people of Persia.

He was most generous, giving abundantly to the poor. None who came to Him were turned away. The doors of His house were open to all. He always had many guests. This unbounded generosity was conducive to greater astonishment from the fact that He sought neither position nor prominence. In commenting upon this His friends said He would become impoverished, for His expenses were many and His wealth becoming more and more limited. "Why is he not thinking of his own affairs?" they inquired of each other; but some who were wise declared, "This personage is connected with another world; he has something sublime within him that is not evident now; the day is coming when it will be manifested." In truth, the Blessed Perfection was a refuge for every weak one, a shelter for every fearing one, kind to every indigent one, lenient and loving to all creatures.

He became well-known in regard to these qualities before the Báb appeared. Then Bahá'u'lláh declared the Báb's mission to be true and promulgated His teachings. The Báb announced that the greater Manifestation would take place after Him and called the Promised One "Him Whom God shall make manifest," saying that nine years later the reality of His own mission would become apparent. In His writings He stated that in the ninth year this expected One would be known; in the ninth year they would attain to all glory and felicity; in the ninth year they would advance rapidly. Between Bahá'u'lláh and the Báb there was communication privately. The Báb wrote a letter containing three hundred and sixty derivatives of the root Bahá. The Báb was martyred in Tabríz; and Bahá'u'lláh, exiled into 'Iráq in 1852,

announced Himself in Baghdád. For the Persian government had decided that as long as He remained in Persia the peace of the country would be disturbed; therefore, He was exiled in the expectation that Persia would become quiet. His banishment, however, produced the opposite effect. New tumult arose, and the mention of His greatness and influence spread everywhere throughout the country. The proclamation of His manifestation and mission was made in Baghdád. He called His friends together there and spoke to them of God.

At one point He left the city and went alone into the mountains of Kurdistán, where He made His abode in caves and grottoes. A part of this time He lived in the city of Sulaymáníyyih. Two years passed during which neither His friends nor family knew just where He was.

Although Bahá'u'lláh was solitary, secluded and unknown in His retirement, the report spread throughout Kurdistán that this was a most remarkable and learned Personage, gifted with a wonderful power of attraction. In a short time Kurdistán was magnetized with His love. During this period Bahá'u'lláh lived in poverty. His garments were those of the poor and needy. His food was that of the indigent and lowly. An atmosphere of majesty haloed Him as the sun at midday. Everywhere He was greatly revered and beloved.

After two years He returned to Baghdád. Friends He had known in Sulaymáníyyih came to visit Him. They found Him in His accustomed environment of ease and affluence and were astonished at the appointments of One Who had lived in seclusion under such frugal conditions in Kurdistán.

The Persian government believed the banishment of the Blessed Perfection from Persia would be the extermination of His Cause in that country. These rulers now realized that it spread more rapidly. His prestige increased; His teachings became more widely circulated. The chiefs of Persia then used their influence to have Bahá'u'lláh exiled from Baghdád. He was summoned to Constantinople by the Turkish authorities. While in Constantinople He ignored every restriction, especially the hostility of ministers of state and clergy. The official representatives of Persia again brought their influence to bear upon the Turkish authorities and succeeded in having Bahá'u'lláh banished from Constantinople to Adrianople, the object being to keep Him as far away as possible from Persia and render His communication with that country more difficult. Nevertheless, the Cause still spread and strengthened.

Finally, they consulted together and said, "We have banished Bahá'u'lláh from place to place, but each time he is exiled his cause is more widely extended, his proclamation increases in power, and day by day his lamp is becoming brighter. This is due to the fact that we have exiled him to large cities and populous centers. Therefore, we will send him to a penal colony as a prisoner so that all may know he is the associate of murderers, robbers and criminals; in a short time he and his followers will perish." The Sulṭán of Turkey then banished Him to the prison of 'Akká in Syria.

When Bahá'u'lláh arrived at 'Akká, through the power of God He was able to hoist His banner. His light at first had been a star; now it became a mighty sun, and the illumination of His Cause expanded from the East to the West. Inside prison walls He wrote Epistles to all the kings and rulers of nations, summoning them to arbitration and universal peace. Some of the kings received His words with disdain and contempt. One of these was the Sulṭán of the Ottoman kingdom. Napoleon III of France did not

reply. A second Epistle was addressed to him. It stated, “I have written you an Epistle before this, summoning you to the Cause of God, but you are of the heedless. You have proclaimed that you were the defender of the oppressed; now it hath become evident that you are not. Nor are you kind to your own suffering and oppressed people. Your actions are contrary to your own interests, and your kingly pride must fall. Because of your arrogance God shortly will destroy your sovereignty. France will flee away from you, and you will be overwhelmed by a great conquest. There will be lamentation and mourning, women bemoaning the loss of their sons.” This arraignment of Napoleon III was published and spread.

Read it and consider: one prisoner, single and solitary, without assistant or defender, a foreigner and stranger imprisoned in the fortress of ʻAkká, writing such letters to the Emperor of France and Sulṭán of Turkey. Reflect upon this: how Bahá’u’lláh upraised the standard of His Cause in prison. Refer to history. It is without parallel. No such thing has happened before that time nor since—a prisoner and an exile advancing His Cause and spreading His teachings broadcast so that eventually He became powerful enough to conquer the very king who banished Him.

His Cause spread more and more. The Blessed Perfection was a prisoner twenty-five years. During all this time He was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. In Persia His properties were pillaged and His possessions confiscated. First, there was banishment from Persia to Baghdád, then to Constantinople, then to Adrianople, finally from Rumelia to the prison fortress of ʻAkká.

During His lifetime He was intensely active. His energy was unlimited. Scarcely one night was passed in restful sleep. He bore these ordeals, suffered these calamities and difficulties in order that a manifestation of selflessness and service might become apparent in the world of humanity; that the Most Great Peace should become a reality; that human souls might appear as the angels of heaven; that heavenly miracles would be wrought among men; that human faith should be strengthened and perfected; that the precious, priceless bestowal of God—the human mind—might be developed to its fullest capacity in the temple of the body; and that man might become the reflection and likeness of God, even as it hath been revealed in the Bible, “Let us make man in our image.”

Briefly, the Blessed Perfection bore all these ordeals and calamities in order that our hearts might become enkindled and radiant, our spirits be glorified, our faults become virtues, our ignorance be transformed into knowledge; in order that we might attain the real fruits of humanity and acquire heavenly graces; in order that, although pilgrims upon earth, we should travel the road of the heavenly Kingdom, and, although needy and poor, we might receive the treasures of eternal life. For this has He borne these difficulties and sorrows.

Trust all to God. The lights of God are resplendent. The blessed Epistles are spreading. The blessed teachings are promulgated throughout the East and West. Soon you will see that the heavenly Words have established the oneness of the world of humanity. The banner of the Most Great Peace has been unfurled, and the great community is appearing.

Abdu’l-Baha’

18 April 1912

Talk at Home of Mr. and Mrs. Marshall L. Emery

273 West Ninetieth Street, New York

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BAHA'I JUSTICE

Selection for the Baha'i Sabbath, Azamat/Grandeur 15, 170 B.E. (May 31, 2013)

Praise be to Thee, O Lord my God! Thou seest and knowest that I have called upon Thy servants to turn nowhere except in the direction of Thy bestowals, and have bidden them observe naught save the things Thou didst prescribe in Thy Perspicuous Book, the Book which hath been sent down according to Thine inscrutable decree and irrevocable purpose.

I can utter no word, O my God, unless I be permitted by Thee, and can move in no direction until I obtain Thy sanction. It is Thou, O my God, Who hast called me into being through the power of Thy might, and hast endued me with Thy grace to manifest Thy Cause. Wherefore I have been subjected to such adversities that my tongue hath been hindered from extolling Thee and from magnifying Thy glory.

All praise be to Thee, O my God, for the things Thou didst ordain for me through Thy decree and by the power of Thy sovereignty. I beseech Thee that Thou wilt fortify both myself and them that love me in our love for Thee, and wilt keep us firm in Thy Cause. I swear by Thy might! O my God! Thy servant's shame is to be shut out as by a veil from Thee, and his glory is to know Thee. Armed with the power of Thy name nothing can ever hurt me, and with Thy love in my heart all the world's afflictions can in no wise alarm me.

Send down, therefore, O my Lord, upon me and upon my loved ones that which will protect us from the mischief of those that have repudiated Thy truth and disbelieved in Thy signs.

Thou art, verily, the All-Glorious, the Most Bountiful.

Baha'u'llah, Prayers and Meditations #CXXII

This entry was posted on Saturday, June 1st, 2013 at 2:00 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month-Nur/Light 1, 170 Baha'i Era (6/5/2013)

They ask the sun to expound the words of the shadow, and the True One to explain the utterances of His creatures, could ye but perceive it! Say: O people! The sun offereth naught save the effulgence of its own light and that which appeareth therefrom, whilst all else seek illumination from its rays. Fear God, and be not of the ignorant! Among them also were those who inquired of the darkness about the light. Say: Open thine eyes, that thou mayest behold the brightness which hath visibly enveloped the earth! This, verily, is a light which hath risen and shone forth above the horizon of the Dayspring of divine knowledge with manifest radiance. Would ye ask the Jews whether Jesus was the True One from God, or the idols if Muhammad was an Apostle of His Lord, or inquire from the people of the Qur'án as to Him Who was the Remembrance of God, the Most Exalted, the Most Great?

Say: O people! Cast away, before the splendours of this Revelation, the things that ye possess, and cleave to that which God hath bidden you observe. Such is His command unto you, and He, verily, is best able to command. By My Beauty! My purpose in revealing these words is to cause all men to draw nigh unto God, the All-Glorious, the All-Praised.

Baha'u'llah, The Summons of The Lord of Hosts, par 79-80

This entry was posted on Wednesday, June 5th, 2013 at 1:42 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Selection for the Baha'i Sabbath, Nur/Light 3, 170 B.E. (June 7, 2013)

O Thou the dread of Whom hath fallen upon all things, before the splendors of Whose face the countenances of all men are downcast, at the revelations of Whose sovereignty all necks have humbly bowed, to the ruling of Whose will all hearts have been subdued, the awfulness of Whose majesty hath caused the foundations of all things to tremble, and to the power of Whose authority the winds have been subjected! I beseech Thee by the compelling force of Thy Revelation, and by the power of Thy might, and by the exaltation of Thy word, and by the sublimity of Thy sovereignty, to number us with them whom the world hath been powerless to hinder from turning towards Thee.

Cause me, O my Lord, to be of those who, with their substance and their own selves, have fought valiantly in Thy path. Write down, then, for me the recompense Thou didst ordain for them in the Tablet of Thy decree. Stablish me also on the seat of truth in Thy presence, and join me with the sincere among Thy servants.

I implore Thee, O my Lord, by Thy Messengers, and Thy Chosen Ones, and by Him through Whom Thou hast affixed Thy seal upon the Manifestations of Thy Cause among Thy creatures, and Whom Thou hast adorned with the ornament of Thine acceptance among all that dwell in Thy heaven and on Thy earth, to graciously assist me to attain unto what Thou hast ordained for Thy servants and bidden them observe in Thy Tablets. Wash away, then, my sins, O my God, by Thy grace and bounty, and reckon me among such as are not overtaken by fear nor put to grief.

Thou art, verily, the Almighty, the Help in Peril, the Self-Subsisting.

Baha'u'llah, Prayers and Meditations # CXXV

This entry was posted on Friday, June 7th, 2013 at 12:39 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Nur/Light 10, 170 B.E. (6/14/2013)

If thou be of the inmates of this city within the ocean of divine unity, thou wilt view all the Prophets and Messengers of God as one soul and one body, as one light and one spirit, in such wise that the first among them would be last and the last would be first. For they have all arisen to proclaim His Cause and have established the laws of divine wisdom. They are, one and all, the Manifestations of His Self, the Repositories of His might, the Treasuries of His Revelation, the Dawning-Places of His splendour, and the Daysprings of His light. Through them are manifested the signs of sanctity in the realities of all things and the tokens of oneness in the essences of all beings. Through them are revealed the elements of glorification in the heavenly realities and the exponents of praise in the eternal essences. From them hath all creation proceeded and unto them shall return all that hath been mentioned. And since in their inmost Beings they are the same Luminaries and the self-same Mysteries, thou shouldst view their outward conditions in the same light, that thou mayest recognize them all as one Being, nay, find them united in their words, speech, and utterance.

Wert thou to consider in this station the last of them to be the first, or conversely, thou wouldst indeed be speaking the truth, as hath been ordained by Him Who is the Wellspring of Divinity and the Source of Lordship: "Say: Call upon God or call upon the All-Merciful: by whichsoever name ye will, invoke him, for He hath most excellent names." For they are all the Manifestations of the name of God, the Dawning-Places of His attributes, the Repositories of His might, and the Focal Points of His sovereignty, whilst God—magnified be His might and glory—is in His Essence sanctified above all names and exalted beyond even the loftiest attributes. Consider likewise the evidences of divine omnipotence both in their Souls and in their human Temples, that thine heart may be assured and that thou mayest be of them that speed through the realms of His nearness.

Baha'u'llah, Gems of Divine Mysteries, par. 44-45

This entry was posted on Friday, June 14th, 2013 at 2:59 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Nur/Light 17, 170 B.E. (6/21/2013)

Praised be Thou, O my God! This servant of Thine testifieth that naught else except Thee can ever express Thee, nor canst Thou be described by any one save Thyself. The thoughts of them that have recognized Thy reality, however much they may ascend towards the heaven of Thy praise, can never hope to pass beyond the bounds which, by Thy behest and decree, have been fixed within their own hearts. How can the creature who is as nothing comprehend Him Who is the Ancient of Days, or succeed in describing the full measure of His sovereignty, His glory, and His grandeur? Nay, and to this Thou Thyself dost witness, O Thou Who art the Governor of nations! Every created thing hath recognized its own impotence, and the power of Thy might, and hath confessed its own abasement and Thy great glory.

I beseech Thee by Thy Lastness which is the same as Thy Firstness, and by Thy Revelation which is identical with Thy Concealment, to grant that they who are dear to Thee, and their children, and their kindred, may become the revealers of Thy purity amidst Thy creatures, and the manifestations of Thy sanctity amongst Thy servants.

Thou art, verily, powerful to do Thy pleasure. Thou art, in truth, the Help in Peril, the Self-Subsisting.

Baha'u'llah, Prayers and Meditations, #CXL

This entry was posted on Friday, June 21st, 2013 at 1:21 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Rahmat/Mercy 1, 170 B.E. (6/24/2013)

"If it were possible that in every city a few of the awakened ones, when opportunity offered, could hold a meeting, and therein habitually present the proofs and arguments of God, this would do much to expand the consciousness of men; provided, however, that the discourse be kept to this one theme."

Abdu'l-Baha'

This entry was posted on Monday, June 24th, 2013 at 2:03 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Rahmat(Mercy) 5, 170 B.E. (6/28/2013)

O Jews! If ye be intent on crucifying once again Jesus, the Spirit of God, put Me to death, for He hath once more, in My person, been made manifest unto you. Deal with Me as ye wish, for I have vowed to lay down My life in the path of God. I will fear no one, though the powers of earth and heaven be leagued against Me. Followers of the Gospel! If ye cherish the desire to slay Muḥammad, the Apostle of God, seize Me and put an end to My life, for I am He, and My Self is His Self. Do unto Me as ye like, for the deepest longing of Mine heart is to attain the presence of My Best-Beloved in His Kingdom of Glory. Such is the Divine decree, if ye know it. Followers of Muḥammad! If it be your wish to riddle with your shafts the breast of Him Who hath caused His Book the Bayán to be sent down unto you, lay hands on Me and persecute Me, for I am His Well-Beloved, the revelation of His own Self, though My name be not His name. I have come in the shadows of the clouds of glory, and am invested by God with invincible sovereignty. He, verily, is the Truth, the Knower of things unseen. I, verily, anticipate from you the treatment ye have accorded unto Him that came before Me. To this all things, verily, witness, if ye be of those who hearken. O people of the Bayán! If ye have resolved to shed the blood of Him Whose coming the Báb hath proclaimed, Whose advent Muḥammad hath prophesied, and Whose Revelation Jesus Christ Himself hath announced, behold Me standing, ready and defenseless, before you. Deal with Me after your own desires.

Baha'u'llah, Gleanings from the Writings of Baha'u'llah #XLVII

This entry was posted on Friday, June 28th, 2013 at 2:19 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Letter To Barack Obama

Dear Mr. President,

How about a "To DON'T" list?
At the top of this new list for you is DON'T involve The United States in the Syrian Civil War!
How DARE anyone use the children dying in the Syrian civil war as a pretext for sending more weapons to the "rebels" or setting up a "no fly zone" over Syria!
This is the quintessence of HIPOCRISY! Surely YOU, Mr. President are aware that in excess of HALF a MILLION infants and children perished during the years of U.S. agression in Iraq from the years of BUSH Sr., all the way through the Clinton years, and culminating in the globally catastrophic 8 years of George W. BUSH/Cheney!
Adding weapons and taking more militaristic actions such as a "no fly zone" is merely a broader application of the INSANE thinking that arming the entire population of the U.S. with unlimited weaponry will be the best solution to GUN VIOLENCE!!!
IF you, Mr. President cannot see this obvious connection of only these 2 issues to say nothing of how these connect to many others then you may not be able to take the U.S., much less the world, in a new direction away from planetary warfare. This is your job in your current position, if you only knew, which I believe you DO!
I did not support your election and re-election for you to follow in the footsteps of the WARMONGERS before you!
I do not extoll your Presidency for you to buckle under pressure to the ways of the WARMONGERS of the BUSH cabal and others!
I told you at the beginning of your first term that you would fail utterly as a president if you did not end the U.S. agression in Afghanistan and you have correctly taken steps, albeit politically tentative steps, in that direction and for this and other acts of leadership you've been granted another term by the people of this nation with great approval, BUT if you follow in the path of geopolitical meddling as those before you have then you will be counted among them and in the annals of the true history of this country be recorded as no better in any way than those ones before you.
YOU Barack Obama MUST choose to lead the U.S. and the world in a VERY different manner and direction, and your second term is passing all too quickly!
My prayers are with you that you will be under the protection of GOD THE MOST GLORIOUS at all times and that your leadership decisions will be rightly guided.
Your friend and supporter still,
Name

This entry was posted on Monday, July 1st, 2013 at 3:40 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

A World Superstate

Over sixty [now over 120] years ago, in His Tablet to Queen Victoria, Bahá'u'lláh, addressing "the concourse of the rulers of the earth," revealed the following:

"Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof.... Regard the world as the human body which, though created whole and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.... That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

In a further passage Bahá'u'lláh adds these words: "We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this Wronged One, and burden not your peoples beyond that which they can endure.... Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world super-state must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an international executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a world parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a supreme tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated

representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

Shoghi Effendi-World Order of Baha'u'llah, pp. 39-41 Subsec. A World Superstate

This entry was posted on Thursday, July 4th, 2013 at 2:55 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Rahmat (Mercy) 12, 170 Baha'i Era (4/5/2013)

These human creatures are even as children, they are brash and unconcerned. These children must be reared with infinite, loving care, and tenderly fostered in the embraces of mercy, so that they may taste the spiritual honey-sweetness of God's love; that they may become like unto candles shedding their beams across this darksome world, and may clearly perceive what blazing crowns of glory the Most Great Name, the Ancient Beauty, hath set on the brows of His beloved, what bounties He hath bestowed on the hearts of those He holdeth dear, what a love He hath cast into the breasts of humankind, and what treasures of friendship He hath made to appear amongst all men.

O God, my God! Aid Thou Thy trusted servants to have loving and tender hearts. Help them to spread, amongst all the nations of the earth, the light of guidance that cometh from the Company on high. Verily Thou art the Strong, the Powerful, the Mighty, the All-Subduing, the Ever-Giving. Verily Thou art the Generous, the Gentle, the Tender, the Most Bountiful.

Abdu'l-Baha'-Selections from the Writings of Abdu'l-Baha' #7

This entry was posted on Friday, July 5th, 2013 at 12:52 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day, The Martyrdom of the Bab, Rahmat 16, 170 B.E. (7/9/2013)

It would indeed be no exaggeration to say that nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Bábí Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

Shoghi Effendi, God Passes By, pp. 56-57

This entry was posted on Tuesday, July 9th, 2013 at 1:03 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Rahmat 19, 170 B.E. (7/12/2013)

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words 'The Kingdom shall be God's' may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The One true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: 'All things have I willed for thee, and thee, too, for thine own sake.' If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: 'Thou shall see in it no hollows or rising hills.'

Baha'u'llah, Tablets of Baha'u'llah, Tablet of Maqsud

This entry was posted on Friday, July 12th, 2013 at 12:36 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month 7, Kalimat (Words) 1, 170 B.E. 7/1/170 (7/13/2013)

The Great Being saith: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station.

O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Beloved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.

Baha'u'llah, Tablet of Maqsud, par. 28, 29, 30

This entry was posted on Saturday, July 13th, 2013 at 1:04 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Kalimat/Words 7, 170 B.E. (7/19/2013)

The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behoveth every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God—exalted be His glory—to illumine the eyes of the people of the world with the splendour of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

Baha'u'llah, Tablet of Maqsud, para. 11

This entry was posted on Saturday, July 20th, 2013 at 1:36 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Guardian's Fireside Message

"O Lord! Open Thou the door. Provide the means, prepare the way, make safe the path.

That we may be guided to those souls, whose hearts are prepared for Thy Cause,

and that they may be guided to us. Verily,

Thou art the Merciful, the Most Bountiful, the All-Powerful!"

Dear friends,

The full, on-line fireside series is now available free of price on both YouTube and www.bahaifireside.org. At www.bupc.org at the top there is also a purple button quick-link to www.bahaifireside.org

The YouTube Playlist can be found at this link: http://www.youtube.com/watch?v=KdYX048H6f0&list=PLXyH6Q9I30MnTlTz6Rn_QNk75iAedILHu

These firesides have been and will always be free of price for the safety, security, and salvation of the people. They are not the Baha'i Faith but contain the proofs and evidence for the Baha'i Faith. Where Judaism is the root, and Christianity is the branch, the Baha'i Faith is the leaf, flower, and fruit of the same tree.

The mission of the living Davidic King–entitled the Guardian of the Baha'i Faith–who is the irremovable member for life of the Universal House of Justice of Baha'ullah (www.UHJ.net) the executive branch (see Will and Testament of 'Abdu'l-Baha, p. 15) is to unite all the people of the world. This can only be accomplished when the man-made veils of separation and division are removed and the people are able to attain to their own personal and independent understanding of God as they know and experience that Divine Reality in the inner temple of the reality of their own heart, mind, and soul. This is the science of the love of God, which all can learn, but cannot be taught. As all draw closer to the real Center of Being, all naturally grow closer to one another. Thus the Oneness of Humanity is established upon the firm foundation of JUSTICE–the most great Justice for all–justice meaning seeing the truth with our own eyes and knowing with our own direct and immediate knowledge and not through that of our neighbor as defined by Baha'u'llah in the second Hidden Word:

O SON OF SPIRIT! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

This Unity of human beings–therefore is a Unity in Diversity. Thus the individual and society of the group are dually transformed in a single moment of spiritual education and rapture. While each person is sovereign in their own private relationship with God and the Divine Reality within their own being, this inner reality of the soul–only through the power of the Covenant of God–then corresponds to the outer reality of the Divine and everlasting Kingdom (Davidic) established on earth as it is in heaven and is perfect social application, true faith, wisdom, purity, and spirituality.

Only those who God has Himself chosen to allow to, will have the veils of separation and division removed and become freed from outer forms and imitations. These souls are able to draw very close to the Center of Being both inwardly and outwardly. They are the result of the divine and spiritual process of everlasting life in eternal paradise mirrored on earth via the knowledge of the reality of the Universal Manifestation of God in this Day, Baha'u'llah, and the successorship of His Covenant upon the throne of King David. The successorship of Baha'u'llah's Covenant upon the throne of King David is a mighty power and supreme potency hidden and concealed within the world of being and is the Center of Unity and direction of the point of adoration amongst the people. Through this successorship, the differences that are apparent in the world of humanity will resolve themselves.

It is my personal hope that all the people of the world will be free from the clutter that fills their minds in any form and be able to see the truth for themselves with their own eyes. It is not my prayer that all should be Baha'i. There are over six million Baha'i in the world, most outside the Covenant and we can see what little good that is doing. But it is my prayer that each individual person should be free from all indoctrination, bunk ideas, and clutter and see the truth directly and immediately from their own perspective, their own unique point of view, and personal vantage point. When this prayer is answered, of course the people will see the truth about Baha'u'llah and the true Universal House of Justice (www.UHJ.net) with the living descendant of King David as its president as those are true and real. But none of that will matter one wit, as long as the majority remains blindly following anyone, or any group, or any ideology. All codification comes between man and God. The pure relationship between lover and Beloved must be established in the hearts, minds and souls of the people. That is a private, personal choice. Baha'u'llah affirms in the Gleanings from the Writings of Baha'u'llah, #LXXV:

"**For the faith of no man can be conditioned by any one except himself**."

Thus only the pure of heart can turn to God in and of themselves. This fireside series is an aid and assistance to remove the clutter. As Christianity is the largest, most corrupt, hijacked, bunk religion separated from Reality, this fireside series targets the theologies, doctrines, dogmas and creeds, prevalent among the Christian people of the West who are duped by their priest craft and politicians to wage war, steal oil, and drop the nuclear bombs–all against the real wishes and loving desires of Jesus Christ–yet do that in his name for the almighty dollar!?! Thus Jesus died for those sins so we could be able to recognize the coming of the potency of the "Everlasting Father" seated upon "David's throne" (Is. 9:6-7) in Baha'ullah and His son 'Abdu'l-Baha after Him. As in the body when the impediment is removed the body heals itself. No doctor ever healed anyone. They simply remove the impediment, clean the wound, and the body heals itself.

Thus through these firesides online, we pray the impediment is removed from both individuals and groups. We pray that the personal and group wounds are cleaned, and that the body of humanity will then be able to heal itself, coming together in love and affiliation in the divine and everlasting Kingdom that is now established since 2001. We pray it will become an everlasting reality of love and light for all people–millions and billions–and not just the handful of lovers–thousands and thousands–that ardently work without ceasing day and night along with their fellow believer and equal, the descendant of king David, that God has purposed in the world today to help bring about this great work.

When the impediment of slander, calumny and lies is removed, the Unity of Human beings in their diversity will result: as the body of God, the body of the spiritual reality of human beings heals itself!

In El Abha,

Your servant,

Neal Chase,

Guardian of the Baha'i Faith

www.UHJ.net

www.BUPC.org

This entry was posted on Wednesday, July 24th, 2013 at 3:02 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Kalimat (Words) 14, 170 Baha'i Era (7/26/2013)

Know thou, moreover, that the Word of God—exalted be His glory—is higher and far superior to that which the senses can perceive, for it is sanctified from any property or substance. It transcendeth the limitations of known elements and is exalted above all the essential and recognized substances. It became manifest without any syllable or sound and is none but the Command of God which pervadeth all created things. It hath never been withheld from the world of being. It is God's all-pervasive grace, from which all grace doth emanate. It is an entity far removed above all that hath been and shall be.

We are loath to enlarge on this subject, inasmuch as the unbelievers have inclined their ears towards Us in order to hear that which might enable them to cavil against God, the Help in Peril, the Self-Subsisting. And since they are unable to attain to mysteries of knowledge and wisdom from what hath been unravelled by the Source of divine splendour, they rise in protest and burst into clamour. But it is true to say that they object to that which they comprehend, not to the expositions given by the Expounder, nor the truths imparted by the One true God, the Knower of things unseen. Their objections, one and all, turn upon themselves, and I swear by thy life that they are devoid of understanding.

Baha'u'llah, Tablets of Baha'u'llah, Lawh-I-Hikmat/Tablet of Wisdom, para. 10-11

This entry was posted on Friday, July 26th, 2013 at 2:43 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month Kamal (Perfection) 1, 170 B.E. (8/1/2013)

To man, the Essence of God is incomprehensible, so also are the worlds beyond this, and their condition. It is given to man to obtain knowledge, to attain to great spiritual perfection, to discover hidden truths and to manifest even the attributes of God; but still man cannot comprehend the Essence of God. Where the ever-widening circle of man's knowledge meets the spiritual world a Manifestation of God is sent to mirror forth His splendour.

Abdu'l-Baha', Abdu'l-Baha' In London, Man's Comprehension Of God And Of Higher Worlds

This entry was posted on Friday, August 2nd, 2013 at 1:24 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Kamal (Perfection) 2, 170 B.E. (8/2/2013)

The first and foremost duty prescribed unto men, next to the recognition of Him Who is the Eternal Truth, is the duty of steadfastness in His Cause. Cleave thou unto it, and be of them whose minds are firmly fixed and grounded in God. No act, however meritorious, did or can ever compare unto it. It is the king of all acts, and to this thy Lord, the All-Highest, the Most Powerful, will testify....

The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His Will hath provided, patience, nay, thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts. All other acts are, and will ever remain, secondary and subordinate unto them....

The spirit that animateth the human heart is the knowledge of God, and its truest adorning is the recognition of the truth that "He doeth whatsoever He willeth, and ordaineth that which He pleaseth." Its raiment is the fear of God, and its perfection steadfastness in His Faith. Thus God instructeth whosoever seeketh Him. He, verily, loveth the one that turneth towards Him. There is none other God but Him, the Forgiving, the Most Bountiful. All praise be to God, the Lord of all worlds.

Baha'u'llah, Gleanings, #CXXXIV

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BAHA'I JUSTICE

Baha'i Holy Day, Kamal 6, 170 B.E. (8/6/2013): Ascension of The Establisher of the Baha'i Faith

Holy Day, Kamal 6, 170 B.E. (8/6/2013): Ascension of The Establisher of the Baha'i Faith

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New Jerusalem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

Ya Allah El-Mustaghath!

Allah'u'Abha!

This entry was posted on Tuesday, August 6th, 2013 at 9:53 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day, Kamal 9, 170 B.E. (8/9/2013): The Establisher's First Full Day In Deer Lodge

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.
And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?
Now Joshua was clothed with filthy garments, and stood before the angel.
And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.
And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.
And the angel of the LORD protested unto Joshua, saying,
Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.
Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.
For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.
In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Zechariah Chapter 3, Holy Bible, KJV

And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.
And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?
And Jesus was clothed with filthy garments: and he stood before the face of the angel.
Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.
And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments, and the angel of the Lord stood.
And the angel of the Lord protested to Jesus, saying:

Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk with thee.
Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold I WILL BRING MY SERVANT THE ORIENT.
For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.
In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig tree.

Zacharias (Zechariah) Chapter 3, Douay-Rheims Catholic Bible

Blessed he who hath attired his head with the diadem of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise. Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah, Tablets of Baha'u'llah, Lawh-I-Aqdas/The Most Holy Tablet, Para. 23

This entry was posted on Friday, August 9th, 2013 at 5:36 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Kamal (Perfection) 16, 170 B.E. (8/16/2013)

One of the created phenomena is the dream. Behold how many secrets are deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe, how thou art asleep in a dwelling, and its doors are barred; on a sudden thou findest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body; without using thine eyes, thou seest; without taxing thine ears, thou hearest; without a tongue, thou speakest. And perchance when ten years are gone, thou wilt witness in the outer world the very things thou hast dreamed tonight.

*****

God, the Exalted, hath placed these signs in men, to the end that philosophers may not deny the mysteries of the life beyond nor belittle that which hath been promised them. For some hold to reason and deny whatever the reason comprehendeth not, and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them…

*****

All these states are to be witnessed in the Valley of Wonderment, and the traveler at every moment seeketh for more, and is not wearied. Thus the Lord of the First and the Last in setting forth the grades of contemplation, and expressing wonderment hath said: "O Lord, increase my astonishment at Thee!"

Likewise, reflect upon the perfection of man's creation, and that all these planes and states are folded up and hidden away within him.

*****

Then we must labor to destroy the animal condition, till the meaning of humanity shall come to light.
Excerpts from: Baha'u'llah, The Seven Valleys and the Four Valleys, The Valley of Wonderment

This entry was posted on Friday, August 16th, 2013 at 2:47 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Asma (Names) 1, 170 B.E. (8/20/2013)

This is the Call of the All-Glorious which is proclaimed from the Supreme Horizon in the Prison of 'Akká

He is the Expounder, the All-Knowing, the All-Informed.

GOD, the True One, testifieth and the Revealers of His names and attributes bear witness that Our sole purpose in raising the Call and in proclaiming His sublime Word is that the ear of the entire creation may, through the living waters of divine utterance, be purged from lying tales and become attuned to the holy, the glorious and exalted Word which hath issued forth from the repository of the knowledge of the Maker of the Heavens and the Creator of Names. Happy are they that judge with fairness.

Baha'u'llah, Tablets of Baha'u'llah, Bisharat (Glad Tidings)

This entry was posted on Tuesday, August 20th, 2013 at 3:47 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Birth of Leland Jensen 8/22/1914

THE RETURN OF JESUS, THE HIGH PRIEST, AFTER THE ORDER OF MELCHIZEDEC

http://www.entrybytroops.org/jesus-melchizedec.html

This entry was posted on Thursday, August 22nd, 2013 at 3:32 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Asma (Names) 4, 170 B.E. (8/23/2013)

After passing through the Valley of knowledge, which is the last plane of limitation, the wayfarer cometh to the valley of unity and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness. In this station he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God. He beholdeth in his own name the name of God; to him, "all songs are from the King," and every melody from Him. He sitteth on the throne of "Say, all is from God," and taketh his rest on the carpet of "There is no power or might but in God." He looketh on all things with the eye of oneness, and seeth the brilliant rays of the divine sun shining from the dawning-point of Essence alike on all created things, and the lights of singleness reflected over all creation.

Baha'u'llah, The Seven Valleys and the Four Valleys, The Valley of Unity

This entry was posted on Friday, August 23rd, 2013 at 3:46 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

A Second Letter To U.S. President Barack Obama

Dear Mr. President,

I had hoped not to have to follow my previous letter to you with further urging in regard to the Syrian civil war. Unfortunately it seems necessary at this pivotal point in time while those of us who believe in the promise of Peace through Justice celebrate the 50th anniversary of the March on Washington, the Dream shared by Reverend Dr. Martin Luther King for economic and social Justice, and the turning point that day represented in that moment in time to move the Cause of God forward amongst the human population to this Day of God wherein you, Barack Obama hold the most powerful secular office on the planet.

In the interest of being succinct and as time may have already run out, I will simply point out a few key things which you must reflect upon for the sake of all that was recognized as sacred and attainable in the gathering on the steps of the Lincoln Memorial 50 years ago.
You spoke wrongly when you made your "Red Line" comment about Syria and the use of chemical weapons.
You are allowed to have mis-spoken and this in no way paints you into a corner and nothing of any negative significance will come from you admitting this to yourself and the nation. This requires courage though, as many will try to point their finger and make something of it. You should be at ease about that type and their behavior by now.
You do not have a moral mandate from God to take any military actions upon Syria.
MR. KERRY, demonstrated unmittigated gaul when railing about the use of chemical weapons. His outrage is transparent. Does Mr. Kerry think that ANY form of warfare and the use of ANY type of weapon against ANY human population is NOT a MORAL OBSCENITY??!!! HOW DARE Mr. Kerry speak as if ALL other forms of violence against even ONE fellow human is somehow NOT a MORAL OBSCENITY and then use that as a pretext to engaging in injecting the United States and others into the Syrian civil war by advocating that you as President perpetrate an act of war!!
Any use of any weaponry by you, Mr. President, will in very fact be exactly the MORAL OBSCENITY Mr. Kerry is so self-righteously indignant about!
Mr. President, if you choose to take military action and involve the United States in the Syrian civil war which by definition is an internal struggle of a sovereign nation, then you will be walking in the path that all the warmongers have walked for generations up to and including your immediate predecessors. It is their agression whether excused as "retaliative", "surgical", "punitive" or a host of other rhetorical euphamisms even now being spewed by those on the left and right and others which has been the cause of so much of the disintegration of the very dream Reverend Dr. Martin Luther King and so many others gave their very lives as martyrs to further and efflouresce into a reality for future generations beyond ours.

The act of courage that you are now faced with is the act of staying the military hand of this nation. It is an act of courage which you alone are empowered to perform and one which will surge THE DREAM ahead with unpredictable momentum if you will only have the vision to see that these two elements are intrinsically fused, inseparable and of immense magnitude in this most weighty and pivotal hour and the extra measure of humility to explain this to our Nation's people.

I pray you will have the guidance of God The Most Glorious to make the only wise and courageous choice before you in this moment.

Yours in Baha'u'llah El Abha,

Kevin

This entry was posted on Wednesday, August 28th, 2013 at 11:09 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Asma (Names) 11, 170 B.E. (8/30/2013)

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Baha'u'llah, Gleanings #XIV

This entry was posted on Saturday, August 31st, 2013 at 1:35 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month Izzat (Might) 1, 170 B.E. (9/8/2013)

O sincere servant of the True One! I hear thou art grieved and distressed at the happenings of the world and the vicissitudes of fortune. Wherefore this fear and sorrow? The true lovers of the Abhá Beauty, and they that have quaffed the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea the expanse of heaven.

Thou who art neath the shelter of God, and under the shadow of the Tree of His Covenant, why sorrow and repine? Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.

By the Ancient Beauty!—may my life be a sacrifice for His loved ones—Were the friends to realize what a glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried away with transports of delight. Erelong it shall be made manifest how brilliantly the light of His bountiful care and mercy hath shone upon His loved ones, and what a turbulent ocean hath been stirred in their hearts! Then will they clamour and exclaim: Happy are we; let all the world rejoice!

Abdu'l-Baha', Selections, #229

Prayer:

O Thou kind Lord! These lovely children are the handiwork of the fingers of Thy might and the wondrous signs of Thy greatness. O God! Protect these children, graciously assist them to be educated and enable them to render service to the world of humanity. O God! These children are pearls, cause them to be nurtured within the shell of Thy loving-kindness. Thou art the Bountiful, the All-Loving.

Abdu'l-Baha', Baha'i Prayers for Children and Youth

This entry was posted on Sunday, September 8th, 2013 at 11:00 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath Izzat (Might) 6, 170 B.E. (9/13/13)

O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their trust, assurance and hope in you; that if a person falls into errors for a hundred-thousand times he may yet turn his face to you, hopeful that you will forgive his sins; for he must not become hopeless, neither grieved nordespondent. This is the conduct and the manner of the people of Baha'. This is the foundation of the most high pathway! Ye should conform your conduct and manners with the advices of Abdul-Baha.

Abdu'l-Baha', Tablets of Abdu'l-Baha'

This entry was posted on Friday, September 13th, 2013 at 1:47 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Izzat (Might) 13, 170 B.E. (9/20/2013)

Never lose thy trust in God. Be thou ever hopeful, for the bounties of God never cease to flow upon man. If viewed from one perspective they seem to decrease, but from another they are full and complete. Man is under all conditions immersed in a sea of God's blessings. Therefore, be thou not hopeless under any circumstances, but rather be firm in thy hope.

Abdu'l-Baha', Selections, #178

This entry was posted on Friday, September 20th, 2013 at 1:38 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

http://page10publishers.com

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GENEALOGY CHART

Divine Banner

This banner shows that the founders of all the world religions are united in the same family. This genealogy chart is in the form of a human being; as God is one, humanity is one, and the religions are united and in harmony in spirit and in truth. This genealogy chart is for the healing of all nations.

The divine banner is 2 feet wide by 6 feet tall. The standard version is printed on waterproof and tearproof vinyl in full-color, with grommets in the corners that allow the banner to be hung on the wall. If you would like no grommets or extra grommets please let us know in the comment form upon checkout. The high quality version is not waterproof or tearproof, but is printed on a photo quality indoor vinyl that is suitable for framing.

This entry was posted on Saturday, September 21st, 2013 at 1:19 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

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PRAYER BOOK

The First Book of Baha'i Prayers

This is a special and unique prayerbook that preserves original translations and the true spirit of the Covenant and purity of the Faith through the day of Great Dividing down to today. It features general prayers for everyday use from the Bab, Baha'u'llah, and 'Abdu'l-Baha.

This entry was posted on Saturday, September 21st, 2013 at 1:32 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

http://page10publishers.com/bpupc/9/

THE CRIMSON BOOK: BOOK OF THE COVENANT

The Sacred Will and Testament of 'Abdu'l-Baha (includes Kitab-i-Ahd within)

The Book of the Everlasting Covenant of God. The Twin Central and sacred Holy Books of the Baha'i Faith form One single "scroll written within" (Kitab-i-'Ahd) and "on the back (the sacred Will and Testament of 'Abdu'l-Baha) sealed with seven seals" (Revelation 5:1 RSV). Here Baha'u'llah and 'Abdu'l-Baha continue God's Covenant of the throne-line of King David (Psalm 89; Genesis 49:10) as the presidents, executive branch, and "irremovable member for life" of the genuine Universal House of Justice (www.UHJ.net) of Baha'u'llah that is to last for ever.

It includes the most current authoritative translations of the original texts; important footnotes for teaching; the retention of key Persian and Arabic terms; the legal Addendum concerning the inheritance of 'Abdu'l-Baha's son; authoritative comments of Shoghi Effendi; adornment with excepts of relevant Original texts in fine Persian calligraphy; Baha'u'llah's instructions to the faithful for the fulfillment of the Promise of Jesus for the removal of sins; an important statement from the Supreme Pen on the hidden potentialities of "the Crimson Book;" and the original "Prayer of the Covenant" disseminated during the ministry of 'Abdu'l-Baha.

This entry was posted on Saturday, September 21st, 2013 at 1:33 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat (Will) 1, 170 B.E. (9/27/2013)

The purpose of religion as revealed from the heaven of God's holy Will is to establish unity and concord amongst the peoples of the world; make it not the cause of dissension and strife. The religion of God and His divine law are the most potent instruments and the surest of all means for the dawning of the light of unity amongst men. The progress of the world, the development of nations, the tranquillity of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God. Religion bestoweth upon man the most precious of all gifts, offereth the cup of prosperity, imparteth eternal life, and showereth imperishable benefits upon mankind. It behoveth the chiefs and rulers of the world, and in particular the Trustees of God's House of Justice, to endeavour to the utmost of their power to safeguard its position, promote its interests and exalt its station in the eyes of the world. In like manner it is incumbent upon them to enquire into the conditions of their subjects and to acquaint themselves with the affairs and activities of the divers communities in their dominions. We call upon the manifestations of the power of God—the sovereigns and rulers on earth—to bestir themselves and do all in their power that haply they may banish discord from this world and illumine it with the light of concord.

Baha'u'llah, The Ninth Ishraq (Splendor) from The Tablet of Ishraqat (Splendors)

This entry was posted on Friday, September 27th, 2013 at 3:19 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Mashiyyat (Will) 8, 170 B.E. (10/4/2013)

No God is there but Him. Powerful is He to manifest His Cause, and to exalt His testimony, and to establish whatsoever is His Will, and to elevate it to so eminent a position that neither thine own hands, nor the hands of them that have turned away from Him, can ever touch or harm it.

Dost thou believe thou hast the power to frustrate His Will, to hinder Him from executing His judgment, or to deter Him from exercising His sovereignty? Pretendest thou that aught in the heavens or in the earth can resist His Faith? No, by Him Who is the Eternal Truth! Nothing whatsoever in the whole of creation can thwart His Purpose.

Baha'u'llah, Excerpt Fr. Gleanings #CXIII

This entry was posted on Friday, October 4th, 2013 at 3:11 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Mashiyyat (Will) 15, 170 B.E. (10/11/2013)

I have no will but Thy will, O my Lord, and cherish no desire except Thy desire. From my pen floweth only the summons which Thine own exalted pen hath voiced, and my tongue uttereth naught save what the Most Great Spirit hath itself proclaimed in the kingdom of Thine eternity. I am stirred by nothing else except the winds of Thy will, and breathe no word except the words which, by Thy leave and Thine inspiration, I am led to pronounce.

Baha'u'llah, Exc. Fr. Prayers and Meditations #LXVI

This entry was posted on Friday, October 11th, 2013 at 4:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Ilm (Knowledge) 1, 170 B.E. (10/16/2013)

O ye beloved of 'Abdu'l-Bahá and ye handmaids of the Merciful! It is early morning, and the reviving winds of the Abhá Paradise are blowing over all creation, but they can stir only the pure of heart, and only the pure sense can detect their fragrance. Only the perceiving eye beholdeth the rays of the sun; only the listening ear can hear the singing of the Concourse on high. Although the plentiful rains of spring, the bestowals of Heaven, pour down upon all things, they can only fructify good soil; they love not brackish ground, where no results of all the bounty can be shown.

Today the soft and holy breathings of the Abhá Realm are passing over every land, but only the pure in heart draw nigh and derive a benefit therefrom. It is the hope of this wronged soul that from the grace of the Self-Subsistent One and by the manifest power of the Word of God, the heads of the unmindful may be cleared, that they may perceive these sweet savours which blow from secret rosebeds of the spirit.

Abdu'l-Baha, Selections #8

This entry was posted on Wednesday, October 16th, 2013 at 3:45 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm (Knowledge) 3, 170 B.E. (10/18/2013)

For every era hath a spirit; the spirit of this illumined era lieth in the teachings of Bahá'u'lláh. For these lay the foundation of the oneness of the world of humanity and promulgate universal brotherhood. They are founded upon the unity of science and religion and upon investigation of truth. They uphold the principle that religion must be the cause of amity, union and harmony among men. They establish the equality of both sexes and propound economic principles which are for the happiness of individuals. They diffuse universal education, that every soul may as much as possible have a share of knowledge. They abrogate and nullify religious, racial, political, patriotic and economic prejudices and the like. Those teachings that are scattered throughout the Epistles and Tablets are the cause of the illumination and the life of the world of humanity. Whoever promulgateth them will verily be assisted by the Kingdom of God.

Abdu'l-Baha, Selections #71 Ex.

This entry was posted on Saturday, October 19th, 2013 at 12:50 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Birth of the Bab, Ilm 5, 170 B.E. (10/20/2013)

The Báb declared Himself at the beginning of His mission to be the "Báb" by which He meant to be the gate or forerunner of "Him Whom God will make manifest", that is to say Bahá'u'lláh, Whose advent the Shí'ahs also expected in the person of "the return of Imám Ḥusayn". The Sunnis also believe in a similar twofold manifestation, the first they call "the Mihdí", the second "the Return of Christ". By the term Báb, the Báb meant to be the forerunner of the second manifestation rather than, as some have maintained, the gate of the Qá'im. When He declared Himself to be the Báb, the people understood by the term that He was an intermediary between the absent Qá'im and His followers, though He Himself never meant to be such a person. All He claimed to be was that He was the Qá'im Himself and in addition to this station, that of the Báb, namely the gate or forerunner of "Him Whom God will make manifest".

Shoghi Effendi, Unfolding Destiny, 11/30/1930

ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest

recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'lah, Tablets, Ch. 17: Excerpts From Other Tablets

This entry was posted on Sunday, October 20th, 2013 at 1:45 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 10, 170 B.E. (10/25/2013)

Glorified art Thou, O Lord my God! Every man of insight confesseth Thy sovereignty and Thy dominion, and every discerning eye perceiveth the greatness of Thy majesty and the compelling power of Thy might. The winds of tests are powerless to hold back them that enjoy near access to Thee from setting their faces towards the horizon of Thy glory, and the tempests of trials must fail to draw away and hinder such as are wholly devoted to Thy will from approaching Thy court.

Methinks, the lamp of Thy love is burning in their hearts, and the light of Thy tenderness is lit within their breasts. Adversities are incapable of estranging them from Thy Cause, and the vicissitudes of fortune can never cause them to stray from Thy pleasure.

I beseech Thee, O my God, by them and by the sighs which their hearts utter in their separation from Thee, to keep them safe from the mischief of Thine adversaries, and to nourish their souls with what Thou hast ordained for Thy loved ones on whom shall come no fear and who shall not be put to grief.

Baha'u'llah, Prayers and Meditations, #1

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BAHA'I JUSTICE

Baha'i Sabbath, Ilm (Knowledge) 17, 170 B.E. (11/1/2013)

Behold the disturbances which, for many a long year, have afflicted the earth, and the perturbation that hath seized its peoples. It hath either been ravaged by war, or tormented by sudden and unforeseen calamities. Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim. How bewildering, how confusing is such behaviour!

Baha'u'llah, Tablet of Maqsud

Prayer:

Lauded be Thy name, O Lord my God! Darkness hath fallen upon every land, and the forces of mischief have encompassed all the nations. Through them, however, I perceive the splendors of Thy wisdom, and discern the brightness of the light of Thy providence.

They that are shut out as by a veil from Thee have imagined that they have the power to put out Thy light, and to quench Thy fire, and to still the winds of Thy grace. Nay, and to this Thy might beareth me witness! Had not every tribulation been made the bearer of Thy wisdom, and every ordeal the vehicle of Thy providence, no one would have dared oppose us, though the powers of earth and heaven were to be leagued against us. Were I to unravel the wondrous mysteries of Thy wisdom which are laid bare before me, the reins of Thine enemies would be cleft asunder.

Glorified be Thou, then, O my God! I beseech Thee by Thy Most Great Name to assemble them that love Thee around the Law that streameth from the good-pleasure of Thy will, and to send down upon them what will assure their hearts.

Potent art Thou to do what pleaseth Thee. Thou art, verily, the Help in Peril, the Self-Subsisting.

Revealed by Baha'u'llah, The First Book of Baha'i Prayers

This entry was posted on Friday, November 1st, 2013 at 1:47 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Qudrat (Power) 1, 170 B.E. (11/4/2013)

Create in me a pure heart, O my God, and renew a tranquil conscience within me, O my Hope! Through the spirit of power confirm Thou me in Thy Cause, O my Best-Beloved, and by the light of Thy glory reveal unto me Thy path, O Thou the Goal of my desire! Through the power of Thy transcendent might lift me up unto the heaven of Thy holiness, O Source of my being, and by the breezes of Thine eternity gladden me, O Thou Who art my God! Let Thine everlasting melodies breathe tranquillity on me, O my Companion, and let the riches of Thine ancient countenance deliver me from all except Thee, O my Master, and let the tidings of the revelation of Thine incorruptible Essence bring me joy, O Thou Who art the most manifest of the manifest and the most hidden of the hidden!

Baha'u'llah, The First Book Of Baha'i Prayers, Pg. 77

This entry was posted on Monday, November 4th, 2013 at 3:54 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath, Qudrat 5, 170 B.E. (11/8/2013)

Magnified be Thy name, O Lord my God! Thou art He Whom all things worship and Who worshipeth no one, Who is the Lord of all things and is the vassal of none, Who knoweth all things and is known of none. Thou didst wish to make Thyself known unto men; therefore, Thou didst, through a word of Thy mouth, bring creation into being and fashion the universe. There is none other God except Thee, the Fashioner, the Creator, the Almighty, the Most Powerful.

I implore Thee, by this very word that hath shone forth above the horizon of Thy will, to enable me to drink deep of the living waters through which Thou hast vivified the hearts of Thy chosen ones and quickened the souls of them that love Thee, that I may, at all times and under all conditions, turn my face wholly towards Thee.

Thou art the God of power, of glory and bounty. No God is there beside Thee, the Supreme Ruler, the All-Glorious, the Omniscient.

Baha'u'llah, The First Book Of Baha'i Prayers, Pg. 56

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BAHA'I JUSTICE

Holy Day: Birth of Baha'u'llah, Qudrat 9, 170 B.E. (11/12/2013)

O ye who are the chosen ones of the Abhá Kingdom! Praise ye the Lord of Hosts for He, riding upon the clouds, hath come down to this world out of the heaven of the invisible realm, so that East and West were lit by the glory of the Sun of Truth, and the call of the Kingdom was raised, and the heralds of the realm above, with melodies of the Concourse on high, sang out the glad tidings of the Coming. Then the whole world of being did quiver for joy, and still the people, even as the Messiah saith, slept on: for the day of the Manifestation, when the Lord of Hosts descended, found them wrapped in the slumber of unknowing. As He saith in the Gospel, My coming is even as when the thief is in the house, and the goodman of the house watcheth not.

From amongst all mankind hath He chosen you, and your eyes have been opened to the light of guidance and your ears attuned to the music of the Company above; and blessed by abounding grace, your hearts and souls have been born into new life. Thank ye and praise ye God that the hand of infinite bestowals hath set upon your heads this gem-studded crown, this crown whose lustrous jewels will forever flash and sparkle down all the reaches of time.

To thank Him for this, make ye a mighty effort, and choose for yourselves a noble goal. Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws. Read ye The Hidden Words, ponder the inner meanings thereof, act in accord therewith. Read, with close attention, the Tablets of Tarazát (Ornaments), Kalímát (Words of Paradise), Tajallíyyát (Effulgences), Ishráqát (Splendours), and Bishárát (Glad Tidings), and rise up as ye are bidden in the heavenly teachings. Thus may each one of you be even as a candle casting its light, the centre of attraction wherever people come together; and from you, as from a bed of flowers, may sweet scents be shed.

Raise ye a clamour like unto a roaring sea; like a prodigal cloud, rain down the grace of heaven. Lift up your voices and sing out the songs of the Abhá Realm. Quench ye the fires of war, lift high the banners of peace, work for the oneness of humankind and remember that religion is the channel of love unto all peoples. Be ye aware that the children of men are sheep of God and He their loving Shepherd, that He careth tenderly for all His sheep and maketh them to feed in His own green pastures of grace and giveth them to drink from the wellspring of life. Such is the way of the Lord. Such are His bestowals. Such, from among His teachings, is His precept of the oneness of mankind.

The portals of His blessings are opened wide and His signs are published abroad and the glory of truth is blazing forth; inexhaustible are the blessings. Know ye the value of this time. Strive ye with all your hearts, raise up your voices and shout, until this dark world be filled with light, and this narrow place of shadows be widened out, and this dust heap of a fleeting moment be changed into a mirror for the eternal gardens of heaven, and this globe of earth receive its portion of celestial grace.

Then will aggression crumble away, and all that maketh for disunity be destroyed, and the structure of oneness be raised—that the Blessed Tree may cast its shade over east and west, and the Tabernacle of the singleness of man be set up on the high summits, and flags that betoken love and fellowship flutter from their staffs around the world until the sea of truth lift high its waves, and earth bring forth the roses and sweet herbs of blessings without end, and become from pole to pole the Abhá Paradise.

These are the counsels of ‘Abdu’l-Bahá. It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick. These things do I hope for, out of the bounties and the bestowals of the Beloved.

At all times do I speak of you and call you to mind. I pray unto the Lord, and with tears I implore Him to rain down all these blessings upon you, and gladden your hearts, and make blissful your souls, and grant you exceeding joy and heavenly delights….

O Thou loving Provider! These souls have hearkened to the summons of the Kingdom, and have gazed upon the glory of the Sun of Truth. They have risen upward to the refreshing skies of love; they are enamoured of Thy nature, and they worship Thy beauty. Unto Thee have they turned themselves, speaking together of Thee, seeking out Thy dwelling, and thirsting for the waterbrooks of Thy heavenly realm.

Thou art the Giver, the Bestower, the Ever-loving.

‘Abdu’l-Baha, Selections from the Writings of ‘Abdu’l-Baha’, #17

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BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 12, 170 B.E. (11/15/2013)

Question.—Of what degree is the perception of the human world, and what are its limitations?

Answer.—Know that perception varies. The lowest degree of perception is that of the animals—that is to say, the natural feeling which appears through the powers of the senses, and which is called sensation. In this, men and animals are sharers; moreover, some animals with regard to the senses are more powerful than man. But in humanity, perception differs and varies in accordance with the different conditions of man.

The first condition of perception in the world of nature is the perception of the rational soul. In this perception and in this power all men are sharers, whether they be neglectful or vigilant, believers or deniers. This human rational soul is God's creation; it encompasses and excels other creatures; as it is more noble and distinguished, it encompasses things. The power of the rational soul can discover the realities of things, comprehend the peculiarities of beings, and penetrate the mysteries of existence. All sciences, knowledge, arts, wonders, institutions, discoveries and enterprises come from the exercised intelligence of the rational soul. There was a time when they were unknown, preserved mysteries and hidden secrets; the rational soul gradually discovered them and brought them out from the plane of the invisible and the hidden into the realm of the visible. This is the greatest power of perception in the world of nature, which in its highest flight and soaring comprehends the realities, the properties and the effects of the contingent beings.

But the universal divine mind, which is beyond nature, is the bounty of the Preexistent Power. This universal mind is divine; it embraces existing realities, and it receives the light of the mysteries of God. It is a conscious power, not a power of investigation and of research. The intellectual power of the world of nature is a power of investigation, and by its researches it discovers the realities of beings and the properties of existences; but the heavenly intellectual power, which is beyond nature, embraces things and is cognizant of things, knows them, understands them, is aware of mysteries, realities and divine significations, and is the discoverer of the concealed verities of the Kingdom. This divine intellectual power is the special attribute of the Holy Manifestations and the Dawning-places of prophethood; a ray of this light falls upon the mirrors of the hearts of the righteous, and a portion and a share of this power comes to them through the Holy Manifestations.

The Holy Manifestations have three conditions: one, the physical condition; one, that of the rational soul; and one, that of the manifestation of perfection and of the lordly splendor. The body comprehends things according to the degree of its ability in the physical world; therefore, in certain cases it shows physical weakness. For example: "I was sleeping and unconscious; the breeze of God passed over Me and awoke Me, and commanded Me to proclaim the Word"; or when Christ in His thirtieth year was baptized, and the Holy Spirit descended upon Him; before this the Holy Spirit did not manifest itself in Him. All these

things refer to the bodily condition of the Manifestations; but Their heavenly condition embraces all things, knows all mysteries, discovers all signs, and rules over all things; before as well as after Their mission, it is the same. That is why Christ has said: “I am Alpha and Omega, the first and the last”—that is to say, there has never been and never shall be any change and alteration in Me.

‘Abdu’l-Baha’, Some Answered Questions, #58

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BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 19, 170 B.E. (11/22/2013)

Praise be to Thee, O Lord my God! I implore Thee, by Thy Name which none hath befittingly recognized, and whose import no soul hath fathomed; I beseech Thee, by Him Who is the Fountainhead of Thy Revelation and the Dayspring of Thy signs, to make my heart to be a receptacle of Thy love and of remembrance of Thee. Knit it, then, to Thy most great Ocean, that from it may flow out the living waters of Thy wisdom and the crystal streams of Thy glorification and praise.

The limbs of my body testify to Thy unity, and the hair of my head declareth the power of Thy sovereignty and might. I have stood at the door of Thy grace with utter self-effacement and complete abnegation, and clung to the hem of Thy bounty, and fixed mine eyes upon the horizon of Thy gifts.

Do Thou destine for me, O my God, what becometh the greatness of Thy majesty, and assist me, by Thy strengthening grace, so to teach Thy Cause that the dead may speed out of their sepulchers, and rush forth towards Thee, trusting wholly in Thee, and fixing their gaze upon the orient of Thy Cause, and the dawning-place of Thy Revelation.

Thou, verily, art the Most Powerful, the Most High, the All-Knowing, the All-Wise.

Baha'u'llah, The First Book Of Baha'i Prayers, Pg. 98-99

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BAHA'I JUSTICE

Baha'i Month: Qawl (Speech) 1, 170 B.E. (11/23/2013)

Say: If it be Our pleasure We shall render the Cause victorious through the power of a single word from Our presence. He is in truth the Omnipotent, the All-Compelling. Should it be God's intention, there would appear out of the forests of celestial might the lion of indomitable strength whose roaring is like unto the peals of thunder reverberating in the mountains. However, since Our loving providence surpasseth all things, We have ordained that complete victory should be achieved through speech and utterance, that Our servants throughout the earth may thereby become the recipients of divine good. This is but a token of God's bounty vouchsafed unto them. Verily thy Lord is the All-Sufficing, the Most Exalted.

Baha'u'llah, Tablets, exc. from LAWḤ-I-SÍYYID-I-MIHDÍY-I-DAHÁJÍ (Tablet to Siyyid Mihdíy-i-Dahájí)

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BAHA'I JUSTICE

Holy Day: The Day Of The Covenant, Qawl 4, 170 B.E. (11/26/2013)

Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, Thou art Peter"—which means rock—'and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this Dispensation of the Blessed Beauty (BAHA'U'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-I-Akdas,* the Book of Laws, and *Kitab-I-Ah'd,* the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHA'U'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever* THE BRANCH *says is right, or correct; and every person must obey* THE BRANCH *with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter*. This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything: Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'U'LLAH in the Tablet of THE BRANCH.

Abdu'l-Baha, Star of The West, Vol. 3, No. 14, Pg. 9

So firm and mighty is this Covenant that from the beginning of time until the present day no religious Dispensation hath produced its like. It is indubitably clear that the pivot of the oneness of mankind is nothing else but the power of the Covenant. Know thou that the 'Sure Handle' mentioned from the foundation of the world in the Books, the Tablets and the Scriptures of old is naught else but the Covenant and the Testament. The lamp of the Covenant is the light of the world, and the words traced by the Pen of the Most High a limitless ocean. The Lord, the All-Glorified, hath, beneath the shade of the Tree of Anísá (Tree of Life), made a new Covenant and established a great Testament. Hath such a Covenant been established in any previous Dispensation, age, period or century? Hath such a Testament,

set down by the Pen of the Most High, ever been witnessed? No, by God! The power of the Covenant is as the heat of the sun which quickeneth and promoteth the development of all created things on earth. The light of the Covenant, in like manner, is the educator of the minds, the spirits, the hearts and souls of men.

Abdu'l-Baha', cf: God Passes By, pg. 238-239

All praise and thanksgiving be unto the Blessed Beauty, for calling into action the armies of His Abhá Kingdom, and sending forth to us His never-interrupted aid, dependable as the rising stars. In every region of the earth hath He supported this single, lonely servant, at every moment hath He made known to me the signs and tokens of His love. He hath cast into a stupor all those who are clinging to their vain illusions, and made them infamous in the sight of high and low. He hath caused those who run after their fads and fancies to become objects of general reproach, and hath exposed the arrogant to public view; He hath made those of the friends who proved infirm of faith to serve as a warning to every beholder, and hath caused the leaders of those who waver to love but themselves and sink down in self-conceit. Meanwhile, by the power of His might, He hath made this broken-winged bird to rise up before all who dwell on earth. He hath shattered the serried ranks of the rebellious, and hath given the victory to the hosts of salvation, and breathed into the hearts of those who stand firm in the Covenant and Testament the breath of everlasting life.

Abdu'l-Baha, excerpted from Selections #195

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BAHA'I JUSTICE

Holy Day: The Ascension Of Abdu'l-Baha' Qawl 6, 170 B.E. (11/28/2013)

O ye who are holding fast unto the Covenant and Testament! This day, from the realms of the All-Glorious, from the Kingdom of Holiness where hosannas of glorification and praise rise up, the Company on high direct their gaze upon you. Whensoever their gaze lighteth upon gatherings of those who are steadfast in the Covenant and Testament, then do they utter their cry, 'Glad tidings! Glad tidings!' Then, exulting, do they lift up their voices, and shout, 'O ye spiritual communion! O ye gathering of God! Blessed are ye! Glad tidings be unto you! Bright be your faces, and be ye of good cheer, for ye cling to the Covenant of the Beloved of all the worlds, ye are on fire with the wine of His Testament. Ye have plighted your troth to the Ancient of Days, ye have drunk deep from the chalice of loyalty. Ye have guarded and defended the Cause of God; ye have not been a cause of dividing up His Word; ye have not brought His Faith low, but have striven to glorify His Holy Name; ye have not allowed the Blessed Cause to be exposed to the derision of the people. Ye have not permitted the Designated Station to be humbled, nor been willing to see the Centre of Authority discredited or exposed to mockery and persecution. Ye have striven to keep the Word whole and one. Ye have passed through the portals of mercy. Ye have not let the Blessed Beauty slip from your minds, to fade unremembered.'

The Glory rest upon you.

Abdu'l-Baha' Selections #182

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BAHA'I JUSTICE

Baha'i Sabbath: Qawl 14, 170 B.E. (12/6/2013)

Prayer of the Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings—by Thy Hidden Mystery, and Thy firm proclamations—to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

'Abdu'l-Baha', The Crimson Book, Pg. 38

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BAHA'I JUSTICE

Baha'i Month: Masa'il (Questions) 1, 170 B.E. (12/12/2013)

Blessed are they who, freed from worldly matters and sanctified from idle fancies and vain imaginings, traverse the meads of divine knowledge and discern in all things the tokens of His glory.

Baha'u'llah, The Tabernacle of Unity, Selection #2

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BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 2, 170 B.E. (12/13/2013)

O thou who hast soared to the realm of guidance and ascended to the kingdom of virtue! Shouldst thou desire to apprehend these celestial allusions, to witness the mysteries of divine knowledge, and to become acquainted with His all-encompassing Word, then it behoveth thine eminence to inquire into these and otherquestions pertaining to thine origin and ultimate goal from those whom God hath made to be the Wellspring of His knowledge, the Heaven of His wisdom, and the Ark of His mysteries. For were it not for those effulgent Lights that shine above the horizon of His Essence, the people would know not their left hand from their right, how much less could they scale the heights of the inner realities or probe the depths of their subtleties! We beseech God therefore to immerse us in these surging seas, to grace us with the presence of these life-bearing breezes, and to cause us to abide in these divine and lofty precincts. Perchance we may divest ourselves of all that we have taken from each other and strip ourselves of such borrowed garments as we have stolen from our fellow men, that He may attire us instead with the robe of His mercy and the raiment of His guidance, and admit us into the city of knowledge.

Whosoever entereth this city will comprehend every science before probing into its mysteries and will acquire from the leaves of its trees a knowledge and wisdom encompassing such mysteries of divine lordship as are enshrined within the treasuries of creation. Glorified be God, its Creator and Fashioner, above all that He hath brought forth and ordained therein! By God, the Sovereign Protector, the Self-Subsisting, the Almighty! Were I to unveil to thine eyes the gates of this city, which have been fashioned by the right hand of might and power, thou wouldst behold that which none before thee hath ever beheld, and wouldst witness that which no other soul hath ever witnessed. Thou wouldst apprehend the most obscure signs and the most abstruse allusions, and wouldst clearly behold the mysteries of the beginning in the point of the end. All matters would be made easy unto thee, fire would be turned into light, knowledge and blessings, and thou wouldst abide in safety within the court of holiness.

Bereft, however, of the essence of the mysteries of His wisdom, which We have imparted unto thee beneath the veils of these blessed and soul-stirring words, thou wouldst fail to attain unto even a sprinkling of the oceans of divine knowledge or the crystal streams of divine power, and wouldst be recorded in the Mother Book, through the Pen of oneness and by the Finger of God, amongst the ignorant. Nor wouldst thou be able to grasp a single word of the Book or a single utterance of the Kindred of God concerning the mysteries of the beginning and the end.

Baha'u'llah, Gems of Divine Mysteries, para. 17, 18, 19

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BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 9, 170 B.E. (12/20/2013)

O Thou kind God! That scattered assembly is Thine, and that gathering of friends is of Thee. Their eyes are opened, their hearts in tune with Thy love, and their ears in communion with Thy hidden mysteries.

O Thou who art self-sufficient! Let a beautiful song reach this people from the birds of that garden, that they may warble, rejoice and be happy, implore and supplicate the Lord.

O Thou Educator! Train that assembly of the righteous; comfort them; set their hearts aglow with the fire of Thy love; acquaint them with Thy mystery and commune with them, so that they may find Thy kingdom of mysteries, become of the people of piety and leading in liberty.

Grant them the soul immortal; enrich them above the world, and detach them from the world; usher them into the tent of Thy Kingdom and give them a portion of the divine bounty.

Bestow upon them the everlasting life and bless them with the new teachings. Make every one a lighted torch and a warbling nightingale—the king of the rose in the garden. Reveal to them Thine attractive beauty; make each a growing tree on the shore of Thy guidance, bearing the fruit of Thy grace. Thus may the East illumine the West and the West become the East of the Supreme Heaven.

Verily, Thou art the Powerful, the Almighty, and verily Thou art the Precious, the Omnipotent, the Omniscient!

Abdu'l-Baha', Tablets of Abdu'l-Baha', Vol. 1, Pg. 34

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BAHA'I JUSTICE

Masa'il 14, 170 B.E. (12/25/2013)

The Most Holy Tablet

This is the Most Holy Tablet sent down from the holy kingdom unto the one who hath set his face towards the Object of the adoration of the world, He Who hath come from the heaven of eternity, invested with transcendent glory

In the name of the Lord, the Lord of great glory.

THIS is an Epistle from Our presence unto him whom the veils of names have failed to keep back from God, the Creator of earth and heaven, that his eyes may be cheered in the days of his Lord, the Help in Peril, the Self-Subsisting.

Say, O followers of the Son! Have ye shut out yourselves from Me by reason of My Name? Wherefore ponder ye not in your hearts? Day and night ye have been calling upon your Lord, the Omnipotent, but when He came from the heaven of eternity in His great glory, ye turned aside from Him and remained sunk in heedlessness.

Consider those who rejected the Spirit [Jesus] when He came unto them with manifest dominion. How numerous the Pharisees who had secluded themselves in synagogues in His name, lamenting over their separation from Him, and yet when the portals of reunion were flung open and the divine Luminary shone resplendent from the Dayspring of Beauty, they disbelieved in God, the Exalted, the Mighty. They failed to attain His presence, notwithstanding that His advent had been promised them in the Book of Isaiah as well as in the Books of the Prophets and the Messengers. No one from among them turned his face towards the Dayspring of divine bounty except such as were destitute of any power amongst men. And yet, today, every man endowed with power and invested with sovereignty prideth himself on His Name. Moreover, call thou to mind the one who sentenced Jesus to death. He was the most learned of his age in his own country, whilst he who was only a fisherman believed in Him. Take good heed and be of them that observe the warning.

Consider likewise, how numerous at this time are the monks who have secluded themselves in their churches, calling upon the Spirit, but when He appeared through the power of Truth, they failed to draw nigh unto Him and are numbered with those that have gone far astray. Happy are they that have abandoned them and set their faces towards Him Who is the Desire of all that are in the heavens and all that are on the earth.

They read the Evangel and yet refuse to acknowledge the All-Glorious Lord, notwithstanding that He hath come through the potency of His exalted, His mighty and gracious dominion. We, verily, have come for your sakes, and have borne the misfortunes of the world for your salvation. Flee ye the One Who hath

sacrificed His life that ye may be quickened? Fear God, O followers of the Spirit, and walk not in the footsteps of every divine that hath gone far astray. Do ye imagine that He seeketh His own interests, when He hath, at all times, been threatened by the swords of the enemies; or that He seeketh the vanities of the world, after He hath been imprisoned in the most desolate of cities? Be fair in your judgement and follow not the footsteps of the unjust.

Open the doors of your hearts. He Who is the Spirit verily standeth before them. Wherefore keep ye afar from Him Who hath purposed to draw you nigh unto a Resplendent Spot? Say: We, in truth, have opened unto you the gates of the Kingdom. Will ye bar the doors of your houses in My face? This indeed is naught but a grievous error. He, verily, hath again come down from heaven, even as He came down from it the first time. Beware lest ye dispute that which He proclaimeth, even as the people before you disputed His utterances. Thus instructeth you the True One, could ye but perceive it.

The river Jordan is joined to the Most Great Ocean, and the Son, in the holy vale, crieth out: 'Here am I, here am I O Lord, my God!', whilst Sinai circleth round the House, and the Burning Bush calleth aloud: 'He Who is the Desired One is come in His transcendent majesty.' Say, Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! This is the Word which the Son concealed, when to those around Him He said: 'Ye cannot bear it now.' And when the appointed time was fulfilled and the Hour had struck, the Word shone forth above the horizon of the Will of God. Beware, O followers of the Son, that ye cast it not behind your backs. Take ye fast hold of it. Better is this for you than all that ye possess. Verily He is nigh unto them that do good. The Hour which We had concealed from the knowledge of the peoples of the earth and of the favoured angels hath come to pass. Say, verily, He hath testified of Me, and I do testify of Him. Indeed, He hath purposed no one other than Me. Unto this beareth witness every fair-minded and understanding soul.

Though beset with countless afflictions, We summon the people unto God, the Lord of names. Say, strive ye to attain that which ye have been promised in the Books of God, and walk not in the way of the ignorant. My body hath endured imprisonment that ye may be released from the bondage of self. Set your faces then towards His countenance and follow not the footsteps of every hostile oppressor. Verily, He hath consented to be sorely abased that ye may attain unto glory, and yet, ye are disporting yourselves in the vale of heedlessness. He, in truth, liveth in the most desolate of abodes for your sakes, whilst ye dwell in your palaces.

Say, did ye not hearken to the Voice of the Crier, calling aloud in the wilderness of the Bayán, bearing unto you the glad-tidings of the coming of your Lord, the All-Merciful? Lo! He is come in the sheltering shadow of Testimony, invested with conclusive proof and evidence, and those who truly believe in Him regard His presence as the embodiment of the Kingdom of God. Blessed is the man who turneth towards Him, and woe betide such as deny or doubt Him.

Announce thou unto the priests: Lo! He Who is the Ruler is come. Step out from behind the veil in the name of thy Lord, He Who layeth low the necks of all men. Proclaim then unto all mankind the glad-tidings of this mighty, this glorious Revelation. Verily, He Who is the Spirit of Truth is come to guide you unto all truth. He speaketh not as prompted by His own self, but as bidden by Him Who is the All-

Knowing, the All-Wise.

Say, this is the One Who hath glorified the Son and hath exalted His Cause. Cast away, O peoples of the earth, that which ye have and take fast hold of that which ye are bidden by the All-Powerful, He Who is the Bearer of the Trust of God. Purge ye your ears and set your hearts towards Him that ye may hearken to the most wondrous Call which hath been raised from Sinai, the habitation of your Lord, the Most Glorious. It will, in truth, draw you nigh unto the Spot wherein ye will perceive the splendour of the light of His countenance which shineth above this luminous Horizon.

O concourse of priests! Leave the bells, and come forth, then, from your churches. It behoveth you, in this day, to proclaim aloud the Most Great Name among the nations. Prefer ye to be silent, whilst every stone and every tree shouteth aloud: 'The Lord is come in His great glory!'? Well is it with the man who hasteneth unto Him. Verily, he is numbered among them whose names will be eternally recorded and who will be mentioned by the Concourse on High. Thus hath it been decreed by the Spirit in this wondrous Tablet. He that summoneth men in My name is, verily, of Me, and he will show forth that which is beyond the power of all that are on earth. Follow ye the Way of the Lord and walk not in the footsteps of them that are sunk in heedlessness. Well is it with the slumberer who is stirred by the Breeze of God and ariseth from amongst the dead, directing his steps towards the Way of the Lord. Verily, such a man is regarded, in the sight of God, the True One, as a jewel amongst men and is reckoned with the blissful.

Say: In the East the light of His Revelation hath broken; in the West have appeared the signs of His dominion. Ponder this in your hearts, O people, and be not of those who have turned a deaf ear to the admonitions of Him Who is the Almighty, the All-Praised. Let the Breeze of God awaken you. Verily, it hath wafted over the world. Well is it with him that hath discovered the fragrance thereof and been accounted among the well-assured.

O concourse of bishops! Ye are the stars of the heaven of My knowledge. My mercy desireth not that ye should fall upon the earth. My justice, however, declareth: 'This is that which the Son hath decreed.' And whatsoever hath proceeded out of His blameless, His truth-speaking, trustworthy mouth, can never be altered. The bells, verily, peal out My Name, and lament over Me, but My spirit rejoiceth with evident gladness. The body of the Loved One yearneth for the cross, and His head is eager for the spear, in the path of the All-Merciful. The ascendancy of the oppressor can in no wise deter Him from His purpose. We have summoned all created things to attain the presence of thy Lord, the King of all names. Blessed is the man that hath set his face towards God, the Lord of the Day of Reckoning.

O concourse of monks! If ye choose to follow Me, I will make you heirs of My Kingdom; and if ye transgress against Me, I will, in My long-suffering, endure it patiently, and I, verily, am the Ever-Forgiving, the All-Merciful.

O land of Syria! What hath become of thy righteousness? Thou art, in truth, ennobled by the footsteps of thy Lord. Hast thou perceived the fragrance of heavenly reunion, or art thou to be accounted of the heedless?

Bethlehem is astir with the Breeze of God. We hear her voice saying: 'O most generous Lord! Where is Thy great glory established? The sweet savours of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory.' We called unto her from behind the Tabernacle of Majesty and Grandeur: 'O Bethlehem! This Light hath risen in the orient, and travelled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforetime denied Him (Jesus)?' Whereupon she cried out saying: 'Thou art, in truth, the All-Knowing, the Best-Informed.' Verily, We behold all created things moved to bear witness unto Us. Some know Us and bear witness, while the majority bear witness, yet know Us not.

Mount Sinai is astir with the joy of beholding Our countenance. She hath lifted her enthralling voice in glorification of her Lord, saying: 'O Lord! I sense the fragrance of Thy garment. Methinks Thou art near, invested with the signs of God. Thou hast ennobled these regions with Thy footsteps. Great is the blessedness of Thy people, could they but know Thee and inhale Thy sweet savours; and woe betide them that are fast asleep.'

Happy art thou who hast turned thy face towards My countenance, inasmuch as thou hast rent the veils asunder, hast shattered the idols and recognized thine eternal Lord. The people of the Qur'án have risen up against Us without any clear proof or evidence, tormenting Us at every moment with a fresh torment. They idly imagine that tribulations can frustrate Our Purpose. Vain indeed is that which they have imagined. Verily, thy Lord is the One Who ordaineth whatsoever He pleaseth.

I never passed a tree but Mine heart addressed it saying: 'O would that thou wert cut down in My name, and My body crucified upon thee.' We revealed this passage in the Epistle to the Sháh that it might serve as a warning to the followers of religions. Verily, thy Lord is the All-Knowing, the All-Wise.

Let not the things they have perpetrated grieve thee. Truly they are even as dead, and not living. Leave them unto the dead, then turn thy face towards Him Who is the Life-Giver of the world. Beware lest the sayings of the heedless sadden thee. Be thou steadfast in the Cause, and teach the people with consummate wisdom. Thus enjoineth thee the Ruler of earth and heaven. He is in truth the Almighty, the Most Generous. Ere long will God exalt thy remembrance and will inscribe with the Pen of Glory that which thou didst utter for the sake of His love. He is in truth the Protector of the doers of good.

Give My remembrance to the one named Murád and say: 'Blessed art thou, O Murád, inasmuch as thou didst cast away the promptings of thine own desire and hast followed Him Who is the Desire of all mankind.'

Say: Blessed the slumberer who is awakened by My Breeze. Blessed the lifeless one who is quickened through My reviving breaths. Blessed the eye that is solaced by gazing at My beauty. Blessed the wayfarer who directeth his steps towards the Tabernacle of My glory and majesty. Blessed the distressed one who seeketh refuge beneath the shadow of My canopy. Blessed the sore athirst who hasteneth to the soft-flowing waters of My loving-kindness. Blessed the insatiate soul who casteth away his selfish desires for love of Me and taketh his place at the banquet table which I have sent down from the heaven of divine bounty for My chosen ones. Blessed the abased one who layeth fast hold on the cord of My glory; and the

needy one who entereth beneath the shadow of the Tabernacle of My wealth. Blessed the ignorant one who seeketh the fountain of My knowledge; and the heedless one who cleaveth to the cord of My remembrance. Blessed the soul that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom. Blessed the man whom the sweet savours of reunion with Me have stirred and caused to draw nigh unto the Dayspring of My Revelation. Blessed the ear that hath heard and the tongue that hath borne witness and the eye that hath seen and recognized the Lord Himself, in His great glory and majesty, invested with grandeur and dominion. Blessed are they that have attained His presence. Blessed the man who hath sought enlightenment from the Day-Star of My Word. Blessed he who hath attired his head with the diadem of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise. Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah, The Most Holy Tablet

This entry was posted on Wednesday, December 25th, 2013 at 11:08 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 16, 170 B.E. (12/27/2013)

Ponder a while. What is it that prompted, in every Dispensation, the peoples of the earth to shun the Manifestation of the All-Merciful? What could have impelled them to turn away from Him and to challenge His authority? Were men to meditate on these words which have flowed from the Pen of the Divine Ordainer, they would, one and all, hasten to embrace the truth of this God-given, and ever-enduring Revelation, and would testify to that which He Himself hath solemnly affirmed. It is the veil of idle imaginations which, in the days of the Manifestations of the Unity of God and the Day Springs of His everlasting glory, hath intervened, and will continue to intervene, between them and the rest of mankind. For in those days, He Who is the Eternal Truth manifesteth Himself in conformity with that which He Himself hath purposed, and not according to the desires and expectations of men. Even as He hath revealed: "So oft, then, as an Apostle cometh to you with that which your souls desire not, do ye swell with pride, and treat some as impostors, and slay others."

Baha'u'llah, Gleanings, #XXXV exc.

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BAHA'I JUSTICE

Baha'i Month: Sharaf (Honor) 1, 170 B.E. (12/31/2013)

O ye children of the Kingdom!

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but now is the beginning of a cycle of Realty, a New Cycle, a New Age, a New Century, a New Time and a New Year. Therefore it is very blessed.

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be discarded and modern politics founded on peace raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; and all national anthems harmonized into one melody.

Then this material realm will be Paradise, the earth Heaven, and the world of Satan become the world of Angels.

Abdu'l-Baha', Tablets Of Abdu'l-Baha', Vol. 1, pg. 38-40

This entry was posted on Tuesday, December 31st, 2013 at 11:02 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 4, 170 B.E. (1/3/2014)

Bahá'u'lláh hath been made manifest to all mankind and He hath invited all to the table of God, the banquet of Divine bounty. Today, however, most of those who sit at that table are the poor, and this is why Christ hath said blessed are the poor, for riches do prevent the rich from entering the Kingdom; and again, He saith, 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.' If, however, the wealth of this world, and worldly glory and repute, do not block his entry therein, that rich man will be favoured at the Holy Threshold and accepted by the Lord of the Kingdom.

In brief, Bahá'u'lláh hath become manifest to educate all the peoples of the world. He is the Universal Educator, whether of the rich or the poor, whether of black or white, or of peoples from east or west, or north or south.

Abdu'l-Baha', Selections #163 exc.

This entry was posted on Friday, January 3rd, 2014 at 12:36 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

1914-2014: 100 years of Armageddon and The Kingdom of God

The Establisher of the Baha'i Faith, Dr.Leland Jensen, stated that television and the Internet were created for the specific purpose of proclaiming the Baha'i Revelation to the entire planet.

Since there is really no end to that proclamation we could have truly enlightening and awe inspiring broadcasts going around the world and out into space for the duration of the Baha'i dispensation which is the next 500,000 years.

There are however many people who see these two mediums as inherently worthless or even downright evil. There is sometimes a tendency to see modern technology as being evil in and of itself. This view can foster an outlook of fatalism as reflected in "End of the world" thinking and an expectation of complete and utter annihilation of the entire human world.

However, as the prophecy states, "They will beat their swords into plowshares and their spears into pruning hooks." This Biblical passage in no way even hints at wholesale extermination of humanity. In fact, it promises rebirth, reformation and transformation to a peaceful, and co-operative global civilization wherein war and all of the evils spawned by its art and industry are a thing of the past ages and are replaced with justice and all of the qualities and attributes exemplified by each of the manifestations of God in the cycle which is ending in these days.

By transforming our values and daily actions, we will arrive at the point where we will not use these same technological tools for making war.

Therefore, hopeless annihilation is not the direction of humanity's destiny but rather transformation and reordering of our individual and collective soul.

To illustrate the illogical nature of the fatalistic nihilistic way of thinking, in the case of the "sword" to be beaten into a "plowshare" (speaking metaphorically of course) if one were to chop the sword up into shards of metal and simply destroy it, there would be nothing to plow the field with. Transforming the sword into a plowshare is a process of heating, hammering, bending and cooling the sword which transforms it into a useful tool of agriculture, not simply destroying or discarding the sword.

This is what the Baha'i writings tell us is the process of transforming satanic strength into heavenly power and that does not imply annihilation.

So to advocate the destruction of the wondrous tools which the Revelation of Baha'u'llah has directly inspired the human mind to invent for a heavenly purpose during these first two centuries of it's dispensation would be irresponsible, counterproductive and foolish to put it mildly.

Through education in the Baha'i Revelation, we will elevate our spiritual development so it keeps pace with our technical ingenuity and all invention will be utilized to advance our spiritual civilization rather than to destroy it.

This is what has been and will continue to happen to the world order of the beast as well, until the transformation within the human heart is complete.

It will be transformed into the world order of the Glory of God i.e. Baha'u'llah (Baha/Glory-'u'/of-Allah/God) with the transformation of the four beast nations (England, France, Russia & the United States) into the four living creatures described in Revelation 4:6-9, 5:6-14, 6:1-8, 14: 3, 15:7, and 19:4.

Like the sword, the transformation of this entire human world through the spiritual teachings of the Return of Christ in Baha'u'llah requires the application of fervent heat (nuclear), hammering (meteor impact and earthquake), bending (earth's shifting crust), and the tempering or cooling process which would be the spiritual change the human race experiences as a result of education before, during and after these transformational catastrophes.

This has been happening very intensely and in all facets of human reality since the advent of Baha'u'llah beginning with the Return of Elijah and John the Baptist in the person of The Bab in 1844 A.D. It intensified with the start of WW1 in 1914 and has been increasing for these past 100 years. Thermonuclear War has been averted solely by the Grace of God since the two atomic bombs were dropped on Japan at the end of WW2. Now the "Four winds of destruction" are being held back at the river Euphrates (Syria and Iraq) as God The Most Merciful gives humanity precious time to come to the realization that Christ has returned in Baha'u'llah and take His Revelation into their hearts and act upon it in their daily lives.

To see the proofs for the Return of Christ in Baha'u'llah watch the video series in order at this link: http://www.bahaifireside.org

This entry was posted on Sunday, January 5th, 2014 at 2:04 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 11, 170 B.E. (1/10/2014)

O thou bright pearl!

Endeavor, and spare no effort, and hasten to the Kingdom of thy Lord, the Lord of the shining and clear evidences and arguments.

Verily, by Truth, every seed cast in this great and magnificent century (period) will be cultivated by God and produce plants through the abundance of the clouds of His mercy, which preceded the postulates, and from which all the existing beings have been awakened and issued, and to which they will return.

Therefore, use thy utmost power to sow and cast those pure seeds, the divine teachings, in the hearts which move and cheer by the fragrance of God.

'Abdu'l-Baha', Tablets of 'Abdu'l-Baha' Volume 1, pg. 171-172

This entry was posted on Saturday, January 11th, 2014 at 2:26 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 18, 170 B.E. (1/17/2014)

When delivering the glad tidings, speak out and say: **the Promised One of all the world's peoples hath now been made manifest. For each and every people, and every religion, await a Promised One, and Bahá'u'lláh is that One Who is awaited by all;** and therefore the Cause of Bahá'u'lláh will bring about the oneness of mankind, and the tabernacle of unity will be upraised on the heights of the world, and the banners of the universality of all humankind will be unfurled on the peaks of the earth. When thou dost loose thy tongue to deliver this great good news, this will become the means of teaching the people.

'Abdu'l-Baha', Selections #65

This entry was posted on Friday, January 17th, 2014 at 3:52 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Sultan (Sovereignty) 1, 170 B.E. (1/19/2014)

GIVE ear unto that which the Spirit imparteth unto thee from the verses of God, the Help in Peril, the Self-Subsisting, that His Call may attract thee to the Summit of transcendent glory and draw thee nigh unto the Station where thou shalt behold thine entire being set ablaze with the fire of the love of God in such wise that neither the ascendancy of the rulers nor the whisperings of their vassals can quench it, and thou wilt arise amidst the peoples of the world to celebrate the praise of thy Lord, the Possessor of Names. This is that which well beseemeth thee in this Day.

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Say, take heed lest the overpowering might of the oppressors alarm you. The day is approaching when every emblem of vainglory will have been reduced to nothingness; then shall ye behold the invincible sovereignty of your Lord ruling over all things visible and invisible.

Baha'u'llah, exc. from Tablets Of Baha'u'llah

This entry was posted on Monday, January 20th, 2014 at 2:40 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 6, 170 B.E. (1/24/2014)

Behold how contrary are the ways of the Manifestations of God, as ordained by the King of creation, to the ways and desires of men! As thou comest to comprehend the essence of these divine mysteries, thou wilt grasp the purpose of God, the divine Charmer, the Best-Beloved. Thou wilt regard the words and the deeds of that almighty Sovereign as one and the same; in such wise that whatsoever thou dost behold in His deeds, the same wilt thou find in His sayings, and whatsoever thou dost read in His sayings, that wilt thou recognize in His deeds. Thus it is that outwardly such deeds and words are the fire of vengeance unto the wicked, and inwardly the waters of mercy unto the righteous. Were the eye of the heart to open, it would surely perceive that the words revealed from the heaven of the will of God are at one with, and the same as, the deeds that have emanated from the Kingdom of divine power.

Baha'u'llah, Kitab-I-Iqan (The Book Of Certitude), para. 61

This entry was posted on Friday, January 24th, 2014 at 8:44 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 13, 170 B.E. (1/31/2014)

As to the difference between that material civilization now prevailing, and the divine civilization which will be one of the benefits to derive from the House of Justice, it is this: material civilization, through the power of punitive and retaliatory laws, restraineth the people from criminal acts; and notwithstanding this, while laws to retaliate against and punish a man are continually proliferating, as ye can see, no laws exist to reward him. In all the cities of Europe and America, vast buildings have been erected to serve as jails for the criminals.

Divine civilization, however, so traineth every member of society that no one, with the exception of a negligible few, will undertake to commit a crime. There is thus a great difference between the prevention of crime through measures that are violent and retaliatory, and so training the people, and enlightening them, and spiritualizing them, that without any fear of punishment or vengeance to come, they will shun all criminal acts. They will, indeed, look upon the very commission of a crime as a great disgrace and in itself the harshest of punishments. They will become enamoured of human perfections, and will consecrate their lives to whatever will bring light to the world and will further those qualities which are acceptable at the Holy Threshold of God.

See then how wide is the difference between material civilization and divine. With force and punishments, material civilization seeketh to restrain the people from mischief, from inflicting harm on society and committing crimes. But in a divine civilization, the individual is so conditioned that with no fear of punishment, he shunneth the perpetration of crimes, seeth the crime itself as the severest of torments, and with alacrity and joy, setteth himself to acquiring the virtues of humankind, to furthering human progress, and to spreading light across the world.

'Abdu'l-Baha', Selections #105

This entry was posted on Friday, January 31st, 2014 at 2:05 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Mulk (Dominion) 1, 170 B.E. (2/7/2014)

O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it.

This is the Day in which He Who held converse with God hath attained the light of the Ancient of Days, and quaffed the pure waters of reunion from this Cup that hath caused the seas to swell. Say: By the one true God! Sinai is circling round the Dayspring of Revelation, while from the heights of the Kingdom the Voice of the Spirit of God is heard proclaiming: "Bestir yourselves, ye proud ones of the earth, and hasten ye unto Him." Carmel hath, in this Day, hastened in longing adoration to attain His court, whilst from the heart of Zion there cometh the cry: "The promise is fulfilled. That which had been announced in the holy Writ of God, the Most Exalted, the Almighty, the Best-Beloved, is made manifest."

O kings of the earth! The Most Great Law hath been revealed in this Spot, this scene of transcendent splendour. Every hidden thing hath been brought to light by virtue of the Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the Moon hath been cleft, and every irrevocable decree expounded.

Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be, for all time, the emblems of His sovereignty.

Baha'u'llah, exc. fr. The Book Of The Holy Of Holies

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BAHA'I JUSTICE

Baha'i Sabbath: Mulk 8, 170 B.E. (2/14/2014)

Every word that proceedeth out of the mouth of God is endowed with such potency as can instill new life into every human frame, if ye be of them that comprehend this truth. All the wondrous works ye behold in this world have been manifested through the operation of His supreme and most exalted Will, His wondrous and inflexible Purpose. Through the mere revelation of the word "Fashioner," issuing forth from His lips and proclaiming His attribute to mankind, such power is released as can generate, through successive ages, all the manifold arts which the hands of man can produce. This, verily, is a certain truth. No sooner is this resplendent word uttered, than its animating energies, stirring within all created things, give birth to the means and instruments whereby such arts can be produced and perfected. All the wondrous achievements ye now witness are the direct consequences of the Revelation of this Name. In the days to come, ye will, verily, behold things of which ye have never heard before. Thus hath it been decreed in the Tablets of God, and none can comprehend it except them whose sight is sharp. In like manner, the moment the word expressing My attribute "The Omniscient" issueth forth from My mouth, every created thing will, according to its capacity and limitations, be invested with the power to unfold the knowledge of the most marvelous sciences, and will be empowered to manifest them in the course of time at the bidding of Him Who is the Almighty, the All-Knowing. Know thou of a certainty that the Revelation of every other Name is accompanied by a similar manifestation of Divine power. Every single letter proceeding out of the mouth of God is indeed a mother letter, and every word uttered by Him Who is the Well Spring of Divine Revelation is a mother word, and His Tablet a Mother Tablet. Well is it with them that apprehend this truth.

Baha'u'llah, Gleanings #LXXIV

This entry was posted on Friday, February 14th, 2014 at 3:01 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 15, 170 B.E. (2/21/2014)

The Great Being saith: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.

Baha'u'llah, Tablet Of Maqsud

This entry was posted on Friday, February 21st, 2014 at 3:51 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ayya'm-I-Ha', 170 B.E. (2/26/2014 – 3/1/2014)

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah, Kitab-I-Aqdas

My God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary days) in Thy Book have begun, O Thou Who art the King of names, and the fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne

in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers And Meditations #XLV

This entry was posted on Wednesday, February 26th, 2014 at 1:47 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Ala' (Loftiness) 1, 170 B.E. 3/1/2014

Praised be Thou, O Lord my God! I supplicate Thee by Him Whom Thou hast called into being, Whose Revelation Thou hast ordained to be Thine own Revelation and His Concealment Thine own Concealment. Through His Firstness Thou hast confirmed Thine own Firstness, and through His Lastness Thou hast affirmed Thine own Lastness. Through the power of His might and the influence of His sovereignty the mighty have apprehended Thine omnipotence, and through His glory they who are endowed with authority have acknowledged Thy majesty and greatness. Through His supreme ascendancy Thy transcendent sovereignty and all-encompassing dominion have been recognized, and through His will Thine own will hath been revealed. Through the light of His countenance the splendors of Thine own face have shone forth, and through His Cause Thine own Cause hath been made manifest. Through the generative power of His utterance the whole earth hath been made the recipient of the wondrous signs and tokens of Thy sovereignty, and the heavens have been filled with the revelations of Thine incomparable majesty, and the seas have been enriched with the sacred pearls of Thine omniscience and wisdom, and the trees adorned with the fruits of Thy knowledge. Through Him all things have sung Thy praise, and all the eyes have been turned in the direction of Thy mercy. Through Him the faces of all have been set towards the splendors of the light of Thy countenance, and the souls of all have been inclined unto the revelations of Thy divine greatness.

How great is Thy power! How exalted Thy sovereignty! How lofty Thy might! How excellent Thy majesty! How supreme is Thy grandeur—a grandeur which He Who is Thy Manifestation hath made known and wherewith Thou hast invested Him as a sign of Thy generosity and bountiful favor. I bear witness, O my God, that through Him Thy most resplendent signs have been uncovered, and Thy mercy hath encompassed the entire creation. But for Him, how could the Celestial Dove have uttered its songs or the Heavenly Nightingale, according to the decree of God, have warbled its melody?

I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose, out of His mouth, and the First Call gone forth from His lips than the whole creation was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation, and revealing, in the unseen realms, the signs and tokens of Thy unity and oneness. Through that Call Thou didst announce unto all Thy servants the advent ofThy most great Revelation and the appearance of Thy most perfect Cause.

No sooner had that Revelation been unveiled to men's eyes than the signs of universal discord appeared among the peoples of the world, and commotion seized the dwellers of earth and heaven, and the foundations of all things were shaken. The forces of dissension were released, the meaning of the Word was unfolded, and every several atom in all created things acquired its own distinct and separate

character. Hell was made to blaze, and the delights of Paradise were uncovered to men's eyes. Blessed is the man that turneth towards Thee, and woe betide him who standeth aloof from Thee, who denieth Thee and repudiateth Thy signs in this Revelation wherein the faces of the exponents of denial have turned black and the faces of the exponents of truthfulness have turned white, O Thou Who art the Possessor of all names and attributes, Who holdest in Thy grasp the empire of whatever hath been created in heaven and on earth!

Praise be to Thee, therefore, O my God—such praise as Thou didst ascribe to Thine own Self, and which none except Thee can either comprehend or reckon. Thou art He, O my Lord, Who hath made known His own Self unto me, at a time when Thy servants have failed to recognize Thee—servants who, by virtue of the ties that bind them to Thee, have been ruling over all that dwell on earth and have been vaunting themselves over its peoples. Were I, O my God, to exercise from pole to pole supreme dominion over the earth, and were I to be offered all the treasures it containeth, and were I to expend them in Thy path, I would still be powerless to attain unto this station, unless I were assisted and strengthened by Thee. And were I to glorify Thee, O my God, so long as the glory of Thy majesty endureth and the influence of Thy sovereignty and power will last, such a glorification could never be compared with any of the praises which Thou, as a token of Thy grace, hast taught me, and wherewith Thou hast bidden me to extol Thy virtues. If such be the excellence of each one of the praises which Thou hast taught me, how immeasurably greater must be the excellence of the station of the One Who hath known Thee, Who hath entered Thy Presence, and pursued steadfastly the path of Thy Cause!

I have clearly perceived, and I am wholly persuaded, that Thou hast from everlasting been immeasurably exalted above the mention of all beings, and wilt continue unto everlasting to remain far above the conception of Thy creatures. None can befittingly praise Thee except Thine own Self and such as are like unto Thee. Thou hast, verily, been at all times, and wilt everlastingly continue to remain, immensely exalted beyond and above all comparison and likeness, above all imagination of parity or resemblance. Having, thus, recognized Thee as One Who is incomparable, and Whose nature none can possess, it becometh incontrovertibly evident that whosoever may praise Thee, his praise can befit only such as are of his own nature, and are subject to his own limitations, and it can in no wise adequately describe the sublimity of Thy sovereignty, nor scale the heights of Thy majesty and holiness. How sweet, therefore, is the praise Thou givest to Thine own Self, and the description Thou givest of Thine own Being!

I testify, O my God, that Thou hast, from eternity, sent down upon Thy servants naught else except that which can cause them to soar up and be drawn near unto Thee, and to ascend into the heaven of Thy transcendent oneness. Thou hast established Thy bounds among them, and ordained them to stand among Thy creatures as evidences of Thy justice and as signs of Thy mercy, and to be the stronghold of Thy protection amongst Thy people, that no man may in Thy realm transgress against his neighbor. How great is the blessedness of him who, for love of Thy beauty and for the sake of Thy pleasure, hath curbed the desires of a corrupt inclination and observed the precepts laid down by Thy most exalted Pen! He, in truth, is to be numbered with them that have attained unto all good, and followed the way of guidance.

I beseech Thee, O my Lord, by Thy Name through which Thou hast enabled Thy servants and Thy people to know Thee, through which Thou hast drawn the hearts of those who have recognized Thee towards the

resplendent court of Thy oneness, and the souls of Thy favored ones unto the Day-Spring of Thy unity,—I beseech Thee to grant that I may be assisted to observe the fast wholly for Thy sake, O Thou Who art full of majesty and glory! Empower me, then, O my God, to be reckoned among them that have clung to Thy laws and precepts for the sake of Thee alone, their eyes fixed on Thy face. These, indeed, are they whose wine is all that hath proceeded out of the mouth of Thy primal will, whose pure beverage is Thine enthralling call, whose heavenly River is Thy love, whose Paradise is entrance into Thy presence and reunion with Thee. For Thou hast been their Beginning and their End, and their Highest Hope, and their Supreme Desire. Blinded be the eye that gazeth on whatsoever may displease Thee, and confounded be the soul that seeketh the things that are contrary to Thy will.

Deign, O my God, I implore Thee, by Thy Self and by them, to accept, through Thy grace and Thy loving-kindness, the works we have performed, however much they fall short of the loftiness of Thy state and the sublimity of Thy station, O Thou Who art most dear to the hearts that long for Thee, and the Healer of the souls that have recognized Thee! Rain down, therefore, upon us from the heaven of Thy mercy and the clouds of Thy gracious providence that which will cleanse us from the faintest trace of evil and corrupt desires, and will draw us nearer unto Him Who is the Manifestation of Thy most exalted and all-glorious Self. Thou art, verily, the Lord of this world and of the next, and art powerful to do all things.

Do Thou bless, O Lord my God, the Primal Point, through Whom the point of creation hath been made to revolve in both the visible and invisible worlds, Whom Thou hast designated as the One whereunto should return whatsoever must return unto Thee, and as the Revealer of whatsoever may be manifested by Thee. Do Thou also bless such of His Letters as have not turned away from Thee, who have been firmly established in Thy love, and clung steadfastly to Thy good-pleasure. Bless Thou, likewise, as long as Thine own Self endureth and Thine own Essence doth last, them that have suffered martyrdom in Thy path. Thou art, verily, the Ever-Forgiving, the Most Merciful.

Moreover, I beseech Thee, O my God, by Him Whom Thou hast announced unto us in all Thy Tablets and Thy Books and Thy Scrolls and Thy Scriptures, through Whom the kingdom of names hath been convulsed, and all that lay hid in the breasts of them that have followed their evil and corrupt desires hath been revealed,—I beseech Thee to strengthen us in our love for Him, to make us steadfast in His Cause, to help us befriend His loved ones and challenge His enemies. Shield us, then, O my God, from the mischief wrought by them that have denied Thy presence, and turned away from Thy face, and resolved to put an end to the life of Him Who is the Manifestation of Thine own Self.

O my God and my Master! Thou knowest how they have disgraced Thy Cause and dishonored Thee among Thy creatures, how they have joined Thine enemies, that they may undermine Thy Revelation and injure Thee. Lay hold on them with the power of Thy wrath and might, O my God, and expose their shameful acts and their wickedness, that whatever is hid in their breasts may be revealed unto the people that dwell within Thy land, O Thou Who art the Inflictor of trials, the Fashioner of nations, and the Bestower of favors! No God is there beside Thee, the All-Glorious, the Most Bountiful.

Baha'u'llah, Prayers And Meditations #CLXXVIII

This entry was posted on Saturday, March 1st, 2014 at 4:30 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 6, 170 B.E. (3/7/2014)

Consider the past, so that thou mayest become informed of the mysteries which shall be disclosed in the future. When the disciples were calling in the name of Christ, the Jews scoffed, scorned and laughed at them. They were saying, "They (i.e., the disciples) are taken with madness, and madness is made an art." They even beat them with whips, threw stones at them, prevented the people from approaching them, and were saying, "This man (Christ) is naught but a sorcerer, blasphemeth God and is possessed of a devil."

Then observe how that persecution and scorn were changed to glory, honor and reverence. Ultimately, they honored their sublime stations and acknowledged their loftiness, which was exalted, promoted and glorified in the center of the horizons until it reached the degree of exaggeration in deeds. They made for them likenesses and pictures, decorated with jewels shining in the eyes; they placed these likenesses or pictures in the temples, churches and monasteries built on the tops of the mountains, and worshipped them with respect, glory, majesty and reverence. This is the condition of the neglectful ones who are deprived of the Truth (the Manifestations of God) at the day of their existence among them. After the ascension of their (the prophets') spirits unto the Center of Purity and Piety, then the negligent ones repent and return, making likenesses and pictures according to their own ideas, which do not bear resemblance, and worship the same. This is the station of the ignorant ones who are asanimals, following every croaker and shaken by every wind. "Forsake them to play in their shallow waters."

As to thee: Be happy because of what thy Lord, the Clement, the Merciful, hath given thee; choosing thee for entrance into His Kingdom, for calling in His name, praising Him in assemblies, gatherings and meetings.

The truth I verily say unto thee, this divine grace cannot be exchanged for the sovereignty of the earth, the east or the west. For that (the worldly kingdom) is naught but dreams, torture to the spirit, trouble for the hearts; its mortality is certain and its destruction a well known fact—while this spiritual kingdom and divine grace will shine, and it is an ABHA (Glorious) jewel which will glisten on the diadems of great glory in the course of centuries and cycles.

Abdu'l-Baha', Tablets, pg. 175-176

This entry was posted on Saturday, March 8th, 2014 at 6:24 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 13, 170 B.E. (3/14/2014)

"The sons of the Kingdom are scattered throughout the whole world, but the ignorant Pharisees have arisen with the utmost hatred instigating persecutions. They imagine that persecution and suffering will hinder the promulgation of the Cause; whereas no rampart is able to obstruct the descent of the waves of the Most Great Sea; no veil can conceal the rays of the Sun of Truth; no wall can stay the wafting of the Divine Breeze; and no power is able to resist the Spirit of God. Be ye not sad nor dejected on account of the disturbance and uproar of the people of desire and passion. Ere long the symphony of the Kingdom shall silence all the other noises. Rest ye assured and illumine your house with the lights of divine commemoration."

"Caiaphas and Annas were the colossal pillars of the Mosaic Dispensation in the day of His Highness the Spirit; but as they did not acknowledge the Word of God, they fell from the apex of glory to the bottom of the pit of the greatest abasement. But Peter was a catcher of fish; as he turned his face toward the Word of God, the fame of his imperishable, deathless and immortal glory encircled East and West; and he found in the sovereignty of the Kingdom, eternal and everlasting majesty. It is the same in these days."

Abdu'l-Baha', Tablets Of Abdu'l-Baha, pp. 222-223

This entry was posted on Friday, March 14th, 2014 at 3:01 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Naw-Ruz, Ala' 19, 170 B.E. (3/20/2014)-Baha' 1, 171 B.E. (3/21/2014)

Naw-Ruz: Ala' 19, 170 B.E. 6:33 P.M. E.S.T. (3/19/2014) – Baha' 1, 171 B.E. 7:35 P.M. E.S.T. (3/21/2014)

Equinox: 12:57 P.M. E.S.T. 3/20/2014

He Is God

The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries, even should this occur no more than one minute before sunset.

Baha'u'llah

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muḥammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have

lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

Baha'u'llah, Prayers and Meditations, XLVI

I have come here to visit you. With the greatest longing I have wished to see you. Realizing it was only with great difficulty that you could come to me and that very few could make the trip, I decided to come to you so that all might have the pleasure of meeting. Praise be to God! I am here, and I am looking into your faces—faces radiant with inner beauty, hearts attracted to the Kingdom of Abhá, spirits exhilarated through the glad tidings of God. Therefore, I have experienced the greatest possible happiness. And surely this happiness must be mutual, for the hearts are connected with each other and are filled with the same vibration. The flame and the light of love are reflected in all. Spiritual susceptibilities and heart longings fill every heart. If we should offer a hundred thousand thanksgivings every moment to the threshold of God for this love which has blended the Orient and Occident, we would fail to express our gratitude sufficiently. If all the powers of earth should seek to bring about this love between East and West, they would prove incapable. If they wished to establish this unity, it would prove impossible. But Bahá'u'lláh has accomplished both through the power of the Holy Spirit, and this bond of unity through love is indissoluble. It shall continue unto time everlasting, and day by day its power shall increase. Erelong it shall enchain the world, and eventually the hearts of all the nations of the world will be brought together by its constraining clasp. The world of humanity shall become the manifestation of the lights of Divinity, and the bestowals of God shall surround all. From the standpoints of both material and spiritual civilization extraordinary progress and development will be witnessed. In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity has, heretofore, been in the stage of infancy; now it is approaching maturity. Just as the individual human organism, having attained the period of maturity, reaches its fullest degree of physical strength and ripened intellectual faculties so that in one year of this ripened period there is witnessed an unprecedented measure of development, likewise the world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress, and that power of accomplishment whereof each individual human reality is the depository of God—that outworking Universal Spirit—like the intellectual faculty, will reveal itself in infinite degrees of perfection.

Therefore, thank ye God that ye have come into the plane of existence in this radiant century wherein the bestowals of God are appearing from all directions, when the doors of the Kingdom have been opened unto you, the call of God is being raised, and the virtues of the human world are in the process of

unfoldment. The day has come when all darkness is to be dispelled, and the Sun of Truth shall shine forth radiantly. This time of the world may be likened to the equinoctial in the annual cycle. For, verily, this is the spring season of God. In the Holy Books a promise is given that the springtime of God shall make itself manifest; Jerusalem, the Holy City, shall descend from heaven; Zion shall leap forth and dance; and the Holy Land shall be submerged in the ocean of divine effulgence.

At the time of the vernal equinox in the material world a wonderful vibrant energy and new life-quickening is observed everywhere in the vegetable kingdom; the animal and human kingdoms are resuscitated and move forward with a new impulse. The whole world is born anew, resurrected. Gentle zephyrs are set in motion, wafting and fragrant; flowers bloom; the trees are in blossom, the air temperate and delightful; how pleasant and beautiful become the mountains, fields and meadows. Likewise, the spiritual bounty and springtime of God quicken the world of humanity with a new animus and vivification. All the virtues which have been deposited and potential in human hearts are being revealed from that Reality as flowers and blossoms from divine gardens. It is a day of joy, a time of happiness, a period of spiritual growth. I beg of God that this divine spiritual civilization may have the fullest impression and effect upon you. May you become as growing plants. May the trees of your hearts bring forth new leaves and variegated blossoms. May ideal fruits appear from them in order that the world of humanity, which has grown and developed in material civilization, may be quickened in the bringing forth of spiritual ideals. Just as human intellects have revealed the secrets of matter and have brought forth from the realm of the invisible the mysteries of nature, may minds and spirits, likewise, come into the knowledge of the verities of God, and the realities of the Kingdom be made manifest in human hearts. Then the world will be the paradise of Abhá, the standard of the Most Great Peace will be borne aloft, and the oneness of the world of humanity in all its beauty, glory and significance will become apparent. And now in your presence I wish to pray in your behalf. Let your hearts be attentive and directed to the Kingdom of Abhá.

21 April 1912
Talk at Studio Hall
1219 Connecticut Avenue, Washington, D.C.

Abdu'l-Baha', Promulgation Of Universal Peace

This sacred day, when the sun illumines equally the whole earth, is called the equinox, and the equinox is the symbol of the Manifestation of God. The Sun of Truth rises on the horizon of Divine Mercy and sends forth its rays. This day is consecrated to commemorate it. It is the beginning of Spring.

When the sun appears at the equinox, it causes a movement in all living things. The mineral world is set in motion, plants begin to shoot, the desert is changed into a prairie, trees bud and every living thing responds, including the bodies of animals and men.

The rising of the sun at the equinox is the symbol of life, and likewise it is the symbol of the Divine Manifestations of God, for the rising of the Sun of Truth in the Heaven of Divine Bounty established the signal of Life for the world. The human reality begins to live, our thoughts are transformed and our intelligence is quickened. The Sun of Truth bestows Eternal Life, just as the solar sun is the cause of

terrestrial life.

Abdu'l-Baha', Star of the West, Vol. 5, p. 4

A prayer revealed by Abdu'l-Baha in memory of the Day of Naw-Ruz. Translated by Shoghi Effendi:

O Lord, my Lord!

This is the day which Thy Sacred Tongue and Thy Pen of Glory both have sanctified, and made it a day of heavenly blessings, of divine benediction and favour. Thou hast honoured it with Thy bestowals, endued it with Thy Grace, and invested it with Thy Glory, and caused it to be a day of joy and gladness unto them that have turned to the Light of Thy Divine Revelation; that the hearts may thereby be gladdened, that the radiance of happiness may illumine the lives of them that remember the manifestation of Thy Glory upon Thy Sacred Mount.

Hallow it, 0 Lord, with Thy grace, and make it a day of joy and blessedness for Thy loved ones that have stood fast and firm in Thy Covenant, Thy friends that have sung Thy praise, and especially for this servant of Thine that hath turned his face to Thy Holy Kingdom, supplicated the glory of Thy might and power, circled Thy throne of grandeur and fell prostrate at Thy threshold of Divine Mercy. Thou art the Gracious, the Bountiful, the All Merciful.

Abdu'l-Baha, Star of the West, Vol. 14, p. 82.

This entry was posted on Thursday, March 20th, 2014 at 2:58 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Baha' (Splendor/Light/Glory) 1, 171 B.E. (3/21/2014)

The Lord of all mankind hath fashioned this human realm to be a Garden of Eden, an earthly paradise. If, as it must, it findeth the way to harmony and peace, to love and mutual trust, it will become a true abode of bliss, a place of manifold blessings and unending delights. Therein shall be revealed the excellence of humankind, therein shall the rays of the Sun of Truth shine forth on every hand.

Remember how Adam and the others once dwelt together in Eden. No sooner, however, did a quarrel break out between Adam and Satan than they were, one and all, banished from the Garden, and this was meant as a warning to the human race, a means of telling humankind that dissension—even with the Devil—is the way to bitter loss. This is why, in our illumined age, God teacheth that conflicts and disputes are not allowable, not even with Satan himself.

Gracious God! Even with such a lesson before him, how heedless is man! Still do we see his world at war from pole to pole. There is war among the religions; war among the nations; war among the peoples; war among the rulers. What a welcome change would it be, if only these black clouds would lift from off the skies of the world, so that the light of reality could be shed abroad! If only the darksome dust of this continual fighting and killing could settle forever, and the sweet winds of God's loving-kindness could blow from out the well-spring of peace. Then would this world become another world, and the earth would shine with the light of her Lord.

If there is any hope, it is solely in the bounties of God: that His strengthening grace will come, and the struggling and contending will cease, and the acid bite of blood-dripping steel will be turned into the honey-dew of friendship and probity and trust. How sweet would that day be in the mouth, how fragrant as musk the scent thereof.

God grant that the new year will bring a promise of the new peace. May He enable this distinguished assemblage to conclude a fair treaty and establish a just covenant, that you may be blessed forever, across the unborn reaches of time.

Addressed to the readers of The Christian Commonwealth, 1 January 1913

Abdu'l-Baha', Selections #220

This entry was posted on Friday, March 21st, 2014 at 6:21 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 8, 171 B.E. (3/28/2014)

Verily know that the Tablets of Abdul-Baha and his address is a hidden mystery and concealed fact. No one is informed of its greatness and importance at these times, but in the course of time and future centuries the signs thereof will be manifested, the lights thereof will dawn forth, the fragrances thereof will be diffused and the greatness, the importance thereof will be known. The truth I say unto thee, that each leaflet from Abdul-Baha will be a wide-spread book, nay, rather, a glistening gem on the Glorious Crown. Know thou its value and hold great its station.

*****

Verily thy Lord is gracious toward thee. Thank thou God for this great bounty and praise Him for He hath caused thee to enter His New Kingdom; and glorify Him for He hath chosen thee from among those men and women "who were called".

*****

Say: "This day is the day of soaring and the day of shining. This day is the day of the Ancient Honor, Abundant Wealth, Mighty Dominion and Great Gift. Appreciate thou its value and do not neglect it, so that thou mayest attain to that which was longed for by the holy ones in bygone ages and centuries."

Abdu'l-Baha', Tablets Of Abdu'l-Baha'

This entry was posted on Friday, March 28th, 2014 at 2:27 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 15, 171 B.E. (4/4/2014)

Hu Allah!

O thou who art firm in the Covenant!

Thou hast written that thou lovest the Bible. Undoubtedly, the friends and the maid-servants of the Merciful should know the value of the Bible, for they are the ones who have discovered its real significances and have become cognizant of the hidden mystery of the Holy Book.

*****

Hu Allah!

O thou gem of the Kingdom and brilliant leaf!

Seeing this servant in thy prayers is a proof of the ideal nearness, of the spiritual unity and of the impression that was printed within thine own consciousness. At all times I do supplicate to the divine Kingdom to make thy heart a pure, clear and polished mirror, facing the most glorious Kingdom, El-Abha, that the pictures of the Supreme Concourse may be printed in it, and this is exactly what was meant in the Bible by this text: "Let us create man after our own image and likeness."

To see repeatedly is an evidence that the vision will take place both in the spirit and body; but separation and union, parting and meeting are things which belong to the material body. The spirit is sanctified from association, departure, nearness, remoteness, connection and separation, for these are of the properties of material bodies and of the characteristics of the elementary facts; but the Spirit is everlastingly in the station of its loftiness and supremacy in a similar way to the sun which is continually stationed in its sphere orbit; its appearance and disappearance signify the clearness of the place and the fineness of the body which is facing it, and as long as the confronting surface continues to be in a well-polished condition, the lights of the sun will then appear in it; but when it becometh rough and impure, the lights disappear.

Consequently, it hath been proven that nearness and remoteness signify smoothness, clearness and fineness; or rust, impurity and roughness, respectively.

And if God wisheth, through the clearness of the heart, we will be continually in the assembly of alliance and friendship, resting permanently in the spiritual and heavenly realm, adoring and worshipping God, meeting and uniting by the holy fragrances, drawn by the magnet of the love of God and thanking Him for this great bounty and evident victory.

*****

As to thee, O thou being who art attracted to God, announce the glad-tidings of the Kingdom of God through the breaths of the Holy Spirit; for He will confirm thee in a similar manner to the confirmation He bestowed upon the holy souls in the past decades and former ages.

Excerpts From: Tablets Of Abdu'l-Baha' Vol. 1 & Vol. 3

This entry was posted on Friday, April 4th, 2014 at 4:35 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Jalal (Glory) 1, 171 B.E. (4/9/2014)

He Is God!

O ye dwellers of the Kingdom!

Thank ye God that ye have turned your faces toward the Kingdom of Abha, and are yearning for the outpouring of the Exalted Realm. Ye are accepted in the Threshold of the True One and are chosen by the Most Great Guidance!

Ye have asked regarding the word of the "Ransomed Ones". The mystery of "Ransom" (or Sacrifice) is a most great subject and is inexhaustible.

Briefly it is as follows: The moth is a sacrifice to the candle. The spring is a sacrifice to the thirsty one. The sincere lover is a sacrifice to the loved one and the longing one is a sacrifice to the beloved. The point lies in this: He must wholly forget himself, become a wanderer (in the Abode of the Beloved) enamoured with His Tresses. He must consign to oblivion the body and soul, the life, comfort and existence. He must seek the good pleasure of the True One; desire the Face of the True One; and walk in the Path of the True One. He must become intoxicated with His Cup, resigned in His Hand and close the eyes to life and living, in order that he may shine like unto the Light of Truth from the Horizon of Eternity. This is the first station of sacrifice.

The second station of sacrifice is as follows: Man must become severed from the human world, be delivered from the contingent gloominess, the illumination of mercifulness must shine and radiate in him, the nether world become as non-existent and the Kingdom become manifest. He must become like unto the iron thrown within the furnace of fire. The qualities of iron, such as blackness, coldness and solidity which belong to the earth disappear and vanish while the characteristics of fire, such as redness, glowing and heat, which belong to the Kingdom become apparent and visible. Therefore, iron hath sacrificed its qualities and grades to the fire, acquiring the virtues of that element.

Likewise, when the souls are released from the fetters of the world, the imperfections of mankind and that animalistic darkness, and have stepped into the Realm of Abstraction, have partaken a share from the outpouring of the Placeless and have acquired lordly perfections, they are the "ransomed ones" (or the martyrs) of the Sun of Truth, who are hastening to the altar of heart and soul.

Abdu'l-Baha' Tablets, Vol. 2 pp 353-355

This entry was posted on Wednesday, April 9th, 2014 at 1:54 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal 3, 171 B.E. (4/11/2014)

O my God! O my God! Verily, these are Thy weak servants and Thy submissive, faithful ones and Thy sincere maid-servants who are humbled before Thy illumined Threshold, acknowledging Thy Oneness which hath appeared like unto the appearance of the sun in midday, listening to Thy call from Thy mysterious Kingdom and uttering Thy prayers with hearts overflowing with Thy love and devotion!

O my Lord! Pour upon all of them the rain of Thy mercy, descend upon every one the showers of Thy bounty from the clouds of Thy munificence, make them graceful plants in Thy divine Rose-garden and suffer these myrtles to become verdant, green and refreshed by the outpouring from the Cloud of Thy Singleness.

Verily Thou art the Powerful, the Most High, the Mighty and Omnipotent, and the Creator of the earth and heaven, and verily there is no God but Thee, the Lord of the Manifest Signs!

Abdu'l-Baha', Tablets Vol. 2, pg. 390

This entry was posted on Friday, April 11th, 2014 at 9:45 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal 10, 171 B.E. (4/18/2014)

Hearken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: "There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful." Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: "Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing." Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

Baha'u'llah, Proclamation, pg. 63

This entry was posted on Friday, April 18th, 2014 at 4:00 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Holy Day: 1st Day Of Ridvan, Jalal 13, 171 B.E. (4/21/2014)

The arrival of Bahá'u'lláh in the Najíbíyyih Garden, subsequently designated by His followers the Garden of Riḍván, signalizes the commencement of what has come to be recognized as the holiest and most significant of all Bahá'í festivals, the festival commemorating the Declaration of His Mission to His companions. So momentous a Declaration may well be regarded both as the logical consummation of that revolutionizing process which was initiated by Himself upon His return from Sulaymáníyyih, and as a prelude to the final proclamation of that same Mission to the world and its rulers from Adrianople.

Shoghi Effendi, God Passes By, Chapter 9 para. 1

The following was revealed by Baha'u'llah on this day, April 21, 1863 in the Najíbíyyih Garden called the Garden of Riḍván.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon

you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Opening verses of Súrih-i-Sabr or Tablet Of Patience

This entry was posted on Monday, April 21st, 2014 at 8:41 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 5, Baha'i Sabbath, Jalal 17, 171 B.E. (4/25/2014)

O ye who are turned towards the Kingdom and drawn unto the Holy Fragrances diffused from the Garden of El-Abha!

Arise with every power to assist the Covenant of God and serve in His vineyard. Be confident that a confirmation will be granted unto you and a success on His part given unto you. Verily He shall support you by the angels of His Holiness and reinforce you with the breaths of the Spirit that ye may mount the Ark of Safety, set forth the evident signs, impart the spirit of life, declare the essence of His commands and precepts, guide the sheep who are straying from the fold in all directions, use every effort in your power to give the blessings ye have and strive earnestly and wisely in this new century. By God, verily the Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion and the Center of the Covenant your helper! Be not idle, but active and fear not. Look unto those who have been in the former ages—how they have resisted all nations and suffered persecutions and afflictions, and how their stars shone and their attacks proved successful, their teachings established, their regions expanded, their hearts gladdened, their ideas cleared and their motives effective. Ye are now in a great station and noble rank and ye shall find yourselves in evident success and prosperity, the like of which the eye of existence hath never seen in former ages.

El-Baha and salutations be upon every one who is firm in the Covenant, free from dissension, sanctified from deceits and steadfast in the Path!

Abdu'l-Baha', Tablets Vol. 2 pp. 433-434

This entry was posted on Friday, April 25th, 2014 at 4:51 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Jamal (Beauty) 1, 171 B.E., Ridvan 8 (4/28/2014)

THE Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, The Proclamation of Baha'u'llah, pg. 89

This entry was posted on Monday, April 28th, 2014 at 1:28 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Rizvan 9-The Day of the Establisher of the Baha'i Faith, Jamal 2, 171 B.E. (4/29/2014)

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand three hundred and thirty five days". These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!

Abdu'l-Baha' cf The Passing of Abdu'l-Baha' also Baha'u'llah And The New Era

Of the exact circumstances attending that epoch-making Declaration we, alas, are but scantily informed. The words Bahá'u'lláh actually uttered on that occasion, the manner of His Declaration, the reaction it produced, its impact on Mírzá Yaḥyá, the identity of those who were privileged to hear Him, are shrouded in an obscurity which future historians will find it difficult to penetrate. The fragmentary description left to posterity by His chronicler Nabíl is one of the very few authentic records we possess of the memorable days He spent in that garden. "Every day," Nabíl has related, "ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the center of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Bahá'u'lláh would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city." "One night," he continues, "the ninth night of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: 'Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdád. Not once could I discover in the words He spoke any trace of dissimulation."

As to the significance of that Declaration let Bahá'u'lláh Himself reveal to us its import. Acclaiming that historic occasion as the "Most Great Festival," the "King of Festivals," the "Festival of God," He has, in

His Kitáb-i-Aqdas, characterized it as the Day whereon "all created things were immersed in the sea of purification," whilst in one of His specific Tablets, He has referred to it as the Day whereon "the breezes of forgiveness were wafted over the entire creation." "Rejoice, with exceeding gladness, O people of Bahá!", He, in another Tablet, has written, "as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House proceeding to the Spot from which He shed upon the whole of creation the splendors of His Name, the All-Merciful... Were We to reveal the hidden secrets of that Day, all that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise. Such is the inebriating effect of the words of God upon the Revealer of His undoubted proofs that His pen can move no longer." And again: "The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching.... The Day-Star of Blissfulness shineth above the horizon of Our Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with the ornament of the Name of Thy Lord, the Creator of the heavens.... Take heed lest anything deter Thee from extolling the greatness of this Day—the Day whereon the Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on earth.... This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne' ...Say ... He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is who is the One Beloved of all things, whether of the past or of the future." And yet again: "Arise, and proclaim unto the entire creation the tidings that He who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise... Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: 'Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cups of everlasting life. Approach, and quaff your fill.'" And finally: "Forget the world of creation, O Pen, and turn Thou towards the face of Thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of Thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendors of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors, favors which none can reckon except Him Who is the Omnipotent Protector of the entire creation."

Shoghi Effendi, God Passes By pg. 153-155

`Abdu'l-Baha spoke of the coming of the establisher in Some Answered Questions in his commentary on the eleventh chapter of the Revelation of St. John. This was written in 1906:

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets – in that

day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore – meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. (Pages: 56-57)

You may remember when you read the date prophecy for Baha'u'llah in His proofs, that we read Matthew 24:3 and 15. There, when the disciples asked Jesus when he would return, he referred them to the book of Daniel. We figured out the first two dates but not the third. This was in chapter 12 of the book of Daniel. Esselmont writes about this date in his book, Baha'u'llah and the New Era in the chapter titled, Prophesies of Baha'u'llah and Abdu'l- Baha under subtitle Coming of the Kingdom of God:

In the last two verses of the book of Daniel occur the cryptic words:– "Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a table-talk at which the writer was present, Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era. (page, 249)

The Muhammadan era began with the victory of Muhammad in 628 AD, and 628 AD plus 1335 years brings us to 1963. The date for the coming of the Bab was from the start of the calendar to 1260 AH which was 1844 AD. For the coming of Baha'u'llah, it was from the proclamation of Muhammad to the proclamation of Baha'u'llah. But this date is from the victory of Muhammad to the victory of the Cause of God—from victory to victory.

Esselmont gives this date:

Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one-hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year 1963: —

'Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the divine light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!'

'Abdu'l-Baha said that all of these things would be established by the seventh angel, and the seventh angel comes in 1963, and this is the start of Dr. Jensen's ministry. The seventh angel is the same as Joshua the High Priest:

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing on

his right hand to resist him." (Zechariah 3:1)

This took place on April 21, 1963. 'Abdu'l-Baha said that the seventh angel would come exactly one hundred years after Baha'u'llah's proclamation on April 21, 1863. So at that date Dr. Jensen was opposed by Satan, Rex King, who came against Dr. Jensen at the Feast of Ridvan during National Assembly elections. This prophecy was fulfilled perfectly, down to the very day.

Proofs for The Establisher of the Baha'i Faith, www.bupc.org

THE RETURN OF JESUS,
THE HIGH PRIEST,
AFTER THE ORDER OF MELCHIZEDEC

The return of Jesus is prophesied to come under various names and titles besides "The High Priest." He is the return of the sacrificial Lamb, the Lamb with 7 horns and 7 eyes:

And between the throne [a Davidic King] and the four living creatures [the four beasts after they become Baha'i nations] and among the elders [they are the ones that remained with the executive after it was split from the Covenant-breaking "Hands"], I saw a Lamb standing, as though it had been slain [it was Jesus that was slain and he returns as the Lamb], with seven horns and seven eyes, which are the seven spirits of God sent out into all the earth [the eyes of the Lamb understand the prophecies of the 7 Revelations of God]; and he went and took the scroll from the right hand of him who was seated on the throne. (Revelation 5:6, 7 RSV)

Each king has a scepter in his right hand to show the proof of his authority. This Davidic king who separated from the Covenant-breaking "Hands" has a scroll, or the Book of the Covenant and Will and Testament, as his scepter in his hand to show the proof of his authority, but he could not reestablish this back into the world. So the Lamb takes the scroll, or the Book of the Covenant and Will and Testament, from the king's hand and reestablishes this kingship back at the head of the Universal House of Justice, starting with the second International Baha'i Council that is going through the four stages.

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints; and they sang a new song [which are the explanations and commentaries of the Lamb], saying, "Worthy art thou to take the scroll and to open its seals, for thou wast slain [on his first coming] and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom [Davidic] and priests [teachers] to our God, and they shall reign on earth." (Revelation 5:8-10 RSV)

He comes as the Knight on the white horse, as he was knighted by Shoghi Effendi. This is prophesied in both the sixth and the nineteenth chapters of Revelation:

Now I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a voice of thunder, "Come!" And I saw, and behold, a white horse, and its rider had a bow [sign of

the Covenant]; and a crown [the golden halo around his head] was given to him, and he went out conquering and to conquer [he will conquer over the evils of the Covenant-breakers]. (Revelation 6:1, 2 RSV) [1]

Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war [on the Covenant-breakers]. His eyes are like a flame of fire, and on his head are many diadems [many titles]; and he has a name inscribed which no one knows but himself [the Land]. He is clad in a robe dipped in blood.... (Revelation 19:11-13 RSV)

Baha'u'llah referred to His Revelation as a robe. It is dipped in blood which was the blood of 20,000 Baha'i Martyrs. Shoghi Effendi knighted the Lamb as a Knight of Baha'u'llah; thus as a Knight of Baha'u'llah he is establishing Baha'u'llah and His Cause in the world:

...and the name by which he is called is The Word of God ['Abdu'l-Baha said that the Word of God referred to Jesus]. And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. [The white horses are symbolic of the pure Revelation of Baha'u'llah which they are establishing.] From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron [Jesus' rod is a rod of iron]; he will tread the wine press of the fury of the wrath of God the Almighty [the fury of the wrath of God is against the Covenant-breakers that did away with His Kingdom]. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords.
(Revelation 19:13-16 RSV)

Every knight that rushes into battle has on his robe and on his chaps the name of the king that he is championing. This knight, Dr. Leland Jensen, a Knight of Baha'u'llah, is championing Baha'u'llah and His administration that the Covenant-breakers abolished. He fulfills Revelation 19:11-16, defeating all people who are in opposition to Baha'u'llah Who is the King of kings and Lord of lords. He is the only Knight of Baha'u'llah left. All the rest have either died off or have become fallen knights by going against Shoghi Effendi and God.

Another title, or diadem, by which he is called is the "seventh angel" who is doing the same things that the Knight on the white horse is doing. Another title by which he is called is "Blessed is he who cometh to the thousand three hundred and thirty-five days:"—

In the last two verses of the Book of Daniel occur the cryptic words—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, “Blessed is he who cometh unto the thousand, three hundred and thirty-five days.” These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by Blessed is he] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of Baha’u’llah and the New Era on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was ‘Abdu’l-Baha’s son.

1 And he shewed me Joshua [Jesus] the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua [Jesus] was clothed with filthy garments, and stood before the angel [Jesus himself was not dirty, just his outer appearance was dirty].

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment [that is, the image of being guilty changes to one of innocence and purity].

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. [Although he began his ministry on April 21, 1963 he didn’t know that he was the return of Jesus at that time. Just like Jesus on his first coming, although he was a follower of John the Baptist, he didn’t know that he was the Christ until he was baptized by John.] And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua [Jesus], saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [the Universal House of Justice], and shalt also keep my courts [local, national and international], and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua [Jesus], the high priest, thou, and thy fellows that sit before thee [his Twelve Apostles that are his appointed members of the second International Baha’i Council]: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. [‘Abdu’l-Baha and his descendants seated on the throne of King David, which is the executive head of the Universal House of Justice, as found in ‘Abdu’l-Baha’s Sacred Will and Testament. The plan for this Universal House of Justice was set up by Shoghi Effendi in four stages, which was abolished by the Covenant-breaking Baha’is when they went against Shoghi Effendi.]

9 For behold the stone that I have laid before Joshua [Jesus]; upon one stone shall be seven eyes:…

(Zechariah 3:1-9)

This is the stone wall surrounding the old Montana State Prison where Jesus was incarcerated on a trumped-up charge by a very corrupt legal system, including corrupt lawyers, corrupt prosecutors, and corrupt judges. There were other prisoners in that prison convicted for crimes they did not commit. Some prisoners are held in prison for 15 or more years until it is discovered that they could not have committed that crime, or valuable evidence was withheld by the prosecution in order to get a verdict. When these injustices come to light the prisoner is released, but the state doesn't even apologize, much less reimburse him for stealing 15 or more years of his valuable life.

…Behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that [the] land [2] in one day. (Zechariah 3:9)

The iniquity of "the land" in the ninth paragraph is the same iniquity of Jesus in the fourth paragraph. The meaning of the word "iniquity" is: "Grievous violation of right or justice" [3] by the corrupt legal system. Therefore Jesus and "the land" are the same individual, with "the land" being the name of the person that fulfills the prophecies for the return of Jesus. The name of the person that was put in prison was Leland, which is a French surname [4] and an English given name meaning the land. This shows that Leland is the prophesied name of the person who is the return of Jesus the High Priest.

Nobody knew that Leland (the Land) was the name for the return of Jesus. If they did, all the mothers in the world would have named their sons "Leland." So God kept it a secret. As he was the Knight of Baha'u'llah prophesied in the nineteenth chapter of Revelation, this knight had a name written that only he knew:—

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns [diadems, or titles]; and he had a name written [or inscribed], that no man knew, but he himself. (Revelation 19:11, 12)

When Dr. Leland was participating in Shoghi Effendi's World Crusade, he was on Reunion Island in the Indian Ocean. Reunion Island was a department of France, and French was the official language spoken there. Therefore many of the people called him "the land," for "le" is the masculine word for the English word "the."

It was Dr. Leland Jensen, a Knight of Baha'u'llah, who was put in prison with the "stone with seven eyes" before him, fulfilling prophecy for the name and address (Montana State Prison in Deer Lodge, Montana) for the return of Jesus. However, God said that He laid the "stone with seven eyes" before Jesus—Dr. Leland Jensen. He saw that he fulfilled the prophecies of the third chapter of Zechariah. As the iniquity of Jesus in the fourth paragraph and the iniquity of "the land" were the same iniquity (the dirty garment), he knew he was the only person in the world who knew what the name for Jesus the High Priest, on his second coming, was—"the Land," or Leland—for that was his name.

For behold the stone that I [God] have laid before Joshua [Jesus]; upon one stone [5] shall be seven eyes: behold, I [God] will engrave [to impress as if with a graver [6]] the engravings thereof, saith the LORD of

hosts,…. (Zechariah 3:9)

Here, God as an engraver is impressing upon us that it was He who put Dr. Leland Jensen in prison. Why would God do a thing like that? Well, God seems to be hard on most of His Promised Ones. For instance, He had Moses, who was brought up in the palace of the Pharaoh and next to sit on the throne of Egypt, exiled out into the desert for forty years before he was to take the 12 tribes of Israel out of bondage. God had Jesus suffer one of the most painful deaths of crucifixion. Baha'u'llah, Who was born and raised in luxury and was probably the richest man in the world, ended up separated from that way of life. He suffered immense pain by being chained with an iron collar riveted around His neck and was seated in a circle of 150 other prisoners who also had iron collars around their necks and were attached to each other with chains on either side. They were all in a completely dark dungeon that was only opened to light for a short time each day for them to be fed swill. They sat in their own excrement. The Black Pit reeked with the odor of human excrement. He endured this for four months. Then He was exiled for forty years, with twenty years spent in prison in Acca, which was one of the most foul cities in the world. The Bab was also a prisoner and was martyred by being shot with seven hundred and fifty rifle balls.

Why did God have Baha'u'llah suffer these injustices? Because His mission was to establish Justice. So He Himself had to experience injustice. The reason Leland had to suffer injustice is that he had to know injustice first hand, for he has to judge God's house, keep God's courts, [7] and reestablish the Universal House of Justice given by Baha'u'llah, delineated by 'Abdu'l-Baha and set up by Shoghi Effendi in four stages, all of which was discarded by the Covenant-breaking "Hands". The real reason God put Dr. Leland Jensen in prison in Deer Lodge is to prove to the entire world that Dr. Leland Jensen is the one who fulfills the prophecies for the return of Jesus the High Priest. That is, he was in the plan at the beginning.

GOD HAD A PLAN

God had a plan from the very beginning, six thousand years ago in 4000 BC. Everything that has happened during the last six thousand years was in that plan. Thus Jesus said, "Before Abraham was, I am." [8] Was Jesus alive before Abraham? No! What he was saying is that before Abraham was born, he, Jesus, was in the plan of God. This plan was hidden behind a veil. The minor prophets like Daniel and Isaiah where so spiritual that they could pull the veil open and look at part of God's plan. Then they wrote down what they saw and these became the prophecies that are found in the Holy Scriptures. One prophet, Daniel, saw the four dates for the coming of Jesus: 34 AD, 1844 AD, 1863 AD and 1963 AD. Other prophets saw the names, addresses and missions of different Promised Ones. When these Promised Ones come they point out that they were prophesied by name, address, date and mission to show their authenticity, for authenticity is the criteria of believability. God purposely gave them this authenticity so that they could carry out the mission that God entrusted them with.

When God placed Dr. Leland Jensen in prison, it wasn't an afterthought on the part of God, but Leland, the return of Jesus, was in the plan of God six thousand years ago. The purpose of this prophecy is to show that the one that fulfills this prophecy is the return of Jesus the High Priest. There is just one person in this world that fulfilled this prophecy. You can be sure that Dr. Leland Jensen didn't go down

to the “stone with seven eyes” and knock on the door and say, “Please let me in so that I can fulfill prophecy.” No. Like Baha’u’llah, he was brought there against his will.

There may have been other persons named Leland who might have lived in Montana. But there is only one person named Leland who had the “stone with seven eyes” before him. No matter which direction he turned, the “stone with seven eyes” was before him. He began his ministry on the date given by Daniel on April 21st, 1963, when he was opposed by Satan. He was sent to prison on a dirty garment charge. This was to show that neither Baha’u’llah nor any of the other Promised Ones fulfilled this prophecy, for none of the other Promised Ones were in prison on a dirty garment charge. None of the other Promised Ones had the “stone with seven eyes” before them. None of them wore the dirty garment. None of them came in 1963. None of them came in the name of “the Land.” And no other Promised One fulfilled his mission. [9]

Who are you going to believe? Those crackpots on Mt. Carmel that went against God as they were in opposition to Shoghi Effendi, doing away with the plan of God set up by Shoghi Effendi? Or are you going to turn to the return of Jesus the High Priest after the Order of Melchizedec, the son (Jesus) returned to establish his Father’s (Baha’u’llah’s) Kingdom?—

Then cometh the end, when he [Jesus] shall have delivered up the kingdom to God, even the Father [Baha’u’llah]; when he [Jesus] shall have put down all rule and all authority and power. For he [Jesus] must reign, till he [Jesus] hath put all enemies [including the Covenant-breakers on Mt. Carmel] under his feet. The last enemy that shall be destroyed is [spiritual] death. For he [Jesus] hath put all things under his feet. But when he saith all things are put under him, it is manifest that he [Jesus] is excepted, which did put all things under him [Jesus]. And when all things shall be subdued unto him, then shall the Son [Jesus] also himself be subject unto him [Baha’u’llah] that put all things under him, that God may be all in all. (I Corinthians 15:24-28)

Leland, the Son, hath put the lineage of David that is to exist forever (Psalm 89) back at the head of the Universal House of Justice in four stages as set up by Shoghi Effendi. He established the second International Baha’i Council on January 9th, 1991, exactly forty years to the day from when Shoghi Effendi had set up the first International Baha’i Council, in fulfillment of prophecy. It remained embryonic until Jesus, the authorized person, had it born into this world as the second International Baha’i Council. It will go through the four stages as Shoghi Effendi had planned, next becoming a World Court. This will take place right after the nuclear war when the four “beast nations”—England, France, United States and Russia—become the four living creatures by becoming Baha’i nations as prophesied in the Bible.

…and I will remove the iniquity [10] of that [the] land [Leland] in one day. (Zechariah 3:9)

What day is that?—

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. (Zechariah 3:10)

By the fulfillment of prophecy, the Baha'i Faith and the Kingdom Of God on earth as in heaven was firmly Established on this day in 1963.

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BAHA'I JUSTICE

Holy Day: Ridvan 12, Baha'i Sabbath, Jamal 5, 171 B.E. (5/2/2014)

A Tablet of the Feast of Ridvan

Revealed by Baha'u'llah

HE IS THE ALMIGHTY LORD!

Lo, this is the garden of Paradise wherein is raised the Voice of God, the Dominant, the Strong; Here do the immaculate Maids of Heaven dwell, they whom no eye hath seen save only God's, the Sanctified, the Well-Beloved; Herein the eternal nightingale singeth on the bough of the sacred Lote-Tree a song that bedazzaleth the minds, and herein are the needy led to the haven of wealth, and all men guided to the Word of God; verily this is a manifest truth.

Here is the song that the nightingale singeth;

IN THY NAME THAT IS GOD,

Thou art verily God!
O sacred Monk, ring out the bells, for the day of God hath come, and the Beauty of the All-Glorious is established on the holy, shining throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O prophet of wisdom, Hud, beat thou upon thy drum, in the name of the Lord, the Precious, the Bountiful, for the Temple of Holiness is seated upon His high, unapproachable throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou beauty of eternity, pluck with the fingers of the spirit at the strings of Thy lute that is wondrous and Holy, for the Heavenly Beauty hath come in His garment of glimmering silk.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O angel of light, sound thou thy trumpet to herald this appearance, for the letter HA hath mounted above the letter of pre-existent might.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Nightingale of Praise, sing out upon thy boughs within this garden and land, the well-beloved Name, for the beauty of the red rose hath shone from the impenetrable veils.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Dove of Paradise, sing upon the boughs in this wondrous day, when the Lord hath cast His rays upon all creatures.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Bird of Eternity, soar into this firmament, for the bird of faithfulness hath winged his flight to the presence of the merciful Lord.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Dwellers in Paradise, sing out and chant with melodious voices, for the melody of God is pealing from beyond the high pavilions of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O denizens of the Kingdom, sing in the name of the Well-beloved, for the beauty of commandment hath gleamed from behind the veils, in the shining mantle of the spirit.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O dwellers in the kingdom of names, adorn the zones of the furthermost heaven, for the Greatest Name is riding on the mighty clouds of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of the realm of holy attributes in the heaven of Abha, prepare to meet your God, for the breezes of sanctity have wafted from the exalted throne, and this is a manifest grace.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O thou Ridwan of the one God, rejoice within thyself, for the Ridwan of God, the Exalted, the Precious, the Wise, is made manifest.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O heaven of the grandeur, thank God within thyself, for the heaven of holiness is raised up in the realm of the sanctified heart.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Sun of this earth, eclipse thy face, for the sun of eternity hath dawned in the luminous heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O land of knowledge, swallow up thy learning, for the realm of wisdom is unfolding in the self of God., the Exalted, the Mighty, the Bountiful.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O lamp of the world, extinguish thyself, for the light of the Lord is kindled in the lamp of eternity, and hath illumined the denizens of heaven and earth.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O seas of the world, quiet your waves within you, for the crimson sea hath surged with a wondrous Cause.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O cock of everlasting life, crow out on the peaks of the realm of might, for the Herald of God hath sounded His Call from every lofty hill.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O concourse of lovers, give out the glad tidings with all your heart, for the time of waiting is over, and the covenant hath come, and the Beloved hath shone in wondrous beauty.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of knowledge, rejoice within your souls, for the day of parting is gone by, the time of certainty hath come, and the beauty of this Youth hath shone in sacred raiment within the paradise of the steadfast Name.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected, Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected, Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And I implore Thee by Thy Name which Thou made king of the Kingdom of Names and ruler over all in earth and heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

To make men free of all besides Thyself, and cause them to approach unto Thee and sever themselves from all but Thee. Verily Thou art the Powerful, the Precious, the Compassionate.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Then kindle, O my Beloved, in their hearts the flame of Thy love, till it shall burn away the memory of all save Thee, that they may testify with themselves that verily Thou hast dwelt from everlasting on the heights of immortality, that nothing hath been joined with Thee, and that Thou ever art as Thou hast been. There is no God save Thee, the Mighty, the Beneficent.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And those among Thy servants who seek to ascend the heights of Thy singleness, if their souls be set on the remembrance of aught else save Thee, they shall not be true believers in the unity of God, nor will the rank of a follower of the oneness of God be allotted them.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

The glory be to Thee, O my God, for as long as Thy command endureth. Wherefore send Thou down from the clouds of Thy Mercy that which shall cleanse the hearts of Thy lovers, and sanctify the souls of Thy friends.

Then raise them up in Thy Loftiness, and give them the victory over all on earth; for this is that which “We have desired to bring honor upon those who were brought low in the land, and to make them leaders of men, and to make them our heirs.”
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

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BAHA'I JUSTICE

Baha'i Sabbath: Jamal 12, 171 B.E. (5/9/2014)

All things are beneficial if joined with the love of God; and without His love all things are harmful, and act as a veil between man and the Lord of the Kingdom. When His love is there, every bitterness turneth sweet, and every bounty rendereth a wholesome pleasure. For example, a melody, sweet to the ear, bringeth the very spirit of life to a heart in love with God, yet staineth with lust a soul engrossed in sensual desires. And every branch of learning, conjoined with the love of God, is approved and worthy of praise; but bereft of His love, learning is barren—indeed, it bringeth on madness. Every kind of knowledge, every science, is as a tree: if the fruit of it be the love of God, then is it a blessed tree, but if not, that tree is but dried-up wood, and shall only feed the fire.

Abdu'l-Baha', Selections, #154

This entry was posted on Friday, May 9th, 2014 at 3:42 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Azamat (Grandeur) 1, 171 B.E. (5/17/2014)

O CONTENDING peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory.

Baha'u'llah, Proclamation

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BAHA'I JUSTICE

Holy Day: The Declaration Of The Bab, Azamat 7, 171 B.E. (5/23/2014)

Ages rolled away, until they attained their consummation in this, the Lord of days, the Day whereon the Day Star of the Bayán manifested itself above the horizon of mercy, the Day in which the Beauty of the All-Glorious shone forth in the exalted person of ʻAlí-Muḥammad, the Báb. No sooner did He reveal Himself, than all the people rose up against Him. By some He was denounced as one that hath uttered slanders against God, the Almighty, the Ancient of Days. Others regarded Him as a man smitten with madness, an allegation which I, Myself, have heard from the lips of one of the divines. Still others disputed His claim to be the Mouthpiece of God, and stigmatized Him as one who had stolen and used as his the words of the Almighty, who had perverted their meaning, and mingled them with his own. The Eye of Grandeur weepeth sore for the things which their mouths have uttered, while they continue to rejoice upon their seats.

"Suffer not the Bayán and all that hath been revealed therein to withhold you from that Essence of Being and Lord of the visible and invisible." Should any one, considering this binding injunction, cling unto the Bayán, such a one hath, verily, passed out of the shadow of the blessed and exalted Tree. Be fair, O people, and be not of the heedless.

"God," said He, "is My witness, O people! I am come to you with a Revelation from the Lord, your God, the Lord of your fathers of old. Look not, O people, at the things ye possess. Look rather at the things God hath sent down unto you. This, surely, will be better for you than the whole of creation, could ye but perceive it. Repeat the gaze, O people, and consider the testimony of God and His proof which are in your possession, and compare them unto the Revelation sent down unto you in this Day, that the truth, the infallible truth, may be indubitably manifested unto you. Follow not, O people, the steps of the Evil One; follow ye the Faith of the All-Merciful, and be ye of them that truly believe. What would it profit man, if he were to fail to recognize the Revelation of God? Nothing whatever. To this Mine own Self, the Omnipotent, the Omniscient, the All-Wise, will testify."

The more He exhorted them, the fiercer grew their enmity, till, at the last, they put Him to death with shameful cruelty. The curse of God be upon the oppressors!

And when after the lapse of a few years the heaven of Divine decree was cleft asunder, and the Beauty of the Báb appeared in the clouds of the names of God, arrayed in a new raiment, these same people maliciously rose up against Him, Whose light embraceth all created things. They broke His Covenant, rejected His truth, contended with Him, caviled at His signs, treated His testimony as falsehood, and joined the company of the infidels. Eventually, they determined to take away His life. Such is the state of them who are in a far-gone error!

Baha’u’llah, Gleanings, LXXVI

God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb, hath been sent down by the Will of the one true God, the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustagháth, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove.

Baha’u’llah, Gleanings, XXX

This entry was posted on Friday, May 23rd, 2014 at 3:08 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Ascension Of Baha'u'llah, Azamat 13, 171 B.E. (5/29/2014)

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Daystars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, caused them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.

Baha'u'llah, Tablet Of Visitation

This entry was posted on Thursday, May 29th, 2014 at 4:33 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 14, 171 B.E. (5/30/2014)

O thou who art attracted by the Fragrances of God!

This is the truth and there is naught beyond the truth save error. Know thou assuredly that—

Love is the mystery of divine revelations!
Love is the effulgent manifestation!
Love is the spiritual fulfillment!
Love is the breath of the Holy Spirit inspired into the human spirit!
Love is the cause of the manifestation of the Truth (God) in the phenomenal world!
Love is the necessary tie proceeding from the realities of things through divine creation!
Love is the means of the most great happiness in both the material and spiritual worlds!
Love is a light of guidance in the dark night!
Love is the bond between the Creator and the creature in the inner world!
Love is the cause of development to every enlightened man!
Love is the greatest law in this vast universe of God!
Love is the one law which causeth and controleth order among the existing atoms!
Love is the universal magnetic power between the planets and stars shining in the loft firmament!
Love is the cause of unfoldment to a searching mind, of the secrets deposited in the universe by the Infinite!
Love is the spirit of life in the bountiful body of the world!
Love is the cause of the civilization of nations in this mortal world!
Love is the highest honor to every righteous nation!

The people who are confirmed therein are indeed glorified by the Supreme Concourse, the angels of heaven and the dwellers of the Kingdom of El-Abha! But if the hearts of the people become devoid of the Divine Grace—the Love of God—they wander in the desert of ignorance, descend to the depths of ruin and fall to the abyss of despair where there is no refuge! They are like insects living in the lowest plane.

O beloved of God! Be ye the manifestations of God and the lamps of guidance throughout all regions shining with the light of love and union!

How beautiful the effulgence of this light!

This is the Path of El-Baha!
This is the Religion of El-Baha!
This is the Law of El-Baha!
He who hath not this hath no portion with El-Baha!

Abdu’l-Baha’, Tablets Vol. III pp. 525-526

This entry was posted on Friday, May 30th, 2014 at 2:05 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Nur (Light) 1, 171 B. E. (6/5/2014)

Hu Allah! He Is God!

Thank thou God that the doors of the Kingdom are opened and the way of the Truth become manifest and evident. Therefore, enter thou completely into this divine Kingdom; that is, acquire heavenly bliss and beatitude and turn thy face to the Luminous Realm, so that the hurtful powers may be dispersed at once, eternal felicity, composure and tranquility become realized, the heart find glad-tidings, the soul, peace, and even the body, grace and beauty.

Abdu'l-Baha', Tablets, Vol. 3, pg. 552

This entry was posted on Friday, June 6th, 2014 at 12:14 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 2, 171B.E. (6/6/2014)

Hu Allah! He Is God!

O thou daughter of the Kingdom!

Thy letter was received. It was like the melody of the divine nightingale, whose song delighteth the hearts. This is because its contents indicated faith, assurance and firmness in the Covenant and the Testament. Today the dynamic power of the world of existence is the power of the Covenant which like unto an artery pulsateth in the body of the contingent world and protecteth Bahá'í unity.

The Bahá'ís are commanded to establish the oneness of mankind; if they cannot unite around one point how will they be able to bring about the unity of mankind?

The purpose of the Blessed Beauty in entering into this Covenant and Testament was to gather all existent beings around one point so that the thoughtless souls, who in every cycle and generation have been the cause of dissension, may not undermine the Cause. He hath, therefore, commanded that whatever emanateth from the Centre of the Covenant is right and is under His protection and favour, while all else is error.

Praise be to God, thou art firm in the Covenant and the Testament.

Abdu'l-Baha' Selections #183

This entry was posted on Friday, June 6th, 2014 at 1:33 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 9, 171 B.E. (6/13/2013)

Say: O concourse of Christians! We have, on a previous occasion, revealed Ourself unto you, and ye recognized Me not. This is yet another occasion vouchsafed unto you. This is the Day of God; turn ye unto Him. He, verily, hath come down from heaven even as He came down the first time, and He desireth to shelter you beneath the shade of His mercy. He, verily, is the Exalted, the Mighty, the Supreme Helper. The Beloved One loveth not that ye be consumed with the fire of your desires. Were ye to be shut out as by a veil from Him, this would be for no other reason than your own waywardness and ignorance. Ye make mention of Me, and know Me not. Ye call upon Me, and are heedless of My Revelation, notwithstanding that I came unto you from the heaven of pre-existence with surpassing glory. Rend the veils asunder in My name and through the power of My sovereignty that ye may discover a path unto your Lord.

The King of Glory proclaimeth from the tabernacle of majesty and grandeur His call, saying: O people of the Gospel! They who were not in the Kingdom have now entered it, whilst We behold you, in this day, tarrying at the gate. Rend the veils asunder by the power of your Lord, the Almighty, the All-Bounteous, and enter, then, in My name My Kingdom. Thus biddeth you He Who desireth for you everlasting life. He, verily, is potent over all things. Blessed are those who have recognized the Light and hastened unto it. They, verily, dwell in the Kingdom, and partake of the food and drink of God's chosen ones.

We behold you, O children of the Kingdom, in darkness. This, verily, beseemeth you not. Are ye, in the face of the Light, fearful because of your deeds? Direct yourselves towards Him. Your All-Glorious Lord hath blessed His lands with His footsteps. Thus do We make plain unto you the path of Him Whom the Spirit prophesied. I, verily, bear witness unto Him, even as He hath borne witness unto Me. Verily, He said: "Come ye after Me, and I will make you to become fishers of men." In this day, however, We say: "Come ye after Me, that We may make you to become quickeners of mankind." Thus hath the decree been inscribed in this Tablet by the Pen of Revelation.

Baha'u'llah, Proclamation, pg. 91

This entry was posted on Friday, June 13th, 2014 at 2:27 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 16, 171 B.E. (6/20/2014)

Glory is Thine, O my God, and praise is to Thee, O my Lord!

I ask Thee, by Thy Name which manifests Thy power and Thy strength, to purify the mirrors of the hearts of Thy servants from the dross of doubt and uncertainty, and to lead the wandering souls to Thy light, so that they may realize Thy Oneness and acknowledge Thy Singleness. O my God! There is no refuge save Thee, and there is no pathway but leads to Thine abode. When Thy people learn of Thee, O God, they will not leave Thy way. Help them to remain constant and faithful while on this journey to Thee, so that they may reach Thy Kingdom and attain Thy will. Thou art the Almighty, the Merciful.

Baha'u'llah, The First Book Of Baha'i Prayers, pp. 114-115

O God!

Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the Covenant and Testament. I am weak in the Covenant and the Testament, confer upon me strength; I am poor, bestow upon me wealth from the treasury of the Kingdom; I am ignorant, open before my face the doors of knowledge; I am dead, breathe into me the breath of life; I am dumb, grant me an eloquent tongue so that with a fluent expression I may raise the call of Thy Kingdom and guide all to the firmness of Thy Covenant. Thou art the Generous, the Giver, and the Mighty!

Abdu'l-Baha', The First Book Of Baha'i Prayers, pg. 115

This entry was posted on Thursday, June 19th, 2014 at 11:53 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Rahmat (Mercy) 1, 171 B.E. (6/24/2014)

This is the Day whereon the Ocean of God's mercy hath been manifested unto men, the Day in which the Day Star of His loving-kindness hath shed its radiance upon them, the Day in which the clouds of His bountiful favor have overshadowed the whole of mankind. Now is the time to cheer and refresh the down-cast through the invigorating breeze of love and fellowship, and the living waters of friendliness and charity.

Baha'u'llah, Gleanings V

The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

In the Book of Isaiah it is written: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." No man that meditateth upon this verse can fail to recognize the greatness of this Cause, or doubt the exalted character of this Day—the Day of God Himself. This same verse is followed by these words: "And the Lord alone shall be exalted in that Day." This is the Day which the Pen of the Most High hath glorified in all the holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme. Were We to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions. It is incumbent in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.

Baha'u'llah, Gleanings X

All glory be to this Day, the Day in which the fragrances of mercy have been wafted over all created things, a Day so blest that past ages and centuries can never hope to rival it, a Day in which the countenance of the Ancient of Days hath turned towards His holy seat. Thereupon the voices of all created things, and beyond them those of the Concourse on high, were heard calling aloud: "Haste thee,

O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee."

Baha'u'llah, Gleanings XI

This entry was posted on Tuesday, June 24th, 2014 at 12:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 4, 171 B.E. (6/27/2014)

O Kind God!

Hearken to the cry of these helpless nations.

O Pure Lord!

Show Thy pity to these orphaned children.

O Incomparable Almighty!

Stop this destructive torrent.

O Creator of the world and the inhabitants thereof!

Cause the extinction of this burning fire.

O Listener to our cries!

Come to the rescue of the orphans.

O Ideal Comforter!

Console the mothers whose hearts are torn and whose souls are filled with the blood of irremidiable loss.

O Clement and Merciful!

Grant the blessing of Thy Grace to the weeping eyes and burning hearts of the fathers.

Restore the calmness to this surging tempest and change this world-encircling war into peace and conciliation.

Verily Thou art the Omnipotent and the Powerful, and verily Thou art the Seeing and the Hearing.

Abdu'l-Baha Abbas

This entry was posted on Friday, June 27th, 2014 at 2:33 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 11, 171 B.E. (7/4/2014)

No sane person can at this time deny the fact that war is the most dreadful calamity in the world of humanity, that war is the cause of eternal death, that war is conducive to the destruction of populous, progressive cities, that war is the world-consuming fire, and that war is the most ruinous catastrophe and the most deplorable adversity.

The cries and lamentations are raised from every part to the Supreme Apex. The moanings and shriekings have thrown a mighty reverberation through the column of the world. The civilized countries are being overthrown. Eyes are shedding tears, hearing the weeping of the fatherless children. The heart's are burning and being consumed by piercing sobbing and uncontrollable wailing of helpless, wandering women. The spirits of hopeless mothers are torn by rayless grief and endless sorrows, and the nerve-racking sighs and the just complaints of the fathers ascend to the throne of the Almighty.

Ah me! The world of creation is totally deprived of its normal rests. The clash of arms and the sound of murderous guns and cannons are being heard like the roaring of thunder across the heavenly track, and the explosive materials have changed the battlefields into yawning graveyards, burying for eternity the dead corpses of thousands upon thousands of youths, the flowers of many countries, who have been evolving factors in the civilization of the future.

The results of this crime committed against humanity is still worse than whatever I may say, and can never be adequately described by pen or by tongue.

O ye governments of the world! Be ye pitiful toward mankind!

O ye nations of the earth, behold ye the battlefields of slaughter and carnage!

O ye sages of humanity! Investgate sympathetically the conditions of the oppressed!

O ye philosophers of the West! Study profoundly the causes that led to this gigantic, unparalelled struggle!

O ye wise leaders of the globe! Reflect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease!

O ye individuals of humanity! Now is the appointed time! Now is the opportune time! Arise ye, show ye an effort, put ye forward an extraordinary force, and unfurl ye the flag of universal peace and dam the irrestible force of this raging torrent which is wreaking havoc and ruin everywhere!

Although this captive has been in the prison of despotism for forty years, yet he has never been so sad and stricken with regret as in these days. My spirit is aflame and burning. My heart is broken, mournful, heavy, and despondent. My eyes are weeping and my soul is on fire. Oh! I am so bowed doom and

sorrowful!

O people, weep and cry, lament and bemoan your fate. Then hasten ye, hasten ye, perchance ye may become able to extinguish with the water of the newborn ideals of spiritual Democracy and celestial Freedom this many-flamed, world-consuming fire, and through your heaven-inspired resolution you may usher in the golden era of international solidarity and world confederation.

Abdu'l-Baha Abbas, October 11, 1914 Akka, Palestine

This entry was posted on Friday, July 4th, 2014 at 3:30 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab 7/9/1850 Rahmat 16, 171 B.E.

This Tablet is read at the Shrines of Bahá'u'lláh and the Báb. It is also frequently used in commemorating Their anniversaries.

Tablet Of Visitation

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Daystars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, caused them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like

Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.

Baha'u'llah, Prayers And Meditations, #CLXXX

The Martyrdom Of The Bab

The waves of dire tribulation that violently battered at the Faith, and eventually engulfed, in rapid succession, the ablest, the dearest and most trusted disciples of the Báb, plunged Him, as already observed, into unutterable sorrow. For no less than six months the Prisoner of Chihríq, His chronicler has recorded, was unable to either write or dictate. Crushed with grief by the evil tidings that came so fast upon Him, of the endless trials that beset His ablest lieutenants, by the agonies suffered by the besieged and the shameless betrayal of the survivors, by the woeful afflictions endured by the captives and the abominable butchery of men, women and children, as well as the foul indignities heaped on their corpses, He, for nine days, His amanuensis has affirmed, refused to meet any of His friends, and was reluctant to touch the meat and drink that was offered Him. Tears rained continually from His eyes, and profuse expressions of anguish poured forth from His wounded heart, as He languished, for no less than five months, solitary and disconsolate, in His prison.

The pillars of His infant Faith had, for the most part, been hurled down at the first onset of the hurricane that had been loosed upon it. Quddús, immortalized by Him as Ismu'lláhi'l-Ákhir (the Last Name of God); on whom Bahá'u'lláh's Tablet of Kullu't-Tá'am later conferred the sublime appellation of Nuqṭiy-i-Ukhrá (the Last Point); whom He elevated, in another Tablet, to a rank second to none except that of the Herald of His Revelation; whom He identifies, in still another Tablet, with one of the "Messengers charged with imposture" mentioned in the Qur'án; whom the Persian Bayán extolled as that fellow-pilgrim round whom mirrors to the number of eight Vahíds revolve; on whose "detachment and the

sincerity of whose devotion to God's will God prideth Himself amidst the Concourse on high;" whom 'Abdu'l-Bahá designated as the "Moon of Guidance;" and whose appearance the Revelation of St. John the Divine anticipated as one of the two "Witnesses" into whom, ere the "second woe is past," the "spirit of life from God" must enter—such a man had, in the full bloom of his youth, suffered, in the Sabzih-Maydán of Barfurúsh, a death which even Jesus Christ, as attested by Bahá'u'lláh, had not faced in the hour of His greatest agony. Mullá Ḥusayn, the first Letter of the Living, surnamed the Bábu'l-Báb (the Gate of the Gate); designated as the "Primal Mirror;" on whom eulogies, prayers and visiting Tablets of a number equivalent to thrice the volume of the Qur'án had been lavished by the pen of the Báb; referred to in these eulogies as "beloved of My Heart;" the dust of whose grave, that same Pen had declared, was so potent as to cheer the sorrowful and heal the sick; whom "the creatures, raised in the beginning and in the end" of the Bábí Dispensation, envy, and will continue to envy till the "Day of Judgment;" whom the Kitáb-i-Íqán acclaimed as the one but for whom "God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory;" to whom Siyyid Kázim had paid such tribute that his disciples suspected that the recipient of such praise might well be the promised One Himself—such a one had likewise, in the prime of his manhood, died a martyr's death at Tabarsí. Vahíd, pronounced in the Kitáb-i-Íqán to be the "unique and peerless figure of his age," a man of immense erudition and the most preeminent figure to enlist under the banner of the new Faith, to whose "talents and saintliness," to whose "high attainments in the realm of science and philosophy" the Báb had testified in His Dalá'il-i-Sab'ih (Seven Proofs), had already, under similar circumstances, been swept into the maelstrom of another upheaval, and was soon to quaff in his turn the cup drained by the heroic martyrs of Mázindarán. Hujjat, another champion of conspicuous audacity, of unsubduable will, of remarkable originality and vehement zeal, was being, swiftly and inevitably, drawn into the fiery furnace whose flames had already enveloped Zanján and its environs. The Báb's maternal uncle, the only father He had known since His childhood, His shield and support and the trusted guardian of both His mother and His wife, had, moreover, been sundered from Him by the axe of the executioner in Ṭihrán. No less than half of His chosen disciples, the Letters of the Living, had already preceded Him in the field of martyrdom. Táhirih, though still alive, was courageously pursuing a course that was to lead her inevitably to her doom.

A fast ebbing life, so crowded with the accumulated anxieties, disappointments, treacheries and sorrows of a tragic ministry, now moved swiftly towards its climax. The most turbulent period of the Heroic Age of the new Dispensation was rapidly attaining its culmination. The cup of bitter woes which the Herald of that Dispensation had tasted was now full to overflowing. Indeed, He Himself had already foreshadowed His own approaching death. In the Kitáb-i-Panj-Sha'n, one of His last works, He had alluded to the fact that the sixth Naw-Rúz after the declaration of His mission would be the last He was destined to celebrate on earth. In His interpretation of the letter Há, He had voiced His craving for martyrdom, while in the Qayyúmu'l-Asmá He had actually prophesied the inevitability of such a consummation of His glorious career. Forty days before His final departure from Chihríq He had even collected all the documents in His possession, and placed them, together with His pen-case, His seals and His rings, in the hands of Mullá Báqir, a Letter of the Living, whom He instructed to entrust them to Mullá 'Abdu'l-Karím-i-Qazvíní, surnamed Mírzá Aḥmad, who was to deliver them to Bahá'u'lláh in Ṭihrán.

While the convulsions of Mázindarán and Nayríz were pursuing their bloody course the Grand Vizir of

Náṣiri'd-Dín Sháh, anxiously pondering the significance of these dire happenings, and apprehensive of their repercussions on his countrymen, his government and his sovereign, was feverishly revolving in his mind that fateful decision which was not only destined to leave its indelible imprint on the fortunes of his country, but was to be fraught with such incalculable consequences for the destinies of the whole of mankind. The repressive measures taken against the followers of the Báb, he was by now fully convinced, had but served to inflame their zeal, steel their resolution and confirm their loyalty to their persecuted Faith. The Báb's isolation and captivity had produced the opposite effect to that which the Amír-Nizám had confidently anticipated. Gravely perturbed, he bitterly condemned the disastrous leniency of his predecessor, Ḥájí Mírzá Aqásí, which had brought matters to such a pass. A more drastic and still more exemplary punishment, he felt, must now be administered to what he regarded as an abomination of heresy which was polluting the civil and ecclesiastical institutions of the realm. Nothing short, he believed, of the extinction of the life of Him Who was the fountain-head of so odious a doctrine and the driving force behind so dynamic a movement could stem the tide that had wrought such havoc throughout the land.

The siege of Zanján was still in progress when he, dispensing with an explicit order from his sovereign, and acting independently of his counsellors and fellow-ministers, dispatched his order to Prince Ḥamzih Mírzá, the Hishmatu'd-Dawlih, the governor of Ádhirbayján, instructing him to execute the Báb. Fearing lest the infliction of such condign punishment in the capital of the realm would set in motion forces he might be powerless to control, he ordered that his Captive be taken to Tabríz, and there be done to death. Confronted with a flat refusal by the indignant Prince to perform what he regarded as a flagitious crime, the Amír-Nizám commissioned his own brother, Mírzá Ḥasan Khán, to execute his orders. The usual formalities designed to secure the necessary authorization from the leading mujtahids of Tabríz were hastily and easily completed. Neither Mullá Muḥammad-i-Mamaqání, however, who had penned the Báb's death-warrant on the very day of His examination in Tabríz, nor Ḥájí Mírzá Báqir, nor Mullá Murtadá-Qulí, to whose houses their Victim was ignominiously led by the farrásh-báshí, by order of the Grand Vizir, condescended to meet face to face their dreaded Opponent.

Immediately before and soon after this humiliating treatment meted out to the Báb two highly significant incidents occurred, incidents that cast an illuminating light on the mysterious circumstances surrounding the opening phase of His martyrdom. The farrásh-báshí had abruptly interrupted the last conversation which the Báb was confidentially having in one of the rooms of the barracks with His amanuensis Siyyid Ḥusayn, and was drawing the latter aside, and severely rebuking him, when he was thus addressed by his Prisoner: "Not until I have said to him all those things that I wish to say can any earthly power silence Me. Though all the world be armed against Me, yet shall it be powerless to deter Me from fulfilling, to the last word, My intention." To the Christian Sám Khán—the colonel of the Armenian regiment ordered to carry out the execution—who, seized with fear lest his act should provoke the wrath of God, had begged to be released from the duty imposed upon him, the Báb gave the following assurance: "Follow your instructions, and if your intention be sincere, the Almighty is surely able to relieve you of your perplexity."

Sám Khán accordingly set out to discharge his duty. A spike was driven into a pillar which separated two rooms of the barracks facing the square. Two ropes were fastened to it from which the Báb and one of his

disciples, the youthful and devout Mírzá Muḥammad-'Alí-i-Zunúzí, surnamed Anís, who had previously flung himself at the feet of his Master and implored that under no circumstances he be sent away from Him, were separately suspended. The firing squad ranged itself in three files, each of two hundred and fifty men. Each file in turn opened fire until the whole detachment had discharged its bullets. So dense was the smoke from the seven hundred and fifty rifles that the sky was darkened. As soon as the smoke had cleared away the astounded multitude of about ten thousand souls, who had crowded onto the roof of the barracks, as well as the tops of the adjoining houses, beheld a scene which their eyes could scarcely believe.

The Báb had vanished from their sight! Only his companion remained, alive and unscathed, standing beside the wall on which they had been suspended. The ropes by which they had been hung alone were severed. "The Siyyid-i-Báb has gone from our sight!" cried out the bewildered spectators. A frenzied search immediately ensued. He was found, unhurt and unruffled, in the very room He had occupied the night before, engaged in completing His interrupted conversation with His amanuensis. "I have finished My conversation with Siyyid Ḥusayn" were the words with which the Prisoner, so providentially preserved, greeted the appearance of the farrásh-báshí, "Now you may proceed to fulfill your intention." Recalling the bold assertion his Prisoner had previously made, and shaken by so stunning a revelation, the farrásh-báshí quitted instantly the scene, and resigned his post.

Sám Khán, likewise, remembering, with feelings of awe and wonder, the reassuring words addressed to him by the Báb, ordered his men to leave the barracks immediately, and swore, as he left the courtyard, never again, even at the cost of his life, to repeat that act. Áqá Ján-i-Khamsíh, colonel of the body-guard, volunteered to replace him. On the same wall and in the same manner the Báb and His companion were again suspended, while the new regiment formed in line and opened fire upon them. This time, however, their breasts were riddled with bullets, and their bodies completely dissected, with the exception of their faces which were but little marred. "O wayward generation!" were the last words of the Báb to the gazing multitude, as the regiment prepared to fire its volley, "Had you believed in Me every one of you would have followed the example of this youth, who stood in rank above most of you, and would have willingly sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you."

Nor was this all. The very moment the shots were fired a gale of exceptional violence arose and swept over the city. From noon till night a whirlwind of dust obscured the light of the sun, and blinded the eyes of the people. In Shíráz an "earthquake," foreshadowed in no less weighty a Book than the Revelation of St. John, occurred in 1268 A.H. which threw the whole city into turmoil and wrought havoc amongst its people, a havoc that was greatly aggravated by the outbreak of cholera, by famine and other afflictions. In that same year no less than two hundred and fifty of the firing squad, that had replaced Sám Khán's regiment, met their death, together with their officers, in a terrible earthquake, while the remaining five hundred suffered, three years later, as a punishment for their mutiny, the same fate as that which their hands had inflicted upon the Báb. To insure that none of them had survived, they were riddled with a second volley, after which their bodies, pierced with spears and lances, were exposed to the gaze of the people of Tabríz. The prime instigator of the Báb's death, the implacable Amír-Nizám, together with his

brother, his chief accomplice, met their death within two years of that savage act.

On the evening of the very day of the Báb's execution, which fell on the ninth of July 1850 (28th of Sha'bán 1266 A.H.), during the thirty-first year of His age and the seventh of His ministry, the mangled bodies were transferred from the courtyard of the barracks to the edge of the moat outside the gate of the city. Four companies, each consisting of ten sentinels, were ordered to keep watch in turn over them. On the following morning the Russian Consul in Tabríz visited the spot, and ordered the artist who had accompanied him to make a drawing of the remains as they lay beside the moat. In the middle of the following night a follower of the Báb, Ḥájí Sulaymán Khán, succeeded, through the instrumentality of a certain Ḥájí Alláh-Yár, in removing the bodies to the silk factory owned by one of the believers of Milán, and laid them, the next day, in a specially made wooden casket, which he later transferred to a place of safety. Meanwhile the mullás were boastfully proclaiming from the pulpits that, whereas the holy body of the Immaculate Imám would be preserved from beasts of prey and from all creeping things, this man's body had been devoured by wild animals. No sooner had the news of the transfer of the remains of the Báb and of His fellow-sufferer been communicated to Bahá'u'lláh than He ordered that same Sulaymán Khán to bring them to Ṭihrán, where they were taken to the Imám-Zádih-Ḥasan, from whence they were removed to different places, until the time when, in pursuance of 'Abdu'l-Bahá's instructions, they were transferred to the Holy Land, and were permanently and ceremoniously laid to rest by Him in a specially erected mausoleum on the slopes of Mt. Carmel.

Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawnings of the world's recorded religious history and the Bahá'í Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries. The apotheosis in which such a life attained its consummation marks, as already observed, the culmination of the most heroic phase of the Heroic Age of the Bahá'í Dispensation. It can, moreover, be regarded in no other light except as the most dramatic, the most tragic event transpiring within the entire range of the first Bahá'í century. Indeed it can be rightly acclaimed as unparalleled in the annals of the lives of all the Founders of the world's existing religious systems.

So momentous an event could hardly fail to arouse widespread and keen interest even beyond the confines of the land in which it had occurred. "C'est un des plus magnifiques exemples de courage qu'il ait été donné à l'humanité de contempler," is the testimony recorded by a Christian scholar and government official, who had lived in Persia and had familiarized himself with the life and teachings of the Báb, "et c'est aussi une admirable preuve de l'amour que notre hèros portait à ses concitoyens. Il s'est sacrifié pour l'humanité: pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre. Il a scellé de son sang le pacte de la fraternité universelle, et comme Jesùs il a payé de sa vie l'annonce du regné de la concorde, de l'équité et de l'amour du prochain." "Un fait étrange, unique dans les annales de l'humanité," is a further testimony from the pen of that same scholar commenting on the circumstances attending the Báb's martyrdom. "A veritable miracle," is the pronouncement made by a noted French Orientalist. "A true God-man," is the verdict of a famous British traveler and writer. "The finest product of his country," is the tribute paid Him by a noted French publicist. "That Jesus of the age … a prophet, and more than a prophet," is the judgment passed by a distinguished English divine. "The most important religious movement since the foundation of

Christianity," is the possibility that was envisaged for the Faith the Báb had established by that far-famed Oxford scholar, the late Master of Balliol.

"Many persons from all parts of the world," is 'Abdu'l-Bahá's written assertion, "set out for Persia and began to investigate wholeheartedly the matter." The Czar of Russia, a contemporary chronicler has written, had even, shortly before the Báb's martyrdom, instructed the Russian Consul in Tabríz to fully inquire into, and report the circumstances of so startling a Movement, a commission that could not be carried out in view of the Báb's execution. In countries as remote as those of Western Europe an interest no less profound was kindled, and spread with great rapidity to literary, artistic, diplomatic and intellectual circles. "All Europe," attests the above-mentioned French publicist, "was stirred to pity and indignation... Among the littèrateurs of my generation, in the Paris of 1890, the martyrdom of the Báb was still as fresh a topic as had been the first news of His death. We wrote poems about Him. Sarah Bernhardt entreated Catulle Mendès for a play on the theme of this historic tragedy." A Russian poetess, member of the Philosophic, Oriental and Bibliological Societies of St. Petersburg, published in 1903 a drama entitled "The Báb," which a year later was played in one of the principal theatres of that city, was subsequently given publicity in London, was translated into French in Paris, and into German by the poet Fiedler, was presented again, soon after the Russian Revolution, in the Folk Theatre in Leningrad, and succeeded in arousing the genuine sympathy and interest of the renowned Tolstoy, whose eulogy of the poem was later published in the Russian press.

It would indeed be no exaggeration to say that nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Bábí Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

It should be remembered, however, that apart from the miracle associated with the Báb's execution, He,

unlike the Founder of the Christian religion, is not only to be regarded as the independent Author of a divinely revealed Dispensation, but must also be recognized as the Herald of a new Era and the Inaugurator of a great universal prophetic cycle. Nor should the important fact be overlooked that, whereas the chief adversaries of Jesus Christ, in His lifetime, were the Jewish rabbis and their associates, the forces arrayed against the Báb represented the combined civil and ecclesiastical powers of Persia, which, from the moment of His declaration to the hour of His death, persisted, unitedly and by every means at their disposal, in conspiring against the upholders and in vilifying the tenets of His Revelation.

The Báb, acclaimed by Bahá'u'lláh as the "Essence of Essences," the "Sea of Seas," the "Point round Whom the realities of the Prophets and Messengers revolve," "from Whom God hath caused to proceed the knowledge of all that was and shall be," Whose "rank excelleth that of all the Prophets," and Whose "Revelation transcendeth the comprehension and understanding of all their chosen ones," had delivered His Message and discharged His mission. He Who was, in the words of 'Abdu'l-Bahá, the "Morn of Truth" and "Harbinger of the Most Great Light," Whose advent at once signalized the termination of the "Prophetic Cycle" and the inception of the "Cycle of Fulfillment," had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind. He, as affirmed by Himself, "the Primal Point from which have been generated all created things," "one of the sustaining pillars of the Primal Word of God," the "Mystic Fane," the "Great Announcement," the "Flame of that supernal Light that glowed upon Sinai," the "Remembrance of God" concerning Whom "a separate Covenant hath been established with each and every Prophet" had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations. He the "Qá'im" (He Who ariseth) promised to the Shí'ahs, the "Mihdí" (One Who is guided) awaited by the Sunnís, the "Return of John the Baptist" expected by the Christians, the "Ushídar-Máh" referred to in the Zoroastrian scriptures, the "Return of Elijah" anticipated by the Jews, Whose Revelation was to show forth "the signs and tokens of all the Prophets", Who was to "manifest the perfection of Moses, the radiance of Jesus and the patience of Job" had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The "Second Woe," spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two "Messengers," Whose appearance had been prophesied in the Qur'án, had been sent down. The first "Trumpet-Blast", destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. "The Inevitable," "The Catastrophe," "The Resurrection," "The Earthquake of the Last Hour," foretold by that same Book, had all come to pass. The "clear tokens" had been "sent down," and the "Spirit" had "breathed," and the "souls" had "waked up," and the "heaven" had been "cleft," and the "angels" had "ranged in order," and the "stars" had been "blotted out," and the "earth" had "cast forth her burden," and "Paradise" had been "brought near," and "hell" had been "made to blaze," and the "Book" had been "set," and the "Bridge" had been "laid out," and the "Balance" had been "set up," and the "mountains scattered in dust." The "cleansing of the Sanctuary," prophesied by Daniel and confirmed by Jesus Christ in His reference to "the abomination of desolation," had been accomplished. The "day whose length shall be a thousand years," foretold by the Apostle of God in His Book, had terminated. The "forty and two months," during which the "Holy City," as predicted by St. John the Divine, would be trodden under foot, had elapsed. The "time of the end" had been ushered in, and the first of the "two Witnesses" into Whom, "after three days and a half the Spirit of Life from

God" would enter, had arisen and had "ascended up to heaven in a cloud." The "remaining twenty and five letters to be made manifest," according to Islamic tradition, out of the "twenty and seven letters" of which Knowledge has been declared to consist, had been revealed. The "Man Child," mentioned in the Book of Revelation, destined to "rule all nations with a rod of iron," had released, through His coming, the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instill into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution. The clarion-call addressed to the "concourse of kings and of the sons of kings," marking the inception of a process which, accelerated by Bahá'u'lláh's subsequent warnings to the entire company of the monarchs of East and West, was to produce so widespread a revolution in the fortunes of royalty, had been raised in the Qayyúmu'l-Asmá. The "Order," whose foundation the Promised One was to establish in the Kitáb-i-Aqdas, and the features of which the Center of the Covenant was to delineate in His Testament, and whose administrative framework the entire body of His followers are now erecting, had been categorically announced in the Persian Bayán. The laws which were designed, on the one hand, to abolish at a stroke the privileges and ceremonials, the ordinances and institutions of a superannuated Dispensation, and to bridge, on the other, the gap between an obsolete system and the institutions of a world-encompassing Order destined to supersede it, had been clearly formulated and proclaimed. The Covenant which, despite the determined assaults launched against it, succeeded, unlike all previous Dispensations, in preserving the integrity of the Faith of its Author, and in paving the way for the advent of the One Who was to be its Center and Object, had been firmly and irrevocably established. The light which, throughout successive periods, was to propagate itself gradually from its cradle as far as Vancouver in the West and the China Sea in the East, and to diffuse its radiance as far as Iceland in the North and the Tasman Sea in the South, had broken. The forces of darkness, at first confined to the concerted hostility of the civil and ecclesiastical powers of Shí'ah Persia, gathering momentum, at a later stage, through the avowed and persistent opposition of the Caliph of Islám and the Sunní hierarchy in Turkey, and destined to culminate in the fierce antagonism of the sacerdotal orders associated with other and still more powerful religious systems, had launched their initial assault. The nucleus of the divinely ordained, world-embracing Community—a Community whose infant strength had already plucked asunder the fetters of Shí'ah orthodoxy, and which was, with every expansion in the range of its fellowship, to seek and obtain a wider and still more significant recognition of its claims to be the world religion of the future, had been formed and was slowly crystallizing. And, lastly, the seed, endowed by the Hand of Omnipotence with such vast potentialities, though rudely trampled under foot and seemingly perished from the face of the earth, had, through this very process, been vouchsafed the opportunity to germinate and remanifest itself, in the shape of a still more compelling Revelation—a Revelation destined to blossom forth, in a later period into the flourishing institutions of a world-wide administrative System, and to ripen, in the Golden Age as yet unborn, into mighty agencies functioning in consonance with the principles of a world-unifying, world-redeeming Order.

Shoghi Effendi, God Passes By, Chapter IV: The Execution Of The Bab

This entry was posted on Wednesday, July 9th, 2014 at 2:06 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 18, 171 B.E. (7/11/2014)

O seeker of Truth!

If thou desirest that God may open thy eye, thou must supplicate unto God, pray to and commune with Him at midnight, saying:

"O Lord, I have turned my face unto thy Kingdom of Oneness and am drowned in the sea of Thy mercy! O Lord, enlighten my sight by beholding Thy lights in this dark night, and make me happy by the wine of Thy love in this wonderful age! O Lord, make me hear Thy call, and open before my face the doors of Thy heaven, so that I may see the light of Thy glory and become attracted to Thy beauty!

"Verily, thou art the Giver, the Generous, the Merciful, the Forgiving!"

At that time such signs will appear which will guide thee to the Kingdom of Thy Lord, the Merciful.

Abdu'l-Baha', Tablets, pp. 676-677

This entry was posted on Friday, July 11th, 2014 at 11:29 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 171 B.E. (7/13/2014)

O thou spiritual leaf who art verdant and well-watered by the outpouring from the Kingdom of God!

Verily, I beseech His Presence, the Mighty and the majestic One, to enlighten the mind through the lights gleaming from the summit of the Kingdom, and by which thy tongue shall become eloquent with the remembrance of the Ever-living One to make thee a lamp shininng with the lights of knowledge in those far-distant horizons and vast countries.

Verily, I say unto thee, the Covenant of God and His Alliance is a Lamp diffusing lights from the Supreme Concourse unto the horizons of the earth and heaven. Whosoever hath this Divine Lamp before his face, his forehead shall glisten with manifest light and his speech shall take effect in all minds and spirits, and God shall assist him by the power which penetrateth the essences of things.

Abdu'l-Baha', Tablets, pg. 672

This entry was posted on Sunday, July 13th, 2014 at 2:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 6, 171 B.E. (7/18/2014)

It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. Thus hath Ṣádiq, son of Muḥammad, spoken: "God verily will test them and sift them." This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. Thus it is recorded: "Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá'im shall arise, He shall reveal unto men all that which remaineth." He also saith: "We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain."

Baha'u'llah, Kitab-I-Iqan, para. 285

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BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 13, 171 B.E. (7/25/2014)

Say: Naught is seen in My temple but the Temple of God, and in My beauty but His Beauty, and in My being but His Being, and in My self but His Self, and in My movement but His Movement, and in My acquiescence but His Acquiescence, and in My pen but His Pen, the Mighty, the All-Praised. There hath not been in My soul but the Truth, and in Myself naught could be seen but God.

Beware lest ye speak of duality in regard to My Self, for all the atoms of the earth proclaim that there is none other God but Him, the One, the Single, the Mighty, the Loving. From the beginning that hath no beginning I have proclaimed, from the realm of eternity, that I am God, none other God is there save Me, the Help in Peril, the Self-Subsisting; and unto the end that hath no end I shall proclaim, amidst the kingdom of names, that I am God, none other God is there beside Me, the All-Glorious, the Best-Beloved. Say: Lordship is My Name, whereof I have created manifestations in the world of being, while We Ourself remain sanctified above them, would ye but ponder this truth. And Godhead is My Name, where of We have created exponents whose power shall encompass the people of the earth and make them true worshippers of God, could ye but recognize it. Thus should ye regard all Our Names, if ye be endued with insight.

O Fourth Letter of this Temple, betokening the attribute of Grace! We have made thee the manifestation of grace betwixt earth and heaven. From thee have We generated all grace in the contingent world, and unto thee shall We cause it to return. And from thee shall We manifest it again, through a word of Our command. Potent am I to accomplish whatsoever I desire through My word "Be", and it is! Every grace that appeareth in the world of being hath originated from thee, and unto thee shall it return. This, verily, is what hath been ordained in a Tablet which We have preserved behind the veil of glory and concealed from mortal eyes. Well is it with them that deprive themselves not of this manifest and unfailing grace.

Say: In this day, the fertilizing winds of the grace of God have passed over all things. Every creature hath been endowed with all the potentialities it can carry. And yet the peoples of the world have denied this grace! Every tree hath been endowed with the choicest fruits, every ocean enriched with the most luminous gems. Man, himself, hath been invested with the gifts of understanding and knowledge. The whole creation hath been made the recipient of the revelation of the All-Merciful, and the earth the repository of things inscrutable to all except God, the Truth, the Knower of things unseen. The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen! Thus have We created the whole earth anew in this day, yet most of the people have failed to perceive it. Say: The grace of God can never be adequately understood; how much less can His own Self, the Help in Peril, the Self-Subsisting, be comprehended!

O Temple of the Cause! Grieve not if Thou findest none ready to receive Thy gifts. Thou wast created for

My sake; occupy Thyself therefore with My praise amidst My servants. This is that which hath been ordained for Thee in the Preserved Tablet. Having found upon the earth many a soiled hand, We sanctified the hem of Thy garment from the profanity of their touch and placed it beyond the reach of the ungodly. Be patient in the Cause of Thy Lord, for erelong shall He raise up souls endowed with sanctified hearts and illumined eyes who shall flee from every quarter unto Thine all-encompassing and boundless grace.

O Temple of God! No sooner had the hosts of Divine Revelation been sent down by the Lord of all names and attributes bearing the banners of His signs, than the exponents of doubt and fancy were put to flight. They disbelieved in the clear tokens of God, the Help in Peril, the Self-Subsisting, and rose up against Him in enmity and opposition. Amongst them were those who claimed: “These are not clear verses from God, nor do they proceed from an innate and untaught nature.” Thus do the unbelievers seek to remedy the sickness of their hearts, utterly heedless that they thus render themselves accursed of all who dwell in heaven and on earth.

Say: The Holy Spirit Itself hath been generated through the agency of a single letter revealed by this Most Great Spirit, if ye be of them that comprehend. And that innate and untaught nature in its essence is called into being by the verses of God, the Help in Peril, the All-Glorious, the Best-Beloved. Say: This nature prideth itself in its relation to Our transcendent Truth, whilst We, for Our part, glory neither in it nor in aught else, for all beside Myself hath been created through the potency of My word, could ye but understand.

Say: We have revealed Our verses in nine different modes. Each one of them bespeaketh the sovereignty of God, the Help in Peril, the Self-Subsisting. A single one of them sufficeth for a proof unto all who are in the heavens and on the earth; yet the people, for the most part, persist in their heedlessness. Should it be Our wish, We would reveal them in countless other modes.

Say: O people! Fear ye God, and allow not your tongues to utter, in their deceitfulness, that which displeaseth Him. Stand abashed before the One Who, as ye well know, hath created you out of a drop of water (Qur’án 21:30; 24:45; 25:54). Say: We have created all that are in heaven and on earth in the nature made by God. Whosoever turneth unto this blessed Countenance shall manifest the potentialities of that inborn nature, and whosoever remaineth veiled therefrom shall be deprived of this invisible and all-encompassing grace. Verily, there is naught from which Our favour hath been withheld, inasmuch as We have dealt equitably in the fashioning of each and all, and by a word of Our mouth presented unto them the trust of Our love. They that have accepted it are indeed safe and secure, and are numbered among those who are immune from the terrors of this Day. Those, however, who have rejected it have, in truth, disbelieved in God, the Help in Peril, the Self-Subsisting. Thus do We distinguish between the people and pronounce judgement upon them. We, of a certainty, have the power to discern.

Say: The Word of God can never be confounded with the words of His creatures. It is, in truth, the King of words, even as He is Himself the sovereign Lord of all, and His Cause transcendeth all that was and all that shall be. Enter, O people, the City of Certitude wherein the throne of your Lord, the All-Merciful, hath been established. Thus biddeth you the Pen of the All-Glorious, as a token of His unfailing grace.

Haply ye may not make His Revelation a cause of dissension amongst you.

Baha’u’llah, Súriy-i-Haykal (Surih of the Temple), paragraphs 44-53

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BAHA'I JUSTICE

BAHA'U'LLAH: THE POINT OF UNITY FOR JEWS, CHRISTIANS & MOSLEMS!

MOSLEMS, CHRISTIANS AND JEWS MUST IMMEDIATELY CEASE ALL WARRING AND CONFLICT AND UNITE AROUND BAHA'U'LLAH UNDER HIS COVENANT!

THIS IS THE ONLY WAY TO AVOID THERMONUCLEAR WAR!

BAHA'U'LLAH IS THE PROMISED ONE OF ALL PEOPLE, THEIR RELIGIONS AND TRADITIONS, AND THESE THREE ABRAHAMIC FAITHS IN PARTICULAR!

The entire Baha'i Faith and the controversy which has surrounded it since it's beginnings in 1844-1863 revolve around the genealogy of Baha'u'llah being in a direct line from the Biblical King David. This has been suppressed in Persia (Iran) since then and has resulted in many assassinations worldwide, several of prominent individuals, by those who wish to keep this information from being widely investigated and broadcast. The "hands" in 1957 knew this and violated the Baha'i Covenant and without any authority whatsoever claimed "bada" and usurped the Cause of God in order to keep the world from knowing that Baha'u'llah was from this lineage, that He continued it through 'Abdu'l-Baha and that it continued on from 'Abdu'l-Baha through adoption.

Baha'u'llah's lineage is from His father that of the Jewish Throne Line of King David and from His mother that of the Persian Sassanian Dynasty which ended with Yazdegird III.
The intertwining of this Throne Line of King David and the Throne Line of Zoroastrian Persia is referenced in one instance in Markham's "A General Sketch of the History of Persia" published in 1874. The Genealogy is found on page 97 with the written account of the merging of these two royal houses found specifically on page 94. Here is the link to that account:

http://google.com/books?id=XWIVAAAAQAAJ

For a more complete genealogical depiction go to this link:

http://www.bupc.org/genealogy/genealogy-of-christ.html

Bostenay or as we transliterate the name; Bostanai was the "Prince of the Captivity" of the Jews at that time or as Ginsberg in his "Legends of the Jews" refers to the Davidic Kings during the time of their Babylonian/Persian captivity, the "Exilarchate", the "Exilarchs" or the "Monarchs in exile".

The Persians may know Bostanai in their history as "Baw" and his family as the "Bawandids" and there are written accounts of this very central point of Persian and Jewish history from both perspectives which dovetail perfectly. These histories were only "spoken of", to quote a close Persian friend who is a Siyyid, "in very low tones and quiet whispers at certain cafe's and private gymnasiums" as the Iranian

government would cause one to disappear if they were found to be openly speaking of this part of Persian history. This oppression may be ongoing in present day Iran.

We, the Baha'is Under the Provisions of the Covenant, are going to break Baha'u'llah out of the Most Great Prison, the prison of oppression, marginalization and obscurity and bring about the Great Projection of His True Identity and the Identity of His True UHJ to all the people of the world. The goal of that Projection and the fruits of it are the establishment of universal human and civil rights, social and economic justice, the establishment of a bridled capitalism of the divine economy, and the lesser and greater peace founded upon the Most Great Justice.

It must also be noted that Baha'u'llah advised the Moslem leaders to send a representative to speak with His half brother Mirza Yahya so that they would have his confirmation of their genealogical roots. Mirza Yahya knew his family history as well as Baha'u'llah though Mirza Yahya also knew that it was not his own line of descent which continued the throne, but that it was in fact Baha'u'llah's line which was chosen for this. This request by Baha'u'llah is recorded in His Epistle to the Son of the Wolf:

"In this day, this Wronged One requesteth thee and the other divines who
have drunk of the cup of the knowledge of God, and are illumined by the
shining words of the Day-Star of Justice, to appoint some person,
without informing any one, and despatch him to these regions, and
enable him to remain a while in the island of Cyprus, and associate
with Mirza Yahya, perchance he may become aware of the fundamentals of
this Faith and of the source of the Divine laws and commandments.
(Baha'u'llah: Epistle to the Son of the Wolf, Pages: 120-121)

There are also key references in the Baha'i writings which confirm this Davidic Lineage and Baha'u'llah's ancestry being firmly rooted therein.

In the year 817 A.D. the Reigning Davidic Monarch was actually converted to Islam by the Imam who was his contemporary when they met in the city of Mashad.

At one time when asked by what authority do the Imams rule the Imam stated "We rule by the authority of the House of David."

This is the point of unity around which Moslem, Jew and Christian must unite! It is now time for this to come forth and bring the three most warring branches of the religion of God together in Universal Peace through Universal Justice!

In service to the Covenant,

In the Name of the King,

KPS59,

Knight of Baha'u'llah

“Thus saith the Lord to his anointed [Heb. Messiah], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall be not shut;” (Is. 45:1 KJV)

As is shown here, in the Bible, Cyrus the Great, called Bahman ibn Isfandiyar in Persia is called Messiah or Christ, the “Anointed One” in the Bible. Why?

To understand this we must first understand the meaning of the word “anointed” or Christ.

The word Messiah is the Hebrew word for the Greek word Christ, which in English means anointed one, but anointed one of what? The full title is Messiah ben David, which means the anointed male sperm descendant of King David and was the term used only for the kings of the Jews of Israel who were anointed by the High Priest with oil in a ceremony to rule over the people of Israel. Thus David was anointed by Samuel and Solomon by the High Priest as well. The prophecies state that there will be “Two Messiahs” or “Two Christs” or “Two Anointed ones” that stand by the Lord of the whole earth (see Zech. Chap. 4 for more on this). These would be two different descendants of King David who would be anointed directly by God with the Holy Spirit and not with physical oil by a man in a ceremony. Yet the Bible declares Cyrus the Great to be God’s anointed, the Messiah or Christ though he is clearly not descended from King David. Why?

The answer is that from Cyrus the Great of Persia the second coming of Christ will appear through the female line, as the male line of David was to marry into the female line of Zoroaster and of Cyrus. Zoroaster in English literally means “seed of the woman”. Thus Cyrus is called “anointed” showing that through his lineage will come the “seed of the woman” or ovum through which the “loins of kings” will be loosed through marriage. From this union will come the return of Christ, whom both Christians and Muslims await, and who is the same personage as the Messiah seated upon the throne of David that the Jews are also awaiting. The very appearance of this personage will unite the people of the world as He is to be recognized as the Promised One of all. This was to be preserved and protected by Cyrus and his successors until the appointed hour. Beginning at 9/11/2001 that Prophetic Hour has been unfolding upon the world stage.

Thus Cyrus the Great was the One that God had appointed to both protect and continue this lineage from David (Christ), which is to last for ever (see Psalms 89).

Cyrus the Great did this in several ways. First, by returning Jesus’s ancestors who did not sit upon the throne of King David (God’s throne)—such as Zerubbabel son of Shealtiel (see Luke chapter 3)—back to the safety of Jerusalem; and 2) by bringing the throne of David into the safe haven of Persia where it was to be preserved for about 2300 years (Daniel chapter 8). Thus the Bible, in the Book of Daniel, ends with the throne of David being brought into Persia (see chapter 10 verses 1, 20; and ch. 11 verse 2, etc…). Then Daniel in Chapter 12 gives several prophetic dates such as 1260, 1290 and 1335 years to occur after the appearance of Mohammed, for the throne of David to re-emerge out of Persia and come to the West. This is prophesied to occur with a great social upheaval, thousands of believers martyred, the collapse of the Muslim dynasties and the resurgence of Western Powers over that of the East. As the dates of 1260, 1290

and 1335 on the Muslim calendar have already come and gone, behold how since that time of 1844 AD on the Christian solar calendar, these prophecies have all come to pass.

Thus Cyrus of Persia, a Zoroastrian, is called Messiah who will "loose the lions of kings [reproductive systems]" and "open before him the two leaved gates ["Bab" is gate in Persian and Arabic]. This is fulfilled in the TWIN HOLY LINEAGES of both Mohammed and King David preserved and protected in Persia. The daughters of Cyrus, of the last Sassanian Monarch Yazdigird III, Dara and Shar-Banu were married one to the exilarch, the exiled Davidic King, Bostanai, called Baw, Gawbara, or Badustan in Persian, and the other to Imam Husayn respectively. This marriage and double wedding ceremony was arranged by the Imam Ali and is preserved in the Legend of the 1001 Nights where Imam Husayn is symbolized by Shah Zaman (the Lord of the Age) who marries one sister and Bostanai is symbolized by his older brother, Shahriyar, (Shahriyar is a family name of Bostanai) who marries the other sister. Like Isaac and Ishmael were brothers, Bostanai and Imam Husayn, are not only brothers in marriage, but brothers from David and Muhammad, from Isaac and Ishmael. This is the story of the family of God. Thus the loins of Kings, both of David (Baw/Badustan Bostanai) and of Muhammad (Imam Husayn) were loosed by the lineage of Cyrus through these two women, the sisters and princesses of the Zoroastrian lineage. As already explained, Zoroaster, in English, literally means "seed of the woman." 'Zoro' or 'Zero' is seed and 'aster' is the woman. The Bible gives Cyrus as "Messiah" "Christ" or "anointed one" because the Christ on his second coming that all the world waits for will be descended from him through the female line and from David upon the male line, for the Christ is the anointed son of David, and Jesus was not seated upon David's throne, as this throne was moved into Persia.

Christians who were knowledgeable understood that the Magi from Persia were Zoroastrian Priests. Those Christian adepts were knowledgeable that King Solomon, when he had been exiled from his throne, met with Zoroaster in Shiz in Azerbaijan in the area of Solomaniyyiah and Solomon's Throne. They understood that Zoroaster himself had visited King Solomon in Jerusalem and that all the kings of Persia mentioned in the Bible are Zoroastrians being of the same religion, same faith and same persuasion as the Jews and later the true Christians.

The symbol for the philosophers stone is the star of David and ancient European texts relate that this was to be found near Mount Damavand in Persia in the area of Mazindaran and Tabaristan, on the outskirts of the ancient city of Ray, near Teheran.

The writings on the Holy Grail explain that the Latin and French words where more fully "sangrail" or "sang-rail" and literally translates into English as blood-royal or the royal blood line of the true kingship blessed and chosen by God. "Sang" means blood; and "rail" means king. Thus in the Legends of Arthur, some knights visited into the east of Persia (Iran and Iraq) to the grail castle, and met the living descendant of King David ruling upon David's throne at that time. This is recorded in the preserved books, which speak of these things.

"THE Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related."

The Proclamation of Baha'u'llah, pg. 89, The fulfillment of Psalm 89.

At the time of the fall of the Persian Empire all the lands were conquered by the Muslim hordes of Abu Bakr, Omar and Othman, accept for the strong hold of the mountains of the north in Mazindaran. In 613 AD when Chosroes captured Jerusalem, he did this with the help of Bostanai who was a general in his army and whom history variously calls Baw, Gil-Gawbara or Baduspan depending upon the sources.

Bostanai was promised to be able to rebuild Solomon's Temple in Jerusalem if he helped capture the City, but Chosroes changed his mind and captured the true cross for his Christian wife bringing this back to Persia. As a recompense Chosroes Parviz gave Bostanai the fiefdoms of the lands of his ancestors such as Azerbaijan and the north, where Solomon had wandered, Isfahan where Shushandukt was buried, Hamadan the place of Esther, and Istakar the place of Daniel and Cyrus, as well as the lands of Mazindaran in the precincts of the city of Rayy where Tobit and those dwelled, near where modern day Teheran is located. Thus Bostanai governed and collected the taxes over all the principalities as Shah (which included the territory of the Khazars and Russia as well along the shores of the Caspian sea) and then paid his tithes to Chosroes the Shahenshah, over all the empire. Ibn Isfandiyar tells us that it was then at that time that the northern mountain lands of Farthagwashgar were renamed Tabaristan from the word "Bustan" — beautiful scented garden — which is the name of the Davidic King Bostanai. Thus it was from this time forward that the north was called Tabaristan and the Dabuyids or Davidides of Baw (Bostanai) are reckoned as its first ancestral kings, from the days when the empire fell to the hands of the invading hordes of Omar and those who were against the Alids and family of Ali, Hasan and Husayn.

These two lineages — one female and the other male — (of Zoroaster and of David) are preserved from ancient times until the present. In the Bible we read of the great King Ahasuerus who married Queen Esther whom Firdawsi in the Shahnameh relates to the mother of Darius the Great, his father the great King of Persia and his mother the Queen from the family of David. Thus on the Behistun Monument, carved in Stone, located on the ancient roadway from Baghdad to Teheran, Darius proclaims that from these two great families (David and Hakamanush of Zoroaster and Cyrus) God has always vouchsafed kingship, and that it is from these "two families" that he himself is descended, David on the female side and that of Cyrus of the Persian on the male side. Thus these ancestors of ancient Persia could recount their lineages from either the male line or the female line, or sometimes from both, switching back and forth between certain family ancestors, depending upon how they wanted, for not only did Esther of the daughter's of the house of David marry into the Persian royal family, but Shushandukt, the daughter of one of the Exilarchs married into the royal family of Sassan (a descendant of Cyrus) and her son was Bahman the Great.

In the Tarikh-i-Ruyan, you can therefore read where these pure natured ancestors thus recount their lineage from the time of Adam until the present day. From Adam to Pharez the son of Judah the son of Jacob son of Isaac, son of Abraham they give their genealogy in the male line. Then of Manuschir down through Cyrus the Great and the Sassaniyan kings they give their lineage of the female line. Then from Baw, Gawbara, or Gil, they give their lineage again through the male line. Thus these ancestors always showed that they were Jews, from Judah, in the male line. Jew means descended from Judah. And these Kings of the Mountains always reckoned their descent from Judah.

Pharez, the son of Judah was sometimes confused by scholars as referring to Fars, or the province of Fars

in Persia. Thus in the poems and prophecies of Shalamagani, who stated that there was a future prophet who would not come from the house of Hashim but from the house of Kisra (Chosroes the Great, Anurshuvan (Adil) the Just), Mirza Abu Fazl clarified that by Pharez was meant the son of Judah and not the province of Fars.

Knowing the lineage of the Badustaniyan-Bawandids, Shalamagani clearly stated that this one would come from Pharez, that is Pharez the son of Judah, for from this line of Judah and Pharez comes King David whose descendant Bostanai from this House was both descended from Cyrus and Kisra in the female line as well as marrying the daughter of Yazdigird III making his son Shahriyar both the male heir of David's throne on the male line (the throne of God), and the heir to the throne of Persia through both his mother, Dara, and his father Bostanai, as Yazdigird III had willed the throne of all Persia to Bostanai, before the fall of the empire at the hands of the bloodthirsty ones who killed Ali, Hasan and the beloved Imam Husayn on the plain of Karbila.

For making this prophecy, Shalamagani was put to death. Likewise since that time, many historians, philosophers and poets, such as al-Biruni, Firdawsi, Avicenna (Ibn Sina) and the like were all electrified and inspired when they had discovered the secret of the throne of David existing within the precincts of Persia, in the land of Tabaristan or Mazandaran. In consequence of obsessive jealousy, envy and hatred, these ones were forced to flee for their lives and take refuge at times with the dynasties of the Ispahbadiyyia of Mazandaran who were the heirs to David's throne of the line of Baw and Baduspan. Firdawsi was to have his Shahnameh dedicated to Shahriyar Sharwin named in the Tarik-i-Tabraistan by Ibn Isfandiyar as he realized that he was the heir to the dual throne of David and of Persia alike. Firdawsi declares that the book should be dedicated to him as it pertains to his lineage and his family, as he is the heir of Yazdgird III of the lineage of Kisra and Cyrus the great. Thus many have been persecuted or killed if they published or taught of the inheritance of the throne of Persia being passed down from Baw or Baduspan in the direct male line from the time of Yazdigird to the present — let alone if they dared to mention the throne of David as the inheritance of the same person for in the Koran, Muhammad names David and his sons as God's successors (khalif)—vice-regent—on earth, and of this term khalif in the Koran, he names no other (Koran 38:26; 17:55; 2:30, 251, etc...).

Thus these Badustaniyan chiefs had full rights of inheritance to govern both Persia and the East as well as claim successorship to the throne of God, David's throne, the throne of the LORD (1 Chron. 29:23) that was preserved within their family since time immemorial and ancient of days—from the time of Adam, Abraham and David to the present era. In the Koran, Muhammad explained that His dispensation was to be a "middle nation" or a "middle kingdom" (Koran 2:143) which would rule after the time of Adam, David and Jesus, and before the time of the Kingdom at the close of the Adamic cycle of 6 days, or 6000 years, each day being 1000 years—4000 BC to 2001 AD—(Koran 7:54; 10:4; 32:5,6; 22:47).

All the various dynasties of the East from the Abbassid down to the Safavid had made their claims to Persia (Iran) by marrying into the female line of these Badustaniyan chiefs. Al-Mamun's mother was of the clan of Dabuyid (Davidides) of the family of those of Baw/Gawbara (Bostanai) though not through the house of Shahriyar-Baduspan that inherited the throne, but through that of one of his brothers who did not inherit the throne. The Safvids likewise married into the house of Baduspan-Bawand through a

daughter, and by this union of Ismael comes the great Abbas. All of these ones in the east that claimed rule, and took it by force, would thus claim the throne by right of marriage to a daughter of these great Ispahbuds. The throne of David however is a male line inheritance only. It passes on from father to son. No Queen ever sat upon the throne of David. Meanwhile, these Ispahbuds of Baduspan and Bawand would allow these others to rule empire by the will of God all along passing on both the throne of Persia and the throne of David as a father to son inheritance within their family.

All of these ones from the time that Bostanai met Ali, Hasan and Husayn at his double wedding to his wife Dara — and Husayn's to her sister Shar-banu — the exilarchs of Bawand had been the followers and loyal supporters of the Imams and their Holy family. In 817 AD the Exilarch Isaac Iskoi ben Moses also called Karin in Persian declared his belief in the 8th Imam Ali ar-Rida publicly after having been fully converted and moved his family and 800 Jews who did likewise to their permanent home in Tabaristan. This victory was so great, as the conversion of the Davidic King had taken place by the 8th Imam himself in a conference arranged by al-Mamun, all three being related to the Sassanian and Persian Dynasties of Zoroaster and Cyrus through their respective mothers or great grandmothers that the event was inscribed in stone on the Kabba itself! This inscription remains there to this very day for all to see and read.

Karin or Isaac was known throughout Persia and the East as Abu-Muluk, the father of Kings, as the heir to David's throne and head of all world Jewry was now a declared believer in Muhammad and Jesus and through the joint efforts of the Caliph Mamun and the Imam Rida. Entitled the great Ispahbud over the provinces of Kurasan and the like, Karin (Isaac) had joy turned into sorrow when the unity collapsed at the martyrdom of Imam Rida who had previously been named the successor to Mamun. Thus the East was plunged into a great day of turmoil and contention and books were again burned, and the Imam's family, the Alids, and the Exilarchs all fled to Tabaristan or Mazindaran for protection once again.

O Mohammed! Such are but a few of the great events that have taken place in the wondrous country where God's throne has been preserved aforetime! The country where the Twin Holy Lineages of the Prophet Muhammad and of King David have been preserved for over 1000 years. To recount all the great events would fill not just a book, but volume after volume after volume of history and illumination to the pages of known history today. Yet in this short treatise we should at least mention one other great and important event that unites the hearts of all the lovers of the true God throughout all the world no matter what land or clime to which God has driven them and in which today they may be found.

In his old age it was the wish of Bostanai to once again meet with his brother (in marriage) Husayn before he passed on into the next world. Likewise Dara wished to see her sister, Shar-banu, for they had not been reunited since the day of their wedding, for it was after that great day that horrible tragedy struck with the murder and holy martyrdom of Imam Ali, by the perfidious Muawia described in the Book of Revelation as the angel of the bottomless pit Abbaddon, for both Muawia and Abbadon in English means "the destroyer." So it was that Bostanai (called Baw or Gawbara in the Persian chronicles) was about 80 years of age. In the Jewish Yeshivas and schools in the Area of Pure Lineage (where Baghdad is now located in Iraq) his sons by his Jewish wife who had passed on acted as the presidents of the schools of Pumbedita and Sura and maintained their ancestral residence in the town of Nehardea near the temple of Shaf ve Yativ. These sons are reckoned in the Jewish histories as "helper" and not

exilarch, for their father only had them be his helpers while he was away in Tabaristan raising his other children with his wife Dara. To these sons by his Jewish wife he never gave the throne. The family prepared for the long journey back to Iraq Arabi where they would meet Husayn and his family for their family reunion. When asked by what authority the Imams ruled Husayn always replied: “We Imams rule by the authority of the throne of David, and if we lack anything the Holy Spirit sends it to us.”

The arrangements had all been made. Husayn had tentatively accepted the invitation by certain ones to come to Iraq and possibly make that area his permanent residence, and Bostanai had arranged with his other sons for a place to stay in Iraq as well. Through Dara and Shar-banu the two families were to meet at a third undisclosed location for their reunion as the threat of the Umayyad terror was still all throughout the land. Bostanai, under the guidance and protection of the Imams, had originally fled into Mazandaran for safety since the death of Ali. And the Umayyad successors had been warned by their founders never to again harm the Imams or any of their house. However the Umayyad leader disobeyed the instructions of his own father in this matter. When word of this reunion came to the ears of the Umayyed Caliph he felt he could wipe out both the house of David and that of the Imams in one swoop. On his way to see Bostanai for their reunion, Husayn and his party was fiercely attacked. Diverting the enemy toward the plain of Karbila, Husayn, Shahr-banu and their whole family and company was martyred. Like Muhammad, Ali, Hasan and even Ishmael and his mother Hagar before them, they all died and willingly gave their lives, so that the line of David should continue for ever unharmed and unmolested. This is the great sacrifice of Islam, to submit willingly and lovingly to the Will of God and to holy martyrdom, as did Jesus, who said pick up your cross and follow me, for the Cause of God to continue in guarding and protecting the throne and lineage of David which is to last for ever.

When Bostanai heard the news of the slaughter on the plain of Karbila, history recounts, the terrible news, so shocking, so horrible, hit him like a “brick in the head.” Thus unable to attain his dying wish to be reunited with Husayn in this life, he instantly winged his way into the next. This double tragedy of the death of both the exilarch Bostanai and the great Imam Husayn set off a terrible shock wave throughout the entire globe. Sadiq lay sick and dying in bed, and the evil sons of Bostanai, who had actually conspired with the Umayyads and betrayed the route, timetable and itinerary Husayn had chosen to take, captured Dara and her three sons who had survived their father’s death — one walking, one crawling and one still suckling — and had them thrown in prison to have them either put to death or sold as slaves.

These evils sons, his former “helpers” thus sought to usurp the throne of David from their younger brothers for themselves and sell out the throne of Persia of the East, they felt they could steel to the perfidious and murder some Umayyads themselves! Up until that time the Umayyads had been unable to capture Tabaristan and Northern Persia where many refugees had been consistently fleeing to for safety in the mountain refuges of that northern most land.

The righteous leaders of the Jewish schools were horrified at the perfidy and usurpation of the two brothers. They ruled that the sons of Bostanai by Dara were the appointed heirs to the throne of David, and that by the law of primogeniture and by the explicit appointment by their father Bostanai, their order was by age, first Shahriyar, than Mardanshah and than Gurganshah—Bostanai having declared Shahriyar his heir to the throne even as David several times proclaimed his appointment of Solomon. Thus these

loyal leaders of the Jewish schools were either deposed and/or killed by the wicked brothers and the usurping parties who had the backing of the Umayyads. But God intervened! Before they could either kill or enslave Dara and her three sons permanently, her Uncle, the Marzabana, military general of Tabaristan, threatened war on the Jewish brothers with certain defeat if his niece and her sons were not returned to Tabaristan unharmed, which they then were by direct military escort. According to the wishes of Bostanai, the territory of Mazandaran or Tabaristan was divided up into three parcels amongst the three bothers, who each formed dynasties that ruled that area for more than a thousand years. Each son had a capital on a different mountain in his region, one on the East, one in the central area, and one in the West. At Shahriyar Kuh, and in the area of Amul and later Ruyan, Shahriyar hailed as the great Baduspan made his capital seat. In the country of Nur and Kujur in the area of Takur, the family maintained the ancestral estate and farm where Bostanai himself had lived with Dara and where her three sons had been born. Thus it was written that in the legendary city of Taq all the wealth and wisdom of the ancient Persian dynasties had been preserved, for in Taq or Takur, the lineage of Cyrus, Kisra and David was all preserved in that family in northern Iran protected, safe, and secure as the Imams made certain by their sacrifice. And so it would remain until the appointed hour!

Mohammed! Many have been killed and have willingly given their lives not to betray this ancient and wondrous secret, and the truth about the peoples and history of Persia. Thus it has been written even in the Holy Bible:

“Thus saith the Lord to his anointed [Heb. Messiah], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall be not shut;” (Is. 45:1 KJV)

That from these two holy lineages, from these Twin Holy Trees, that of Ishmael and Isaac, that of Muhammad and that of David, would God Almighty conjoin with the seed of Cyrus, and in the end times “open before him the two leaved gates” in the Twin Holy Personages of the Qaim and the Qayyum.

Now all peoples and scholars on this all important and weighty topic cannot fail to recognize that by the appearance of Qaim, the “One who will Arise” is meant the Appearance of the promised Imam from the lineage of Husayn and Shahr-banu. Likewise by Qayyum is meant “the everlasting” and is sometimes translated into English as the “self-subsisting one” referring to the everlasting Covenant that God promised to King David and to his offspring and to his lineage that his line will last for ever and his throne for all generations. (see 1 Sam. 7:13 and Psalms 89). Thus from these Twin Holy Genealogies are to come TWO PROMISED ONES from Persia, simultaneously, the Qaim of the House of Muhammad and Cyrus; and the Qayyum of the House of David and Cyrus; both cousins and brothers through the twin double wedding of the daughters of Yazdigird III.

Anyone so inclined to read the book of Nabil’s Narrative, would see mightily and glaring upon those pages, the fact that both Shaykh Ahmad and Siyyid Kazim anticipated the twin appearances of the Qaim in the person of the 12th Imam returned from the lineage of the Imams; and the Qayyum in the person of the second coming of Christ to return from the lineage of David from the house of Badustan-Bawand. Thus Shaykh Ahmad while in Teheran inquired into the family of Mirza Buzurg the Vizier about his

beloved son Husayn. Likewise did Siyyid Kazim guard this secret like a treasure concealed within a shell. And Mullah Husayn was dispatched by the Bab to deliver a message to the lineal heir who had inherited both the throne of David and the throne of Persia from his father before him.

From that time, Siyyid Ali Muhammad has been known as the Bab and Mirza Husayn -Ali as Baha'u'llah: for the Bab was the "gate" to Baha'u'llah, and Baha'u'llah explained that he was the return and resurrection of that same gate. Therefore from the lineage of Cyrus the Great comes the "two gates" that shall never be shut, for through the "One who has Arisen," has come the "One who is Everlasting" (Qa'im and Qayyum), for the throne of David shall last for ever.

The people of Persia who claimed to be followers of the Bab were just as bad to Baha'u'llah in His day, as the people of the East who claimed to be followers of Muhammad were to Ali and Husayn. Be Fair! Who would judge the purity and sanctity of Muhammad and His Imams by the perfidious and awful behavior of Mu'awia and the like? Even the Sunni denounce Mu'awia and his successors, by dismissing them from the roster of the first four "righteous Caliphs" which includes Ali. Therefore no man with good conscience or upright spirit would ever denounce and decry either Baha'u'llah or the Bab by the veritable mountain of mischief kindled by the violators of the Covenant of the Bab that upset and imbalanced the nation of Persia during those dark days, illumined by the light of those twin suns from which the bats of hatred and jealousy sought to either flee or extinguish. No! God forbid! And to this day, no man knows the true history of the Baha'i Faith as the anti-Davidic King, Nakazeen, Covenant-breakers, have violated every single last provision of the Baha'i Covenant, the sacred Will and Testament of 'Abdu'l-Baha (see page 15, they have no executive branch), as they have separated themselves from the line and throne of David which God saw fit to preserve all down throughout the ages!

ON PAGE 15 of the Will it states that the legislative must reinforce the executive. Thus the line of David continues for ever in the Presidency and Executive branch of the Baha'i Faith of Baha'u'llah's true Universal House of Justice. As these ones in Haifa have no Executive, they are in violation of page 15 of the charter of the Covenant. They are the Covenant-breakers.

"This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself."
(Will and Testament of 'Abdu'l-Baha, p. 15)

They have no Executive Branch. They are the Covenant-breakers. It has always been these Covenant-breakers (Nagazeen), especially that faction in Iran, who have tried to disrupt the government. They do this in opposition to the explicit instructions of Baha'u'llah and 'Abdu'l-Baha and have separated themselves from the Davidic Kingship of the great grandson of 'Abdu'l-Baha who is alive in the world today.

When they, or anyone who claims to be "Baha'i" separates themselves from the Executive Branch (living Davidic King), they are in violation of the Covenant (see W&T, pp. 14, 15 and 11).

The most important work today is the establishment of the Divine Economy upheld by a spiritual world government, which shall be a universal democracy and republic of the nations of the worlds. This will unify all of mankind in the diversity of their respective cultures and allow all free thinking people to worship God in their own fashion according to what has been revealed in the Book. For both true science and true religion must correspond.

Baha'u'llah has explained:

"The fifteenth Glad-Tidings:

Although a republican form of government profiteth all the peoples of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should remain deprived thereof. If the sagacious combine the two forms into one, great will be their reward in the presence of God."
(Baha'u'llah, Tablets of Baha'u'llah, p.28)

Had the so-called "Babis" not violated the Covenant of the Bab, broken up into many dastardly sects, nor been mislead by the perfidious Mirza Yahya, the democracy that Baha'u'llah has foretold will happen would have been successful at the time of Bani Sadr. Had there been no violation of the Covenant of the Bab and Baha'u'llah by those who outwardly professed to be loyal followers but were inwardly corrupt and who committed disreputable acts in their name, reactionary religious fundamentalism, like some of the extreme clerics, would never have come to power. Now the climate is moderating toward democracy once again and this is in the best interests of all the people. Had the Covenant of the Bab not been broken, Iran would be a rejuvenated country to this day and the glory of its former days (like those days of Cyrus and Kisra) would be resplendent and re-established. The violation by the Babis of the Covenant of the Bab, and then the violation by the so-called "Baha'i's" by the "Hands", gave rise to the unrest and religious reactionalism not only in Iran but all over the world. The Violators of the Covenant of the Bab and Baha'u'llah are thus to blame for the rise and ascendancy of tyrants and dictators all throughout the world.

So fanatical have been the excesses of the clergy class, in every day and age, it is enough for pure hearted people of both the East and the West to prefer the apparent outward calm of not investigating the truth of these matters – saying ignorance is bliss. But this is not so! Ignorance is a subtle torment! And man was created to know and to love God.

Really since the disappearance of the 12th Imam Mahdhi in 260 AH, the people of the Shi'i of the family of the prophet have suffered hardship after hardship all down throughout the ages. Yet today, in the West people are plagued with fears of groups such as al-Qaida and ISIS/ISIL, which has been grouped amongst those of the Sunni extremist, whereas in the East people fear the Nuclear threat of the "War on Terror" lead by Bush, whose legacy continues to threaten to this day. Really the only way to safety security and salvation for all people of every race creed and color is the government that God has given for peace through justice on earth. We can no longer see ourselves as just Americans or Iranians or Iraqis or Israelis or Russians, etc… but as one people of one human family. Citizens of one world – world citizens, who love God first and foremost above all else having unity in diversity of our cultures,

perspectives and diverse backgrounds, which come together as one even as separate rivers all unite in one great sea.

This unity is to be achieved through the medicine for this sick world that God gave: the throne of David as the Executive Branch of the world judicial and world legislative body. Extremist groups, militant religious fanatics of any denomination, sect, or persuasion are to be avoided completely. As the prophecies of the Tanak, Gospels and Koran, all point to the same appearance of the same Kingdom from the same God, preserved through the line of David, all will accept this Kingdom as the government for the people of the world. Clergy classes will be eliminated as thinking people will find that they need no intermediary between themselves and the Book, that is, all people are to be elevated through education to the position of educators and religious doctors. All will see the truth of God through their own eyes and not through the eyes of their neighbor. All will read. All will think for themselves. All will worship in gladness. All will be free. All will vote. All will elect their representatives. All will prosper. All will be happy. All will be well satisfied.

At the time of the Bab and Baha'u'llah, Muhammad Shah became extremely interested in the Shaykhi Teaching and in the Revelation of the Bab. When he died Nasr Din Shah became the ruler supreme. He had met the Bab in the trial in Azerbaijan, but was just a youth under the spell of clergy. Later he began to have interest in the Cause of God, even as some amongst the Jewish Leaders had taken interest in the Cause of Jesus immediately following his martyrdom. A man who was one of the servants of a Babi Master and was mentally unstable shot the Shah with a parlor gun. This fired a little pellet like a pea. When the Shah felt a sting on his cheek he touched it and saw a drop of blood on his finger. He fainted and fell off his horse. His guards thought he had been killed and jumped on the assailant and slew him. This was tragic, for had they arrested him alive they could have interrogated him and found out he was deranged and acted on his own. Nevertheless Baha'u'llah, when he heard the report, immediately set out for the capital to turn Himself in to the authorities to help straighten out the matter. For this he was exiled first to Iraq and then later to the Holy Land in Akka and Mt. Carmel. This exile fulfilled Bible prophecy and now the Cause of God has spread around the world. Yet the people of Persia do not understand the root and the Cause of the Baha'i Faith.

One of the main reasons for the banishment of Baha'u'llah was that the Qadjar dynasty was of a Turkoman stock and not of the hereditary heirs of Persian nobility and was fearful that Baha'u'llah or 'Abdu'l-Baha would publish their genealogy and declare the truth that they were the heirs to the throne of Persia as well as the throne of David. This was a non-existent threat put forth and instigated by the clergy and ministers of the Shah to foster his paranoia and thereby his support and reliance upon them. These ministers kept the Qadjars in a state of constant insecurity by magnifying their origin as different than that hereditary long-standing tradition of Baha'u'llah. This similar negative condition in the current rulership in Iran today needs to be ameliorated. The people and clerics and politicians of Iran all must be educated to see that the throne of David, as well as the throne of Persia continues to this very day through the continuation of the genealogy of Baha'u'llah in the living person of the great grandson of 'Abdu'l-Baha. They must be educated to see that this Revelation is only in the best interests of all the people. That this message of the Kingdom (Davidic) is the fulfillment of all their hopes and dreams and

promises made to them by God throughout their long and prosperous history. When they all see this, all the world will come and honor the people of Persia, for it was within their glorious land, within their glorious history, that this throne and this lineage promised to Christians, Jews and Muslims alike was preserved and protected down through the ages. Iran will prosper because of this. And those who are in power now will be in power in both earth and in heaven on this day when all the people are educated to the truth of this message: that from the Northern Mountains surrounding Teheran, and in that Blessed City, the One who was born heir and king to both David's throne and the throne of Persia came to unite all the people of the world and His name is Baha'u'llah!

Those few minority who are against the truth of the genealogy of Baha'u'llah being published in Iran, do this in order to retain their strangle hold on the political power, both inside the so-called "Baha'i" community in Iran and outside of it, at the present time, to the detriment of all. Baha'u'llah, for His part, tried to quell the fears of the Shah in many of His letters and epistles to him. In the Book of the Covenant, Baha'u'llah has explained that: "The governments of the earth have been vouchsafed to the kings and rulers of the world. But the Hearts of men God hath decreed unto Himself." Thus Baha'u'llah had no ambition to rule either the Persian Empire or the nation of Iran. Neither 'Abdu'l-Baha, Shoghi Effendi nor any of the current Presidents of the Baha'i faith have this worldly desire either. Today the great grandson of 'Abdu'l-Baha has forsaken all worldly things and has arisen only for one single purpose, to promote the Cause of God, to guard His Law and to promulgate this message of the Kingdom of Universal peace to benefit all people and the common weal. His goal, and the goal of the true Baha'i Faith is to win over the hearts of men, including the hearts of the kings and the hearts of the rulers, to God. The Baha'i sacred writings promote self-determinism, democracy, bridled capitalism, the Divine Economy, and the elimination of absolute monarchy, prejudice of all kinds as well as tyranny and injustice. When the hearts of the kings and rulers have been won over to the God of our Fathers, then these rulers will be empowered to rule with justice, and all people shall be free. No king or queen in this day could rule with justice, accept that he or she promotes the democracy of the people to govern themselves, through the consultative assembly of a congress like that of the United States or a Parliament like that in the United Kingdom. The British system being preferable for within it the majesty of Kingship is preserved as one of the signs of God, yet the people govern themselves.

"O people of God! Give ear unto that which, if heeded, will ensure the freedom, well-being, tranquility, exaltation and advancement of all men. Certain laws and principles are necessary and indispensable for Persia. However, it is fitting that these measures should be adopted in conformity with the considered views of His Majesty – may God aid him through His grace – and of the learned divines and of the high-ranking rulers. Subject to their approval a place should be fixed where they would meet. There they should hold fast to the cord of consultation and adopt and enforce that which is conducive to the security, prosperity, wealth and tranquility of the people. For were any measure other than this to be adopted, it could not but result in chaos and commotion.
According to the fundamental laws which We have formerly revealed in the Kitab-i-Aqdas and other Tablets, all affairs are committed to the care of just kings and presidents and of the Trustees of the House of Justice [Parliament]. Having pondered on that which We have enunciated, every man of equity and discernment will readily perceive, with his inner and outer eyes, the splendours of the day-star of justice

which radiate therefrom.
The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation [democracy] of the people.
In formulating the principles and laws a part hath been devoted to penalties which form an effective instrument for the security and protection of men. However, dread of the penalties maketh people desist only outwardly from committing vile and contemptible deeds, while that which guardeth and restraineth man both outwardly and inwardly hath been and still is the fear of God. It is man's true protector and his spiritual guardian. It behoveth him to cleave tenaciously unto that which will lead to the appearance of this supreme bounty. Well is it with him who giveth ear unto whatsoever My Pen of Glory hath proclaimed and observeth that whereunto he is bidden by the Ordainer, the Ancient of Days."
(Baha'u'llah, Tablets of Baha'u'llah, pp. 92-93)

Thus Baha'u'llah explains that no man shall wish the mantle of kingship accept for the single purpose of promoting the Cause of God:

"One of the signs of the maturity of the world is that no one will accept to bear the weight of kingship. Kingship will remain with none willing to bear alone its weight. That day will be the day whereon wisdom will be manifested among mankind. Only in order to proclaim the Cause of God and spread abroad His Faith will anyone be willing to bear this grievous weight. Well is it with him who, for love of God and His Cause, and for the sake of God and for the purpose of proclaiming His Faith, will expose himself unto this great danger, and will accept this toil and trouble."
(Baha'u'llah, cf. Shoghi Effendi, The Promised Day is Come, p. 71)

And in the Kitab-i-Aqdas, Baha'u'llah foretells the day that the government of Persia will be established with justice and peace:

"Let nothing grieve thee, O Land of Ta, [Teheran, Iran] for God hath chosen thee to be the source of the joy of all mankind. He shall, if it be His Will, bless thy throne with one who will rule with justice, who will gather together the flock of God which the wolves have scattered. Such a ruler will, with joy and gladness, turn his face towards, and extend his favours unto, the people of Baha. He indeed is accounted in the sight of God as a jewel among men. Upon him rest forever the glory of God and the glory of all that dwell in the kingdom of His revelation."
(Baha'u'llah: The Kitab-i-Aqdas, Page: 53)

In this way, has Persia been chosen to be "the source of the joy of all mankind." From this country has been preserved the Twin Holy Trees of Muhammad and David's lineage, united as one single family through marriage, fellowship, religion and kinship. From this arises the continued inheritance of the throne of King David and throne of Persia passed down father to son throughout the generations as an inheritance for the all the people of the world, a sign from God to recognize his kingdom established upon the earth as it is in heaven. In 1912, 'Abdu'l-Baha, the son of Baha'u'llah traveled to the United States of America. Here the throne of David is now established today, therefore uniting the spiritual and material destinies of these two great nations and their great traditions into one single unity of East and West combined.

From the love of God and the knowledge of God of these two countries, and the purpose of God to win this war against terrorism by establishing His true religion to unite the hearts and minds of mankind into one single faith in His Blessed Beauty, has now come this day today, when all the people of the world are fed up with the mishandling of affairs both international and domestic by incompetent and misguided leaders, fanatical and irrational clergy, and the like.

Where has God written, prophesied, or declared that any of these so-called leaders are his viceroy or representative on earth? Nowhere! But in the Books of Old "God has exalted some of the prophets above the others, to David He gave the Psalms." (Koran 17:55)

"I will sing of thy steadfast love, O Lord, for ever;
with my mouth I will proclaim thy faithfulness to all generations.

For thy steadfast love was established for ever, thy faithfulness is firm as the heavens.

Thou hast said, "I have made a Covenant with my chosen one, I have sworn to David my servant;

'I will establish your descendants for ever and build your throne for all generations.'" Selah (Psalms 89: 1-4, KJV)

"O David! Lo! We have set thee as a viceroy (khalif) in the earth; therefore judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! Those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning." (Koran 17:55, Surah of Sad, Picktall's Translation)

MOSLEMS, CHRISTIANS AND JEWS MUST CEASE ALL WARRING AND CONFLICT IMMEDIATELY AND UNITE AROUND BAHA'U'LLAH UNDER HIS COVENANT!

THIS IS THE ONLY WAY TO AVOID THERMONUCLEAR WAR!

BAHA'U'LLAH IS THE PROMISED ONE OF ALL PEOPLE, THEIR RELIGIONS AND TRADITIONS, AND THESE THREE ABRAHAMIC FAITHS IN PARTICULAR!

http://www.uhj.net

http://www.bupc.org

http://www.bahaifireside.org

This entry was posted on Wednesday, July 30th, 2014 at 1:10 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 171 B.E. (8/1/2014)

The various sects who consider themselves servants of the world of humanity are possessed of good intention, but they are inert, not active; captive, not free; silent, not eloquent; slow, not fast. They have sluggish movement and great intention. These two do not agree.

Many a good intention was there in the world of existence which left no trace, for it was not confirmed by the effective power. But the good intentions of the beloved of God and the merciful projects of the real friends are enforced by the power of the Word of God; therefore, it is effective and quick in action and the means of life to the world of humanity. Thank thou God that He hath provided such a means for thee that by divine aid, heavenly confirmation, merciful intention and heavenly power thou mayest arise to serve, so that thou mayest see wonderful signs and marvelous results.

Abdu'l-Baha', Tablets, vol. III, pg. 702

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BAHA'I JUSTICE

Ezekiel's Temple Vision Fulfilled, Kamal 9, 171 B.E. (8/9/2014)

THE ADVENT OF THE CITY OF GOD,
THE NEW JERUSALEM,
WITH THE STREET OF THE CITY
THAT WAS PURE GOLD [1]

THE prophecies for the establishment of the Holy City in America is as old as the hills. Isaiah tells us the way Jesus will come from the mountains in the Northwest:

Thus saith the LORD, In an acceptable time have I heard thee [Jesus], and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages [David's lineage]; That thou mayest say to the prisoners [in the Montana State Prison], Go forth; to them that are in darkness [the Christians and the Covenant-breaking Baha'is], Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places…. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far [America]: and, lo, these from the north and from the west [northwest]; and these from the land [Leland] of Sinim. (Isaiah 49:8, 9, 11, 12)

Montana is a northern state bordering on Canada. Deer Lodge is in the Rocky Mountains in the far west of Montana, fulfilling the prophecy of coming in the mountains of the north and west. There are numerable prophecies concerning Jesus coming in the west and in America and in Deer Lodge.

Two Mountains of Brass

The Mormons thought that Jesus would come to the Mormon Temple in Salt Lake City in Utah. But George Williams, who was associated with the Mormons, prophesied and had visions that showed Jesus coming in the Deer Lodge Valley, Montana where the Temple of God, the City of the Great King, the New Jerusalem, is to be built. In Hebrew the word for copper and brass is the same. On either end of the Deer Lodge Valley (where the prison is located in the city of Deer Lodge) are the world's two largest mountains of Copper: Lincoln and Butte, Montana.

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. (Zechariah 6:1)

Butte is called the 'Richest Hill on earth.' In 1900 Butte produced about one-quarter of the United States' copper output and one-seventh of the world's! [2] Butte is also called the city a mile high and a mile deep.

It is a mile high in the Rocky Mountains and a mile deep with copper mines. Likewise, it is known that Lincoln, Montana has even more copper than Butte, though it hasn't been tapped yet.

It is between these two mountains of brass that the Old Montana Prison in Deer Lodge fulfills the prophecy for the seven-towered temple of Ezekiel's Temple where Jesus II enters through the eastern gate of Tower #7 between the two pillars of Jachin and Boaz (Jesus and Baha'u'llah).

From the prison in Deer Lodge between these two mountains of brass (Lincoln and Butte), the chariots of God and His heavenly army, led by the return of Jesus, will gather to be sent out into the world proclaiming the good news of the establishment of the Kingdom of God:

In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? ...These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. (Zechariah 6:2-5)

The Morrisites and George Williams

The MORRISITES get their name from Joseph Morris. He appeared on the scene at the height of the great Mormon reformation of 1856. [3] It was his mission, much like that of the great reformer Martin Luther, to separate a group of pure-hearted people from the mainstream Mormon church which by that time had deviated from its course. The MORRISITES consider the reformer Morris as only the martyr foreshadower, or forerunner, of their true prophet, George Williams. [4]

Ten years after the Mormons entered the Great Salt Lake area in Utah, in 1857, they had become very corrupt under the leadership of Brigham Young. The main corruption of the Mormons was polygamy. Federal Court ruled that this practice was started by Brigham Young, not by Joseph Smith [5] and wasn't announced by Brigham Young as an official Mormon practice until 1852, eight years after Smith had died. The purpose of this was so Brigham Young could marry a lot of rich widows and get their money and land. He would send a young man who was married and had some rich possessions and land to a foreign country, and then marry his wife and appropriate his land and belongings to himself.

Joseph Morris rose up at this time against the corruption of Brigham Young. He was a relatively unknown Mormon like Martin Luther who, in his day, was just one simple monk against the great Pope. Like Luther, Morris had no intention of starting his own religion. He just wanted to reform the Mormon Church in Utah and get rid of all their corruption so they could continue on their true path. However, Brigham Young refused to reform, just like the Pope refused to reform to Martin Luther. Brigham Young decided that he had to get rid of Morris and rub him out. Martin Luther, when he made his declaration, found protection from the Pope under the eight German princes. As long as the U.S. government army remained in the Utah territory, Morris was safe. However, in 1862 with the outbreak of the Civil War, the U.S. army pulled out of Utah, and Brigham Young and his Mormon militia took over. They ruthlessly murdered Joseph Morris and several other MORRISITES, ranking the MORRISITES war right up there with the Mountain Meadows Massacre a few years earlier.

As the Brighamite Sheriff Burton, riding roughshod into the MORRISITES camp at Kingston Fort, tried

to run Joseph Morris down with his horse, he said, “I want no more of your apostasy” [6] (clearly showing that the conflict was purely religious in nature), and then shot Morris dead.

THE MILITARY ESCORT OF THE MORRISITES
by Neal Chase

On June 15th, 1862, Joseph Morris was murdered under the direct orders of Brigham Young. At that time the United States Army had already withdrawn from the Utah territory in July of 1861 to fight the Civil War and the Mormon militia under the iron-fisted control of Brigham Young had taken over full power.

The legal writs, warrants and other government authorizations issued to empower the Mormon militia for the murder of Morris were all orchestrated and controlled by Brigham Young through the force of his three main agents: Sheriff Robert T. Burton, who did the actual killing; Judge John F. Kinney, who issued the writs; and Acting Governor Frank Fuller, who placed his seal of approval on the executive order to kill Joseph Morris.

Sheriff Burton was a known pawn and dirty-jobber for Brigham Young. Judge Kinney publicly stated that he was in Brigham’s pocket. And acting Governor Fuller was a devout Mormon and follower of Young’s.

The Morrisite slaughter was the final atrocity on top of previous abominations of the Mormons such as the Mountain Meadows Massacre, the murder of the Aiken party—another bloody episode—and other heinous crimes that moved the Lincoln Administration, despite the immediate concerns imposed by the Civil War, to re-occupy the Utah Territory and protect the remaining Morrisites from any harm and danger from the violent threats and acts of Brigham Young and his Mormon killers.

Immediately after the murder of Morris and the arraignment of the surviving Morrisites in the court of Judge Kinney, Acting Governor Fuller was relieved of duty on July 7th, 1862, with the arrival of newly appointed Governor Stephen S. Harding.

Harding was instantly revolted by the slaughter—an oppressive religious war within the territory orchestrated by Young—and immediately set out to get to the truth of the matter. This ended in Harding granting a full exoneration of all charges against the Morrisites as well as the issuance of a strong report back to Washington reaching Abraham Lincoln through the Secretary of State. Lincoln then ordered the Union soldiers back into the Utah territory, under the leadership of General Patrick Edward Connor, to protect the Morrisite people from further harm. These actions by Lincoln completely infuriated Brigham Young who lashed out at the President from the pulpit in a feverish tirade.

…and as for those whom Abraham Lincoln has sent here [Connor’s troops] if they meddle with our domestic affairs I will send them to hell across lots; and as for those apostates [the Morrisites] running around here, they will probably fall down and their bowels will gush out, or they will bleed somewhere else. (Holy Murder: The Story of Porter Rockwell by Kelly and Birney, pp. 219, 220)

Despite the loud threats, General Connor fulfilled his mission by personally overseeing that the Morrisite wagon trains safely left the Utah Territory on May 5th, 1863 with a full military escort! One wagon train

went south to Carson City, Nevada, while the other train led by Connor moved north to Soda Springs, Idaho, where the Morrisites built a settlement that they named Morris Town.

It was at this time that George Williams came onto the scene with his visions of the return of Jesus to be in the Deer Lodge Valley in Montana.

George Williams was never a Morrisite. He always remained a Mormon. It was the MORRISITES, however, who listened to his prophecies and followed his instructions to move to Deer Lodge. Williams was a farmer living in Salt Lake City, but as Brigham Young was looking to do with him as he did with Joseph Morris, Williams moved from Utah back to his native England. [7]

The First Vision

On April 15th, 1862, while riding on his horse in the mountains of Utah, Williams was overcome by a majestic visitation from the north in the direction of Deer Lodge in which he saw the return of Jesus leading the armies of heaven, riding 'a countless host of horses' out from between two 'massive pillars of light.' These two massive pillars correspond to the two mountains of brass from which the four chariots of the armies of heaven are prophesied to come forth in Zechariah chapter 6. The two mountains of brass are Lincoln and Butte, Montana. Lincoln is on the north and Butte is on the south of the Deer Lodge Valley.

His first vision was first circulated in handwritten form and was later published by John Eardley in 1899 in a book containing Williams' prophecies and visions entitled Gems of Inspiration. Williams writes:—

After leading a blameless life, and searching after the treasures of eternity, through the gospel of Christ, under the guidance of the Holy Spirit, I was on the 15th day of April AD 1862, riding on my spirited mare by the slope of the western range of mountains, near Hacker's Canyon, in Salt Lake Valley, Utah, when snow began to fall in a marvelous manner. A cloud appeared in the north and became agitated, and speedily formed an enormous archway, spanning the entire valley.

On each side of this arch were massive pillars of light, constructed with fine skill, and folding doors studded with golden bolts. Beholding this heavenly appearance, I alighted from my horse, and allowed it to escape. While meditating this scene, the eyes of my understanding were opened by the spirit of God, so as to understand the things of God as they were from eternity.

The folding doors were thrown back, and the highway to the eternal worlds was opened before me, and a voice strengthened me saying: "fear not, thou greatly beloved of the Lord, these are they that form a portion of the armies of heaven." Beyond the folding doors I saw a countless host of horses, and they who sat upon them had on breast-plates of fire, and diamonds, and helmets of precious stones, and out of the nostrils of the horses came fire and smoke, and their riders had large swords, and their faces were lightened as the sun…. (cited from Joseph Morris and the Saga of the Morrisites by C. Leroy Anderson, pp. 174-5)

In the spring of 1863, corresponding exactly to the time of Baha'u'llah's Proclamation in the Garden of

Ridvan on April 21st, 1863, George Williams, following the direction of God, proclaimed himself to the Morrisite community and declared that Deer Lodge was the sacred spot foreordained in all the books of God to be the site for the Heavenly City, the "City, of the Great King" which is described in the Book of Revelation and the Bible as the "New Jerusalem."

At once with joyful hearts and renewed vigor the seemingly beaten band of Morrisites were now set aglow with a new zeal, for they had been saved and redeemed just as Morris had promised they would be after the great Morrisite killings of 1862! Now with the true vision of the seer Williams, they triumphantly gathered their scant material possessions and moved to the Deer Lodge Valley, for them the home of the Promised Land! Some moved directly to Deer Lodge while others moved to Soda Springs, Idaho and Council Bluffs, Iowa, later to join the rest of them in Deer Lodge.

Here they built the Holy City, the New Jerusalem, and paved the streets with pure gold (Revelation 21:21), and the city was pure gold (Revelation 21:18). The city was built foursquare, its length, breadth and heighth are equal (Revelation 21:16). The city of Deer Lodge is one mile wide, one mile long and one mile high—a cube—that is, it is one mile above sea level. And they have a river of gold flowing a little way west of Deer Lodge called Gold Creek.

Most of the Morrisites upon arriving in the Deer Lodge Valley went to work in the placer gold mines, and they were paid in gold, which they used to pay for the building of the streets and the city. Thus the city and the streets were paid for with gold, or, in other words, they were paved with gold.

After hearing Williams' great announcement, the first Morrisites moved to Montana in the spring of 1863, the same year that the Deer Lodge Town Company platted the city of Deer Lodge, Montana as a perfect square mile (640 acres).

By the 1870s the majority of the rest of the Morrisites joined their friends in Deer Lodge to await the return of Jesus in that city, "the City of the Great King." Williams told the Morrisites to build a Temple in Deer Lodge with stones from the surrounding mountains, for Jesus would come and enter the Temple. He said that they should look for him at the temple on August the 9th. The Morrisites never built the Temple; instead they built a small wooden church, not in Deer Lodge, but about 5 miles south of Deer Lodge where they assembled every year in a great event on August 9th.

Whereas the State of Montana built the Temple for them from the rocks and stones from the surrounding mountains. The return of Jesus entered that Temple in the evening of August 8th, 1969, when he, Leland —the Land—entered the Montana State Prison, placed there by God, and he spent his first full day in that Temple on August 9th, 1969. At the same time the Morrisites were assembled at their wooden church, waiting there for Jesus. The prophecy of Williams was for them to look for him on August the 9th at the Temple built of stones from the surrounding mountains, not at a wooden church. Thus the Morrisites missed the return of Jesus because they were looking for him in the wrong place, in a wooden church south of Deer Lodge, whereas Jesus was prophesied to come in the Temple in the City of Gold of the Great King.

August 9th, 1969 was the last time the Morrisites met and looked for the return of Jesus.[8] However, he

had already come, unbeknownst to them, in the Temple inside the City of Gold. If they had followed the instructions of Williams more carefully they would not have missed their hearts' desire. They didn't expect for him to come in prison although he was prophesied by both Williams and Jesus on his first coming that he would return in prison and he would separate the sheep from the goats.

Williams' Other Visions

Williams was specifically clear that it would be the return of Jesus the High Priest after the Order of Melchizedec (see Hebrews, chapters 5, 6 and 7), and not the second coming of Christ (which is Baha'u'llah, the descendant of David), who would appear in Deer Lodge! Thus Williams' prophecy of the return of Jesus in prison was specifically referring to the return of Jesus the High Priest, and he entitles his prophecy "the high priesthood returns." Williams and the Morrisites were really into the return of Jesus being of the Order of Melchizedec (as the High Priest), and they held that Williams was the one representing him at their time. This clarifies that it was not Jesus Christ, but Jesus the High Priest after the Order of Melchizedec who Williams prophesies:

You also wish to know something of Melchizedec—the real Melchizedec [Jesus the High Priest], not one representing him [Williams]. Now mark the first time we hear of him, he declared to be the King of Salem or Peace. Here is brought out the bread and wine to Abraham, our faithful friend and brother. It is not written what was said at this interview; but I have not doubt it would be the same as said to the 12, at his last supper when he [9] takes the bread and also the cup saying: "Take, eat and drink, all of you, for this is my body broken, and my blood shed for you." There he stood [Jesus the High Priest] without a scar. (George Williams' letter to Erasmussen, December 27, 1881)

Williams gives the astounding fact that the return of Jesus the High Priest (after the Order of Melchizedec) will be from the royal line (genealogy) of the Kings of Denmark. Most of the Morrisites were Danes (of the tribe of Dan) that had migrated to Danmark. The Danes were different from the Christians and the Mormons in that they were not waiting for Jesus to descend from the sky, but would be born from the lineage of the Kings of Danmark, or Denmark. Dr. Leland Jensen is a full-blooded Dane on both his mother's (Petersen) and his father's (Jensen) side. His father's line goes back to the royalty of Denmark, fulfilling Williams' prophecy.

Williams gives the clearest picture of all! Unlike the ridiculous myths of the majority of Christians waiting for Jesus to come down out of the physical sky on a physical cloud, the Morrisites were awaiting the return of Jesus for over 100 years as a descendant of the Kings of Denmark, a real person, to be imprisoned in the city of Deer Lodge in a stone building that was both a prison and Ezekiel's seven-towered Temple. He would be wearing a "dirty garment" as his charge, which the Bab and Baha'u'llah, though in prison, did not have. He would arrive on the day of August 9th of 1969. Williams said that he knew his new name (which we know is Leland: the Land, Ha Eretz; see Zechariah 3:9), but he says it was not for him to reveal. And that his mission as the High Priest after the Order of Melchizedec was to open the scroll of the Covenant and to go by the Law of the Book of the Covenant (Will and Testament) in order to establish his Father's Kingdom.

As a capstone to this brief segment of Williams' prophecies is a most remarkable vision of all, of special

interest to Baha'is as well as all the people of the world. In an astounding vision in which Muhammad appeared to George Williams, he was instructed to send a messenger from Deer Lodge to Constantinople and rebuke the Sultan of the Turkish Empire, Abdu'l-Aziz, who is the one that imprisoned Baha'u'llah unjustly. Williams prophesies that the Ottoman Empire will be torn down for this evil deed and that the Sultan will lose his power, which he did. The most astounding feature of the vision of Muhammad is that at the end of it Williams hears a multitude of angels singing the most beautiful sound he had ever heard, "Allah'u'Abha! Allah'u'Abha!" over and over again:

Cainan [George Williams] bowed consent and then a pause. Muhammad said, "My time is expired. Farewell." I heard now a loud rushing, it seemed of a thousand voices, the most distinctive sound was Allah Abbah. This proceeded from the same body of light that swept past taking my visitor which I watched till I could see no more. And the voices left their memory, the sweetest ever mortal heard. (George Williams' Vision of Muhammad, 1867)

Thus in this vision Williams received the Most Great Name brought by Baha'u'llah and Baha'u'llah alone, showing that he had attained, as Baha'u'llah has written: the true station which every Baha'i can attain is that of an Old Testament prophet.

Like Jesus Christ and Baha'u'llah who had John the Baptist and the Bab, respectively, as their forerunners, Dr. Leland Jensen has George Williams and the Morrisites. The entire Deer Lodge Valley was pioneered and settled specifically for his coming so that all the people of the world could be absolutely assured through this proof that he is the authentic and bona fide establisher of the Baha'i Faith, authorized to re-establish what the Covenant-breaking "Hands" threw out—the genuine IBC/UHJ with the Davidic Kingship as the president and member for life of that body.

The purpose of these prophecies is to establish beyond any doubt whatsoever (through proofs) what the true and full station, mission and authority of Dr. Jensen is as the authentic establisher of the Baha'i faith. The fulfillment of prophecy is given by 'Abdu'l-Baha in Some Answered Questions as the bona fide criteria for recognizing the authenticity of the Promised Ones.[10] When we see that they fulfill the prophecies from a number of established sources, like the Biblical proofs given for Jesus on his first coming and those for the coming of Baha'u'llah, then we can see they are authentic and we can believe in them, as authenticity is the criteria for believability. God has been very gracious in sending His Son back at this time of great trouble just before the great catastrophe, guiding those pure souls that had been hoodwinked and bamboozled into following false leaders such as the clergy of the various religions and the Covenant-breaking "Hands" of the Baha'i faith along with their created monster (without a head) Universal House of Justice.

The Return of Jesus is not a Manifestation

Consider thou the Day of Resurrection. Were God to pronounce the lowliest of creatures among the faithful to be the First One to believe in the Bayan, thou shouldst have no misgivings about it and must be of them that truly believe. In this station look not upon human limitations and names but rather upon that whereby the rank of the First One to believe is vindicated, which is faith in God, and recognition of His being and assurance in the fulfillment of His irresistible and binding command.

Consider thou the Revelation of the Point of the Bayan [the Bab]—exalted is His glory. He pronounced the First One to believe in Him [Mulla Husayn] to be Muhammad, the Messenger of God. [Yet Mulla Husayn was not a Manifestation! But a follower of the Manifestation!] Does it beseem a man to dispute with Him by saying that this man is from Persia, the Other from Arabia, or this one was called Husayn while the Other bore the name Muhammad? Nay, I swear by God's holy Being, the Exalted, the Most Great. Surely no man of intelligence and insight would ever pay attention unto limitations or names, but rather unto that with which Muhammad was invested, which was none other than the Cause of God. Such a man of insight would likewise consider [Mulla] Husayn and the position he occupied in the Cause of God, the Omnipotent, the Exalted, the Knowing, the Wise.
(Tablets of Baha'u'llah, pp. 184, 185)

And since the First One to believe in God in the Dispensation of the Bayan was invested with command similar to that with which Muhammad, the Messenger of God, was invested, therefore the Bab pronounced him to be the latter, namely, his return and resurrection. This station [although Mulla Husayn was not a Manifestation] is sanctified from every limitation or name, and naught can be seen therein but God, the One, the Peerless, the All-Knowing.

The Bab was the Promised Manifestation of Islam, and therefore Mullah Husayn, the First One to fully believe and comprehend his Revelation, was invested with the station of being the return and resurrection of Muhammad, although Mullah Husayn was not himself a Manifestation of God like the Bab, but was, rather, his follower. The coming of Baha'u'llah is that of the second coming of Christ, the fulfillment of Christianity, and therefore, the First One in this Great Revelation, the establisher of the Baha'i Faith, holds the station of the return and resurrection of Jesus without being a Manifestation of God, the same as Mulla Husayn was not a Manifestation of God yet was the return of Muhammad.

ENDNOTES

1 Revelation 21:2, 21

2 Tom Stout, Montana, History and Biography (The American Historical Society, Chicago and New York: 1921) p. 836.

3 C. Leroy Anderson, For Christ Will Come Tomorrow: the Saga of the Morrisites (Logan Utah: Utah State University Press, 1980), p. 13

4 Anderson, pp. 149, 154

5 An eminent jurist, Federal Judge John E. Philips reviewed the evidence presented by the polygamous Utah Mormon Church [of Brigham Young], in legal proceedings wherein the origin of the doctrine and practice of polygamy was a vital issue, and held that Brigham Young, not Joseph Smith, was the author and instigator of that… doctrine (see 'Reorganized Church vs. Church of Christ, et al, 60 fed. 937,' cited in: Inez Smith Davis, The Story of the Church (Independence, Missouri: Herald Publishing House, 1959), p. 486). For more on this see Chapter Six, JOSEPH SMITH, subsections: 'The vision of Joseph Smith'

and ‘The pure of heart.’

6 Joseph Morris, The Spirit Prevails (San Francisco: George S. Dove and Company, 1886) Introduction by G. Dove, p. 7

7 From Ezekiel’s Temple in Montana, by Neal Chase.

8 “The Church of Jesus Christ of the saints of the Most High [the Morrisites] officially disbanded in 1969 [on August 9th].” (MCLU) index book, Morrisites Collection: Marie-Eccles Caine Archive, Logan, Utah at the Utah State University.

9 Underlined by Williams to stress the identity of Jesus the High Priest after the Order of Melchizedec which is the one whom Williams foresaw in Deer Lodge—and not Christ, Baha’u’llah, the descendant of David.

10 See Some Answered Questions, chapter 10: “Traditional Proofs Exemplified from the book of Daniel,” p. 43.

Excerpted From; Over The Wall Of Oppression, Entry By Troops by J.T. Lamb

http://entrybytroops.org

This entry was posted on Sunday, August 10th, 2014 at 3:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 15, 171 B.E. (8/15/2014)

The First Basic Baha'i Principle is: "The Oneness of the World of Humanity."

"Hands may be black, white, yellow or brown, but the hue of the heart is one."

'Abdu'l-Baha, The Servant, The BRANCH.

The first foundation stone is the Jasper; it is clear red, like the hue of the heart. In ancient times it was called the bloodstone.

Any historical ingenious theories of essential racial superiority, which many people still embrace, can not survive investigation nor the inquisitive examination of a sincere seeker. Foundations of racial superiority prove to be nothing more than expressions of national or racial conceit and pomposity, when considered without egoism or prejudice. There is simply no known fact of human anatomy or physiology which implies that the capacity for culture of civilization inheres in one race or another race of mankind.

The strength of a living society depends upon the unity of its millions of diversified individuals in a common ideology, which must be excellently suited to the needs and conditions of that society. The science of Anthropology has revealed to us our common ancestry. Beyond doubt it has proved totally and conclusively that the human race, though varying in color, size, and feature, is not made up of different kinds and species. Humanity is one, Homo Sapiens, MAN. We are one people from the same origin and with the same history.

"In every dispensation the light of divine guidance has been focused upon one central theme…. In this wondrous Revelation, this glorious center, the foundation of Faith of God and the distinguishing feature of His Law, is the consciousness of the oneness of mankind."

'Abdu'l-Baha, The servant, The BRANCH.

Long experience is at last convincing men of the truth of the prophetic teaching that selfish views and selfish actions inevitably bring social disaster, and that if humanity is not to perish ingloriously, each must look on the things of his neighbor as of equal importance with his own, and subordinate his own interests to those of humanity as a whole. In this way the interests of each and all will ultimately be best served.

"That which the lord hath ordained as the sovereign remedy and mightiest instrument for the healing of

all the world is the union of all its people in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error."

Baha'u'llah, The Return of Christ.

We are all fruits of one tree, the leaves of one branch, the flowers of one garden. This is most characteristic of Bahá'u'lláh's teachings onto us. The unity of mankind and of all created beings by God is the main theme of his teachings. Every member of the human family, whether of the peoples or of the governments, cities or nations, have become increasingly interdependent. For none, is self sufficiency any longer possible, in as much as political ties unite all people and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Therefore, the unity and oneness of all mankind can in this day be achieved.

The whole of mankind is groaning, yearning to be lead to unity and to terminate its age long martyrdom for oneness. It yet stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements. Our human society is now close to approaching the stage which the unification of the whole of mankind can be realized. All of mankind is but of one origin, our Shepherd is the Loving God. Upon us are bestowed His Most Great mercies, for we are considered as one fold. The highest and most excelling grace bestowed upon men is the grace of 'attaining unto the Presence of God' and of His recognition, which has been promised unto all people. This is the utmost degree of grace vouchsafed unto man by the All-Bountiful, the Ancient of Days, and the fullness of His absolute bounty upon His Creation.

In human nature, there is a spiritual and intellectual potentiality for development of a higher and higher form of social order. This order itself may reach its ultimate-size and shape with the boundaries of the planet, which is in a world order, but development within that final commonwealth is unlimited. The very nature of things is in the realization of the inner potentialities of man himself towards spiritual evolvement and enlightenment.

Before us is unfolded a principle of oneness among mankind. From family life to tribal life, to city to state, to provinces, kingdoms, and nations, a veil has been lifted from our hearts, that we, all races of mankind, can come together as one, united together. No longer as races of men, but as a race of mankind united in oneness and in brother-hood.

"In that day, saith the lord of Hosts, shall ye call every man his neighbor under the vine and under the fig tree."

Zechariah 3:10

This entry was posted on Friday, August 15th, 2014 at 2:52 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Asma' (Names) 1, 171 B.E. (8/20/2014)

I shall restate here My theme, that perchance this may assist thee in recognizing thy Creator. Know thou that God—exalted and glorified be He—doth in no wise manifest His inmost Essence and Reality. From time immemorial He hath been veiled in the eternity of His Essence and concealed in the infinitude of His own Being. And when He purposed to manifest His beauty in the kingdom of names and to reveal His glory in the realm of attributes, He brought forth His Prophets from the invisible plane to the visible, that His name "the Manifest" might be distinguished from "the Hidden" and His name "the Last" might be discerned from "the First", and that there may be fulfilled the words: "He is the First and the Last; the Seen and the Hidden; and He knoweth all things!" 5 Thus hath He revealed these most excellent names and most exalted words in the Manifestations of His Self and the Mirrors of His Being.

It is therefore established that all names and attributes return unto these sublime and sanctified Luminaries. Indeed, all names are to be found in their names, and all attributes can be seen in their attributes. Viewed in this light, if thou wert to call them by all the names of God, this would be true, as all these names are one and the same as their own Being. Comprehend then the intent of these words, and guard it within the tabernacle of thy heart, that thou mayest recognize the implications of thine inquiry, fulfil them according to that which God hath ordained for thee, and thus be numbered with those who have attained unto His purpose.

Baha'u'llah, Gems Of Divine Mysteries, Para. 46 & 47

Citation: 5. Qur'án 57:3.

This entry was posted on Wednesday, August 20th, 2014 at 1:55 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Centenary: 100th Anniversary of the Return of Jesus 8/22/1914-8/22/2014

Writings and Videos by and about the Return of Jesus to the world of man on the anniversary of his birth 100 years ago on this date, August 22, 1914.

http://entrybytroops.org

http://www.bupc.org/Most-Mighty-Document.pdf

http://www.bupc.org/Tablet-of-the-Dichotomy.pdf

`Abdu'l-Baha spoke of the coming of the establisher in Some Answered Questions in his commentary on the eleventh chapter of the Revelation of St. John. This was written in 1906:

"The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets – in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore – meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God." (Pages: 56-57)

The definition of the word 'angel' is a messenger, a harbinger. It is the job of the Seventh Angel to establish the Kingdom by re-establishing the Covenant. Abdu'l-Baha says that "the seventh angel is a man", so he is speaking of a man that is going to come with a message. This is a prophecy for a man that "will arise" to establish the Kingdom of God on Earth. This man is Dr. Leland Jensen, Knight of Baha'u'llah, who is the Establisher of Baha'u'llah's Revelation.

https://www.youtube.com/watch?v=YLKUV6WFQEE

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BAHA'I JUSTICE

Baha'i Sabbath: Asma' 10, 171 B.E. (8/29/2014)

There lay concealed within the Holy Veil, and prepared for the service of God, a company of His chosen ones who shall be manifested unto men, who shall aid His Cause, who shall be afraid of no one, though the entire human race rise up and war against them. These are the ones who, before the gaze of the dwellers on earth and the denizens of heaven, shall arise and, shouting aloud, acclaim the name of the Almighty, and summon the children of men to the path of God, the All-Glorious, the All-Praised. Walk thou in their way, and let no one dismay thee. Be of them whom the tumult of the world, however much it may agitate them in the path of their Creator, can never sadden, whose purpose the blame of the blamer will never defeat.

Baha'u'llah, Gleanings, CXXIX

Gird up the loins of your endeavor, O people of Bahá, that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction.

Baha'u'llah, Gleanings, CXXXII

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BAHA'I JUSTICE

Baha'i Sabbath: Asma' 17, 171 B.E. (9/5/2014)

O ye friends of God! The world is like the body of man—it hath become sick, feeble and infirm. Its eye is devoid of sight, its ear hath become destitute of hearing and its faculties of sense are entirely dissolved. The friends of God must become as wise physicians and care for and heal this sick person, in accord with the divine teachings, in order that—God willing—it may perchance gain health, find eternal healing and that its lost powers may be restored; and that the person of the world may find such health, freshness and purity that it will appear in the utmost beauty and charm.

The first remedy is to guide the people, so that they may turn unto God, hearken unto the divine commandments and go forth with a hearing ear and seeing eye. After this swift and certain remedy hath been applied, then according to the divine teachings, they ought to be trained in the conduct, morals and deeds of the Supreme Concourse, encouraged and inspire with the gifts of the Kingdom of ABHA. The hearts should be purified and cleansed from every trace of hatred and rancor and enabled to engage in truthfulness, conciliation, uprightness and love toward the world of humanity; so that the East and the West may embrace each other like unto two lovers, enmity and animosity may vanish from the human world and the universal peace be established!

O ye friends of God! Be kind to all peoples and nations, have love for all of them, exert yourselves to purify the hearts as much as you can, and bestow abundant effort in rejoicing the souls. Be ye a sprinkling of rain to every meadow and a water of life to every tree. Be ye as fragrant musk to every nostril and a soul-refreshing breeze to every invalid. Be ye salutary water to every thirsty one, a wise guide to every one led astray, an affectionate father or mother to every orphan, and, in the utmost joy and fragrance, a son or daughter to every one bent with age. Be ye a rich treasure to every indigent one; consider love and union as a delectable paradise, and count annoyance and hostility as the torment of hell-fire. Exert with your soul; seek no rest in body; supplicate and beseech with your heart and search for divine assistance and favor, in order that ye may make this world the Paradise of ABHA and this terrestrial globe the arena of the Supreme Kingdom. If ye make an effort, it is certain that these lights will shine, this cloud of mercy shall rain, this soul-nourishing breeze shall waft, and the scent of this most fragrant musk be diffused.

Abdu'l-Baha', Tablets of Abdu'l-Baha' vol.1, pp 36 & 37

This entry was posted on Friday, September 5th, 2014 at 1:24 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Izzat (Might) 1, 171 B.E. (9/8/2014)

A Prayer For Mankind Revealed By BAHA'U'LLAH

Lauded be Thy name, O Lord my God! Darkness hath fallen upon every land, and the forces of mischief have encompassed all the nations. Through them, however, I perceive the splendors of Thy wisdom, and discern the brightness of the light of Thy providence.

They that are shut out as by a veil from Thee have imagined that they have the power to put out Thy light, and to quench Thy fire, and to still the winds of Thy grace. Nay, and to this Thy might beareth me witness! Had not every tribulation been made the bearer of Thy wisdom, and every ordeal the vehicle of Thy providence, no one would have dared oppose us, though the powers of earth and heaven were to be leagued against us. Were I to unravel the wondrous mysteries of Thy wisdom which are laid bare before me, the reins of Thine enemies would be cleft asunder.

Glorified be Thou, then, O my God! I beseech Thee by Thy Most Great Name to assemble them that love Thee around the Law that streameth from the good-pleasure of Thy will, and to send down upon them what will assure their hearts.

Potent art Thou to do what pleaseth Thee. Thou art, verily, the Help in Peril, the Self-Subsisting.

Baha'u'llah, The First Book Of Baha'i Prayers, pg. 35 Selection B

This entry was posted on Monday, September 8th, 2014 at 3:34 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

9/11 Terrorist Attack was Prophecy Fulfilled

It has never been our hope that the prophecies for disaster should be fulfilled, but rather that people—freed from the clutter that fills their minds—would see the truth for themselves and would therefore look to the real cause and source for these difficulties and remedy the situation at the root and core of the problem, which we have always believed is a spiritual problem needing a spiritual solution. Most people really, quite frankly, have no concept even as to whether or not life has a purpose. Without a purpose, life would have no value and be meaningless. This fundamental lack of understanding in the real purpose and true value of human life, it will be found, is the real Cause that leads to all the multiple and diverse problems inflicting the world at this time.

http://www.bupc.org/bupc-press-releases.html

This entry was posted on Thursday, September 11th, 2014 at 2:45 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 5, 171 B.E. (9/12/2014)

ASL-I-KULLU'L-KHAYR (Words of Wisdom)

In the Name of God, the Exalted, the Most High

THE source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.

The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times and under all conditions.

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.

The essence of true safety is to observe silence, to look at the end of things and to renounce the world.

The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful and seek the shelter of the Evil One.

The source of error is to disbelieve in the One true God, rely upon aught else but Him, and flee from His Decree.

True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples.

Baha'u'llah, Tablets

This entry was posted on Friday, September 12th, 2014 at 5:42 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 12, 171 B.E. (9/19/2014)

As to you, O friends of God: Make firm your feet in the Cause of God with such firmness as cannot be shaken by the most great disasters of this world. Be not troubled by anything under any condition. Be as lofty mountains, dawning stars from the horizon of existence, brilliant lamps in the assemblies of oneness and lowly souls, pure hearted, with the friends.

Be signs of guidance; lights of piety; severed from the world, holding fast to the firm rope; spreaders of the spirit of life; abiders in the ark of safety; manifestations of mercy; dawning-stars of the mysteries of existence; points of revelation; day-springs of light; strengthened by the Holy Spirit; attracted toward God; sanctified from all things and from the qualities of people, and characterized with the attributes of the angels of heaven—so ye may attain to the greatest gift in this great century and new age.

By the life of El-Abha! No one will obtain this great favor save he who cuts himself from this world, being attracted by the love of God, who is dead to the desires and appetites of self, sincere to God in all things and meek, humble, imploring, pleading and lowly before God.

Abdu'l-Baha', Tablets, pg. 5

This entry was posted on Saturday, September 20th, 2014 at 1:25 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 19, 171 B.E. (9/26/2014)

O thou who art anticipating the appearance of the Gift of God!
Verily, I read thy letter which indicated that thou hast turned unto the Blessed Spot, that the Truth (of God) hath revealed itself to thee, that thy fear is quieted and that thou hast attained to composure, assuredly believing in this great Cause.
Know thou, verily, there are many veils in which the Truth is enveloped: gloomy veils; then delicate and transparent veils; then the envelopment of Light, the sight of which dazzles the eyes, as doth the sun which is enveloped only in its own light and, as we look at it, the sight is blinded and eyes are dazzled.
I beg of God to remove all the veilings and familiarize the light with all eyes, so that man may not be veiled from witnessing the Sun of Truth.
O maid-servant of God! Verily, the tests and trials of God are very great and very violent. Beseech thou God to protect thee from all doubts and to guard thee from the interpretations of parabolical 1 verses, as made by those who know not in what valley they are roving, who speak according to their own selfish purposes and after their own evil inclinations; who accept and then reject; who believe in God and then deny Him; and who appear firm and then backslide: thus thou beholdest these oscillating daily.
"Leave them to amuse themselves with their own vain discourses," and turn thou to the light of the Testament, and rejoice at the bounty of the effulgence, and seek shelter under the shadow of the standard of the Covenant. Thou wilt soon find it fluttering on the highest summits of glory, surrounded by the valiant hosts of the angels of heaven and assisted by spiritual armies of great number that proceed from the Supreme Concourse.

Abdu'l-Baha', Tablets pp. 71-72

This entry was posted on Friday, September 26th, 2014 at 1:32 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat (Will) 1, 171 B.E. (9/27/2014)

How strange! These people with one hand cling to those verses of the Qur'án and those traditions of the people of certitude which they have found to accord with their inclinations and interests, and with the other reject those which are contrary to their selfish desires. "Believe ye then part of the Book, and deny part?" How could ye judge that which ye understand not? Even as the Lord of being hath in His unerring Book, after speaking of the "Seal" in His exalted utterance: "Muḥammad is the Apostle of God and the Seal of the Prophets," hath revealed unto all people the promise of "attainment unto the divine Presence." To this attainment to the presence of the immortal King testify the verses of the Book, some of which We have already mentioned. The one true God is My witness! Nothing more exalted or more explicit than "attainment unto the divine Presence" hath been revealed in the Qur'án. Well is it with him that hath attained thereunto, in the day wherein most of the people, even as ye witness, have turned away therefrom.

And yet, through the mystery of the former verse, they have turned away from the grace promised by the latter, despite the fact that "attainment unto the divine Presence" in the "Day of Resurrection" is explicitly stated in the Book. It hath been demonstrated and definitely established, through clear evidences, that by "Resurrection" is meant the rise of the Manifestation of God to proclaim His Cause, and by "attainment unto the divine Presence" is meant attainment unto the presence of His Beauty in the person of His Manifestation. For verily, "No vision taketh in Him, but He taketh in all vision." Notwithstanding all these indubitable facts and lucid statements, they have foolishly clung to the term "seal," and remained utterly deprived of the recognition of Him Who is the Revealer of both the Seal and the Beginning, in the day of His presence. "If God should chastise men for their perverse doings, He would not leave upon the earth a moving thing! But to an appointed time doth He respite them." But apart from all these things, had this people attained unto a drop of the crystal streams flowing from the words: "God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth," they would not have raised any unseemly cavils, such as these, against the focal Center of His Revelation. The Cause of God, all deeds and words, are held within the grasp of His power. "All things lie imprisoned within the hollow of His mighty Hand; all things are easy and possible unto Him." He accomplisheth whatsoever He willeth, and doeth all that He desireth. "Whoso sayeth 'why' or 'wherefore' hath spoken blasphemy!" Were these people to shake off the slumber of negligence and realize that which their hands have wrought, they would surely perish, and would of their own accord cast themselves into fire—their end and real abode. Have they not heard that which He hath revealed: "He shall not be asked of His doings?" In the light of these utterances, how can man be so bold as to question Him, and busy himself with idle sayings?

Gracious God! So great is the folly and perversity of the people, that they have turned their face toward their own thoughts and desires, and have turned their back upon the knowledge and will of God—hallowed and glorified be His name!

Baha’u’llah, Kitab-I-Iqan, Para. 181, 182, 183

This entry was posted on Friday, September 26th, 2014 at 11:57 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 7, 171 B.E. (10/3/2014)

12 May 1912
Talk at Meeting of International Peace Forum
Grace Methodist Episcopal Church
West 104th Street, New York

When we review history from the beginning down to the present day, we find that strife and warfare have prevailed throughout the human world. Wars—religious, racial or political—have arisen from human ignorance, misunderstanding and lack of education. We will first consider religious strife and conflict.

It is evident that the divine Prophets have appeared in the world to establish love and agreement among mankind. They have been the Shepherds and not the wolves. The Shepherd comes forth to gather and lead his flock and not to disperse them by creating strife. Every divine Shepherd has assembled a flock which had formerly been scattered. Among the Shepherds was Moses. At a time when the tribes of Israel were wandering and dispersed, He assembled, united and educated them to higher degrees of capacity and progress until they passed out of the wilderness of discipline into the holy land of possession. He transformed their degradation into glory, changed their poverty into wealth and replaced their vices by virtues until they rose to such a zenith that the splendor of the sovereignty of Solomon was made possible, and the fame of their civilization extended to the East and the West. It is evident, therefore, that Moses was a divine Shepherd, for He gathered the tribes of Israel together and united them in the power and strength of a great nationhood.

When the Messianic star of Jesus Christ dawned, He declared He had come to gather together the lost tribes or scattered sheep of Moses. He not only shepherded the flock of Israel but brought together people of Chaldea, Egypt, Syria, ancient Assyria and Phoenicia. These people were in a state of utmost hostility, thirsting for the blood of each other with the ferocity of animals; but Jesus Christ brought them together, cemented and united them in His Cause and established such a bond of love among them that enmity and warfare were abandoned. It is evident, therefore, that the divine teachings are intended to create a bond of unity in the human world and establish the foundations of love and fellowship among mankind. Divine religion is not a cause for discord and disagreement. If religion becomes the source of antagonism and strife, the absence of religion is to be preferred. Religion is meant to be the quickening life of the body politic; if it be the cause of death to humanity, its nonexistence would be a blessing and benefit to man. Therefore, in this day the divine teachings must be sought, for they are the remedies for the present conditions of the world of humanity. The purpose of a remedy is to heal and cure. If it be productive of worse symptoms, its absence or discontinuance is preferable.

At a time when the Arabian tribes and nomadic peoples were widely separated, living in the deserts under lawless conditions, strife and bloodshed continual among them, no tribe free from the menace of attack

and destruction by another—at such a critical time Muḥammad appeared. He gathered these wild tribes of the desert together, reconciled, united and caused them to agree so that enmity and warfare ceased. The Arabian nation immediately advanced until its dominion extended westward to Spain and Andalusia.

From these facts and premises we may conclude that the establishing of the divine religions is for peace, not for war and the shedding of blood. Inasmuch as all are founded upon one reality which is love and unity, the wars and dissensions which have characterized the history of religion have been due to imitations and superstitions which arise afterward. Religion is reality, and reality is one. The fundamentals of the religion of God are, therefore, one in reality. There is neither difference nor change in the fundamentals. Variance is caused by blind imitations, prejudices and adherence to forms which appear later; and inasmuch as these differ, discord and strife result. If the religions of the world would forsake these causes of difficulty and seek the fundamentals, all would agree, and strife and dissension would pass away; for religion and reality are one and not multiple.

Other wars are caused by purely imaginary racial differences; for humanity is one kind, one race and progeny, inhabiting the same globe. In the creative plan there is no racial distinction and separation such as Frenchman, Englishman, American, German, Italian or Spaniard; all belong to one household. These boundaries and distinctions are human and artificial, not natural and original. All mankind are the fruits of one tree, flowers of the same garden, waves of one sea. In the animal kingdom no such distinction and separation are observed. The sheep of the East and the sheep of the West would associate peacefully. The Oriental flock would not look surprised as if saying, “These are sheep of the Occident; they do not belong to our country.” All would gather in harmony and enjoy the same pasture without evidence of local or racial distinction. The birds of different countries mingle in friendliness. We find these virtues in the animal kingdom. Shall man deprive himself of these virtues? Man is endowed with superior reasoning power and the faculty of perception; he is the manifestation of divine bestowals. Shall racial ideas prevail and obscure the creative purpose of unity in his kingdom? Shall he say, “I am a German,” “I am a Frenchman” or an “Englishman” and declare war because of this imaginary and human distinction? God forbid! This earth is one household and the native land of all humanity; therefore, the human race should ignore distinctions and boundaries which are artificial and conducive to disagreement and hostility. We have come from the East. Praise be to God! We find this continent prosperous, the climate salubrious and delightful, the inhabitants genial and courteous, the government equitable and just. Shall we entertain any other thought and feeling than that of love for you? Shall we say, “This is not our native land; therefore, everything is objectionable”? This would be gross ignorance to which man must not subject himself. Man is endowed with powers to investigate reality, and the reality is that humanity is one in kind and equal in the creative plan. Therefore, false distinctions of race and native land, which are factors and causes of warfare, must be abandoned.

Consider what is happening in Tripoli: how the poor are being killed and the blood of the helpless is being shed upon both sides; children, made fatherless; fathers, lamenting the death of their sons; mothers, bewailing the loss of dear ones. And what is the benefit after all? Nothing conceivable. Is it, therefore, justifiable? The domestic animals do not manifest hatred and cruelty toward each other; that is the attribute of the wild and ferocious beasts. In a flock of one thousand sheep you will witness no bloodshed. Numberless species of birds are peaceful in flocks. Wolves, lions, tigers are ferocious because

it is their natural and necessary means for obtaining food. Man has no need of such ferocity; his food is provided in other ways. Therefore, it is evident that warfare, cruelty and bloodshed in the kingdom of man are caused by human greed, hatred and selfishness. The kings and rulers of nations enjoy luxury and ease in their palaces and send the common people to the battlefield—offer them as the food and targets of cannon. Each day they invent new instruments for the more complete destruction of the foundations of the human race. They are callous and merciless toward their fellow creatures. What shall atone for the sufferings and grief of mothers who have so tenderly cared for their sons? What sleepless nights they have spent, and what days of devotion and love they have given to bring their children to maturity! Yet the savagery of these warring rulers causes great numbers of their victims to be torn and mutilated in a day. What ignorance and degradation, yea even greater than the ferocious beasts themselves! For a wolf will carry away and devour one sheep at a time, whereas an ambitious tyrant may cause the death of one hundred thousand men in a battle and glory in his military prowess, saying, "I am commander in chief; I have won this mighty victory." Consider the ignorance and inconsistency of the human race. If a man kills another, no matter what the cause may be, he is pronounced a murderer, imprisoned or executed; but the brutal oppressor who has slain one hundred thousand is idolized as a hero, conqueror or military genius. A man steals a small sum of money; he is called a thief and sent to the penitentiary; but the military leader who invades and pillages a whole kingdom is acclaimed heroic and a mighty man of valor. How base and ignorant is man!

In Persia previous to the middle of the nineteenth century among the various tribes and peoples, sects and denominations there existed the greatest animosity, strife and hatred. At that time, too, all the other nations of the East were in the same condition. Religionists were hostile and bigoted, sects were at enmity, races hated each other, tribes were constantly at war; everywhere antagonism and conflict prevailed. Men shunned and were suspicious of each other. The man who could kill a number of his fellow creatures was glorified for his heroism and strength. Among religionists it was esteemed a praiseworthy deed to take the life of one who held an opposite belief. At this time Bahá'u'lláh arose and declared His mission. He founded the oneness of the world of humanity, proclaimed that all are servants of the loving and merciful God Who has created, nourished and provided for all; therefore, why should men be unjust and unkind to each other, showing forth that which is contrary to God? As He loves us, why should we entertain animosity and hate? If God did not love all, He would not have created, trained and provided for all. Loving-kindness is the divine policy. Shall we consider human policy and attitude superior to the wisdom and policy of God? This would be inconceivable, impossible. Therefore, we must emulate and follow the divine policy, dealing with each other in the utmost love and tenderness.

Bahá'u'lláh declared the Most Great Peace and international arbitration. He voiced these principles in numerous Epistles which were circulated broadcast throughout the East. He wrote to all the kings and rulers, encouraging, advising and admonishing them in regard to the establishment of peace, making it evident by conclusive proofs that the happiness and glory of humanity can only be assured through disarmament and arbitration. This was nearly fifty years ago. Because He promulgated the message of universal peace and international agreement, the kings of the Orient arose against Him, for they did not find their personal and national benefits advanced by His admonition and teaching. They persecuted Him bitterly, inflicted upon Him every torment, imprisoned, bastinadoed, banished Him and eventually

confined Him in a fortress. Then they arose against His followers. For the establishment of international peace the blood of twenty thousand Bahá'ís was spilled. Their homes were destroyed, their children made captives and their possessions pillaged, yet none of these people waxed cold or wavered in devotion. Even to this day the Bahá'ís are persecuted, and quite recently a number were killed, for wherever they are found they put forth the greatest efforts to establish the peace of the world. They not only promulgate principles; they are people of action.

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The foundations of all the divine religions are peace and agreement, but misunderstandings and ignorance have developed. If these are caused to disappear, you will see that all the religious agencies will work for peace and promulgate the oneness of humankind. For the foundation of all is reality, and reality is not multiple or divisible. Moses founded it, Jesus raised its tent, and its brilliant light has shone forth in all the religions. Bahá'u'lláh proclaimed this one reality and spread the message of the Most Great Peace. Even in prison He rested not until He lighted this lamp in the East. Praise be to God! All who have accepted His teachings are lovers of peace, peacemakers ready to sacrifice their lives and expend their possessions for it. Now let this standard be upraised in the West, and many will respond to the call. America has become renowned for her discoveries, inventions and artistic skill, famous for equity of government and stupendous undertakings; now may she also become noted and celebrated as the herald and messenger of universal peace. Let this be her mission and undertaking, and may its blessed impetus spread to all countries. I pray for all of you that you may render this service to the world of humanity.

Abdu'l-Baha', The Promulgation Of Universal Peace

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BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 14, 171 B.E. (10/10/2014)

Now as to what thou askest concerning the spirit and its "return" to this world of humanity and this elemental space: Know that spirit in general is divided into five sorts—the vegetable spirit, the animal spirit, the human spirit, the spirit of faith, and the divine spirit of sanctity.
The vegetable spirit is the virtue augmentative, or growing or vegetative faculty, which results from the admixture of the simple elements, with the co-operation of water, air and heat.
The animal spirit is the virtue perceptive resulting from the admixture and absorption of the vital elements generated in the heart, which apprehend sense impressions.
The human spirit consists of the rational, or logical, reasoning faculty, which apprehends general ideas and things intelligible and perceptible.
Now these "spirits" are not reckoned as Spirit in the terminology of the Scriptures and the usage of the people of the Truth, inasmuch as the laws governing them are as the laws which govern all phenomenal being, in respect to generation, corruption, production, change and reversion, as is clearly indicated in the Gospel where it says: "Let the dead bury their dead;" "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit"; inasmuch as he who would bury these dead was alive with the vegetative, animal and rational human soul, yet did Christ—to whom be glory! —declare such dead and devoid of life, in that this person was devoid of the Spirit of Faith, which is of the Kingdom of God.
In brief, for these three spirits there is no restitution or "return," but they are subordinate to reversions and production and corruption.
But the Spirit of Faith which is of the Kingdom consists of the all-comprehending Grace and the perfect attainment and the power of sanctity and the divine effulgence from the Sun of Truth on luminous light-seeking essences from the presence of the divine Unity. And by this Spirit is the life of the spirit of man, when it is fortified thereby, as Christ saith: "That which is born of the Spirit is Spirit." And this Spirit hath both restitution and return, inasmuch as it consists of the Light of God and the unconditioned Grace. So, having regard to this state and station. Christ announced that John the Baptist was Elias, who was to come before Christ (Matt. 11:14). And the likeness of this station is as that of lamps kindled: for these in respect to their glasses and oil-holders, are different, but in respect to their light, One, and in respect to their illumination, One; nay, each one is identical with the other, without imputation of plurality, or diversity or multiplicity or separateness. This is the Truth and beyond the Truth there is only error.
But as to the question of the Trinity, know, O advancer unto God, that in each one of the cycles wherein the Lights have shone forth upon the horizons and the Forgiving Lord hath revealed Himself on Mount Paran (Gen. 21:21, De. 33:2, Habbakkuk 3:3) or Mount Sinai, or Mount Seir (Ezekiel 35), there are necessarily three things: The Giver of the Grace, and the Grace, and the Recipient of the Grace; the Source of the Effulgence, and the Effulgence, and the Recipient of the Effulgence; the Illuminator, and the Illumination, and the Illuminated. Look at the Mosaic cycle: The Lord, and Moses, and the Fire, the Intermediary; and in the Mohammedan cycle: The Lord, the Apostle, and Gabriel. Look at the sun and its

rays and the heat which results from its rays; the rays and the heat are but two effects of the sun, but inseparable from it; yet the sun is one in its essence, unique in its real identity, single in its attributes, neither is it possible that anything should resemble it. Such is the essence of the Truth concerning the Unity, the real doctrine of the Singularity, the undiluted reality as to the Sanctity.

Abdu'l-Baha', Tablets pp. 115-118

This entry was posted on Friday, October 10th, 2014 at 1:51 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Ilm (Knowledge) 1, 171 B.E. (10/16/2014)

O thou who art attracted to the Holy Fragrances!

The light of truth hath made thine eyes to see, the voice of God hath made thine ears to hear and the lights emanating from the beauty of the Light of the World both made thine heart attracted and astonished. I hope that thou wilt cut thyself from all that is in this world; wilt sever thyself from all desires of this transitory world; wilt attach thy heart entirely to the light of truth and wilt, at all times, rise in the service of truth in the rose-garden of God.

The deriding of the enemy addeth to the joy of the heart and taunting of the ignorant becometh the means of spirituality and fragrance.

Observe that the Pharisees called His Holiness, the sweet and the divine Christ, Beelzebub or the head of evil spirits. This people are in the depths of ignorance and their reproach and detraction are like praise and congratulation.

I hope that, in the path of the love of God, thou wilt exert thyself exceedingly and thus wilt enjoy life.

Abdu'l-Baha', Tablets, Pg. 132

This entry was posted on Friday, October 17th, 2014 at 4:35 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 2, 171 B.E. (10/17/2014)

Some people may arise in opposition, heaping persecutions upon you in their bitterness, and in the newspapers there may be articles published against the Cause. Rest ye in the assurance of firmness. Be well poised and serene, remembering that this is only as the harmless twittering of sparrows and that it will soon pass away. If such things do not happen, the fame of the Cause will not become widespread, and the summons of God will not be heard. Consider the history of the past. Recall, for instance, the days of Christ and the events subsequent thereto. How many were the books written against Him! What calumnies were attributed to Him! How violent were the utterances in the temples against Him! How many the accusations! What hatred and persecution! How they scoffed at Him in derision and contempt! Consider the titles and epithets they bestowed upon His majesty! They even designated Him Beelzebub—Satan. They said Beelzebub had been captured and crucified. They placed a crown of thorns upon Beelzebub's head and paraded Him through the streets. This was the name the Jews bestowed upon Christ; it is written in the Gospel. There were many other forms of reviling and persecution, spitting in His beautiful face, cursing and anathematizing, bowing backward toward Him, saying, "Peace be on thee, thou king of the Jews!" "Peace be on thee, thou destroyer of the temple!" "Peace be on thee, thou king and pretender who would restore the temple in three days!" The philosophers of the times, Romans and Greeks, wrote against Christ. Even the kings wrote books of abuse, calumny and contempt. One of these kings was a Caesar. He was also a philosopher. In his book he says, concerning the people of Christ, "The most degraded of people are the Christians. The most immoral of the people of this time are the Christians. Jesus of Nazareth has led them astray. O people! If you wish to know who Jesus is and what Christian means, go and ask his relatives. Go and ask the Jews who know him. See what a bad person he is, how degraded he is." There were many similar accounts. But remember that these statements did not affect the cause of Christianity. On the contrary, Christianity advanced daily in power and potency.

Day by day the majesty of Christ grew in splendor and effulgence. Therefore, my purpose is to warn and strengthen you against accusations, criticisms, revilings and derision in newspaper articles or other publications. Be not disturbed by them. They are the very confirmation of the Cause, the very source of upbuilding to the Movement. May God confirm the day when a score of ministers of the churches may arise and with bared heads cry at the top of their voices that the Bahá'ís are misguided. I would like to see that day, for that is the time when the Cause of God will spread. Bahá'u'lláh has pronounced such as these the couriers of the Cause. They will proclaim from pulpits that the Bahá'ís are fools, that they are a wicked and unrighteous people, but be ye steadfastand unwavering in the Cause of God. They will spread the message of Bahá'u'lláh.

Abdu'l-Baha', Excerpt from 10 November 1912
Talk at 1901 Eighteenth Street, NW, Washington, D. C.

The Promulgation of Universal Peace

This entry was posted on Saturday, October 18th, 2014 at 3:53 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Birth of The Bab-Solar Calendar-10/20/2014 (Ilm 5, 171 B.E.)

The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, 1 and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid ʻAlí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

Abdu'l-Baha', A Traveler's Narrative, pg. 4

This entry was posted on Monday, October 20th, 2014 at 12:42 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 9,171 B.E. (10/24/2014)

He Is God!

O ye who are turned towards the Kingdom and drawn unto the Holy Fragrance diffused from the Garden of El-ABHA!

Arise with every power to assist the Covenant of God and serve in His vineyard. Be confident that a confirmation will be granted unto you and a success on His part is given unto you. Verily, He shall support you by the angels of His holiness and reinforce you with the breaths of the Spirit that ye may mount the Ark of Safety, set forth the evident signs, impart the spirit of life, declare the essence of His commands and precepts, guide the sheep who are straying from the fold in all directions, and give the blessings. Ye have to use every effort in your power and strive earnestly and wisely in this new century. By God, verily the Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion and the Center of the Covenant your helper. Be not idle, but active and fear not. Look unto those who have been in the former ages—how they have resisted all nations and suffered all persecutions and afflictions, and how their stars shone, their attacks proved successful, their teachings established, their regions expanded, their hearts gladdened, their ideas cleared and their motives effective. Ye are now in a great station and noble rank and ye shall find yourselves in evident success and prosperity, the like of which the eye of existence never saw in former ages.

El-Baha and salutations be upon every one who is firm in the Covenant, free from dissension, sanctified from deceits and steadfast in the path.

Abdu'l -Baha', Tablets Of Abdu'l-Baha, Pg. 162

This entry was posted on Friday, October 24th, 2014 at 1:23 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Birth Of The Bab, Lunar Calendar Date Corresponding To-Ilm 9-10, 171 B.E. (10/24-25/2014)

ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest.

Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'llah, Tablets, pp. 233-234

This entry was posted on Friday, October 24th, 2014 at 9:00 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Birth Of Baha'u'llah, Lunar Calendar Date Corresponding To-Ilm, 10-11, 171 B.E. (10/25-26/2014)

Baha'u'llah's lineage is from His father that of the Jewish Throne Line of King David and from His mother that of the Persian Sassanian Dynasty which ended with Yazdegird III.

These two lineages — one female and the other male — (of Zoroaster and of David) are preserved from ancient times until the present. In the Bible we read of the great King Ahasuerus who married Queen Esther whom Firdawsi in the Shahnameh relates to the mother of Darius the Great, his father the great King of Persia and his mother the Queen from the family of David. Thus on the Behistun Monument, carved in Stone, located on the ancient roadway from Baghdad to Teheran, Darius proclaims that from these two great families (David and Hakamanush of Zoroaster and Cyrus) God has always vouchsafed kingship, and that it is from these "two families" that he himself is descended, David on the female side and that of Cyrus of the Persian on the male side.

In the Tarikh-i-Ruyan, you can therefore read where these pure natured ancestors thus recount their lineage from the time of Adam until the present day. From Adam to Pharez the son of Judah the son of Jacob son of Isaac, son of Abraham they give their genealogy in the male line. Then of Manuschir down through Cyrus the Great and the Sassaniyan kings they give their lineage of the female line. Then from Baw, Gawbara, or Gil, they give their lineage again through the male line. Thus these ancestors always showed that they were Jews, from Judah, in the male line. Jew means descended from Judah. And these Kings of the Mountains always reckoned their descent from Judah.

All the various dynasties of the East from the Abbassid down to the Safavid had made their claims to Persia (Iran) by marrying into the female line of the Badustaniyan chiefs. Al-Mamun's mother was of the clan of Dabuyid (Davidides) of the family of those of Baw/Gawbara (Bostanai) though not through the house of Shahriyar-Baduspan that inherited the throne, but through that of one of his brothers who did not inherit the throne. The Safvids likewise married into the house of Baduspan-Bawand through a daughter, and by this union of Ismael comes the great Abbas. All of these ones in the east that claimed rule, and took it by force, would thus claim the throne by right of marriage to a daughter of these great Ispahbuds. The throne of David however is a male line inheritance only. It passes on from father to son. No Queen ever sat upon the throne of David. Meanwhile, these Ispahbuds of Baduspan and Bawand would allow these others to rule empire by the will of God all along passing on both the throne of Persia and the throne of David as a father to son inheritance within their family.

From these two holy lineages, from these Twin Holy Trees, that of Ishmael and Isaac, that of Muhammad and that of David, would God Almighty conjoin with the seed of Cyrus, and in the end times "open before him the two leaved gates" in the Twin Holy Personages of the Qaim (The Bab) and the Qayyum (Baha'u'llah).

Now all peoples and scholars on this all important and weighty topic cannot fail to recognize that by the appearance of Qaim, the “One who will Arise” is meant the Appearance of the promised Imam from the lineage of Husayn and Shahr-banu. Likewise by Qayyum is meant “the everlasting” and is sometimes translated into English as the “self-subsisting one” referring to the everlasting Covenant that God promised to King David and to his offspring and to his lineage that his line will last for ever and his throne for all generations. (see 1 Sam. 7:13 and Psalms 89). Thus from these Twin Holy Genealogies are to come TWO PROMISED ONES from Persia, simultaneously, the Qaim of the House of Muhammad and Cyrus; and the Qayyum of the House of David and Cyrus; both cousins and brothers through the twin double wedding of the daughters of Yazdigird III.

Anyone so inclined to read the book of Nabil’s Narrative, would see mightily and glaring upon those pages, the fact that both Shaykh Ahmad and Siyyid Kazim anticipated the twin appearances of the Qaim in the person of the 12th Imam returned from the lineage of the Imams; and the Qayyum in the person of the second coming of Christ to return from the lineage of David from the house of Badustan-Bawand. Thus Shaykh Ahmad while in Teheran inquired into the family of Mirza Buzurg the Vizier about his beloved son Husayn. Likewise did Siyyid Kazim guard this secret like a treasure concealed within a shell. And Mullah Husayn was dispatched by the Bab to deliver a message to the lineal heir who had inherited both the throne of David and the throne of Persia from his father before him.

From that time, Siyyid Ali Muhammad has been known as the Bab and Mirza Husayn -Ali as Baha’u’llah: for the Bab was the “gate” to Baha’u’llah, and Baha’u’llah explained that he was the return and resurrection of that same gate. Therefore from the lineage of Cyrus the Great comes the “two gates” that shall never be shut, for through the “One who has Arisen,” has come the “One who is Everlasting” (Qa’im and Qayyum), for the throne of David shall last for ever.

Alhamdallah!

Hu Allah!

Allah’u’Abha!

This entry was posted on Sunday, October 26th, 2014 at 1:18 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 16, 171 B.E. (10/31/2014)

In My Name, calling aloud in the Kingdom of Utterance

In this Day showers of wisdom and utterance are pouring down from the clouds of divine mercy. Well is it with them who judge His Cause with fairness, and woe betide the unjust.

Every man of insight will, in this day, readily admit that the counsels which the Pen of this Wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of their wretched worshippers. These idols form the obstacle that impedeth man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of divine power may lend its assistance to mankind and deliver it from its state of grievous abasement.

In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! This, verily, is the commandment which this Wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.

Baha'u'llah, extract from: LAWḤ-I-DUNYÁ (Tablet of the World)

This entry was posted on Friday, October 31st, 2014 at 2:28 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Qudrat (Power) 1, 171 B.E. (11/4/2014)

We have counselled all people, in the most clear and eloquent language, to adorn their characters with trustworthiness and godliness, and with such qualities as are conducive to the elevation of man's station in the world of being. This Wronged One testifieth that the purpose for which mortal men have, from utter nothingness, stepped into the realm of being, is that they may work for the betterment of the world and live together in concord and harmony. Dissension and strife have always been, and shall remain, rejected by God. The Books, the Scriptures and Holy Writings of previous ages have all proclaimed the joyful tidings that the purpose underlying this most mighty Revelation is none other than the rehabilitation of the world and its nations; that perchance the power of utterance may prevail over the power of arms, and the world's affairs be administered through the potency of love. We ask God, the True One, to invest all with the mantle of trustworthiness, for that is the world's comeliest garment.

Baha'u'llah, cf. Compilation on Trustworthiness

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. **EVERY AGGRESSOR DEPRIVES HIMSELF OF GOD'S GRACE.**

Abdu'l-Baha', The Crimson Book, pg. 13.

THE CRIMSON BOOK: BOOK OF THE COVENANT
The Sacred Will and Testament of 'Abdu'l-Baha (includes Kitab-i-Ahd within)
The Book of the Everlasting Covenant of God. The Twin Central and sacred Holy Books of the Baha'i Faith form One single "scroll written within" (Kitab-i-'Ahd) and "on the back (the sacred Will and Testament of 'Abdu'l-Baha) sealed with seven seals" (Revelation 5:1 RSV). Here Baha'u'llah and 'Abdu'l-Baha continue God's Covenant of the throne-line of King David (Psalm 89; Genesis 49:10) as the presidents, executive branch, and "irremovable member for life" of the genuine Universal House of Justice (www.UHJ.net) of Baha'u'llah that is to last for ever.

It includes the most current authoritative translations of the original texts; important footnotes for teaching; the retention of key Persian and Arabic terms; the legal Addendum concerning the inheritance of 'Abdu'l-Baha's son; authoritative comments of Shoghi Effendi; adornment with excepts of relevant Original texts in fine Persian calligraphy; Baha'u'llah's instructions to the faithful for the fulfillment of the Promise of Jesus for the removal of sins; an important statement from the Supreme Pen on the hidden potentialities of "the Crimson Book;" and the original "Prayer of the Covenant" disseminated during the ministry of 'Abdu'l-Baha.

This entry was posted on Tuesday, November 4th, 2014 at 5:12 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 4, 171 B.E. (11/7/2014)

You are the children of whom Christ has said, "Of such is the kingdom of God"; and according to the words of Bahá'u'lláh you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits most sensitive. You are near the source; you have not yet become contaminated. You are the lambs of the heavenly Shepherd. You are as polished mirrors reflecting pure light. My hope is that your parents may educate you spiritually and give you thorough moral training. May you develop so that each one of you shall become imbued with all the virtues of the human world. May you advance in all material and spiritual degrees. May you become learned in sciences, acquire the arts and crafts, prove to be useful members of human society and assist the progress of human civilization. May you be a cause of the manifestation of divine bestowals—each one of you a shining star radiating the light of the oneness of humanity toward the horizons of the East and West. May you be devoted to the love and unity of mankind, and through your efforts may the reality deposited in the human heart find its divine expression. I pray for you, asking the assistance and confirmation of God in your behalf.

You are all my children, my spiritual children. Spiritual children are dearer than physical children, for it is possible for physical children to turn away from the Spirit of God, but you are spiritual children and, therefore, you are most beloved. I wish for you progress in every degree of development. May God assist you. May you be surrounded by the beneficent light of His countenance, and may you attain maturity under His nurture and protection. You are all blessed.

I am going away, but you must arise to serve the Word of God. Your hearts must be pure and your intentions sincere in order that you may become recipients of the divine bestowals. Consider that although the sun shines equally upon all things, yet in the clear mirror its reflection is most brilliant and not in the black stone. This great effulgence and heat have been produced by the crystal clearness of the glass. If there were no clearness and purity, these effects would not be witnessed. Should rain fall upon salty, stony earth, it will never have effect; but when it falls upon good pure soil, green and verdant growth follows, and fruits are produced.

This is the day when pure hearts have a portion of the everlasting bounties and sanctified souls are being illumined by the eternal manifestations. Praise be to God! You are believers in God, assured by the words of God and turning to the Kingdom of God. You have heard the divine call. Your hearts are moved by the breezes of the paradise of Abhá. You have good intentions; your purpose is the good pleasure of God; you desire to serve in the Kingdom of the Merciful One. Therefore, arise in the utmost power. Be in perfect unity. Never become angry with one another. Let your eyes be directed toward the kingdom of truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being, and you will always become unhappy if you look toward the people

themselves. But if you look toward God, you will love them and be kind to them, for the world of God is the world of perfection and complete mercy. Therefore, do not look at the shortcomings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains and provides for them, endows them with capacity and life, sight and hearing; therefore, they are the signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.

It is my hope that the unity and harmony of the friends in Chicago may be the cause of the unity of the friends throughout America and that all people may become recipients of their love and kindness. May they be an example for mankind. Then the confirmations of the Kingdom of Abhá and the bestowals of the Sun of Reality will be all-encircling.

Abdu'l-Baha,

5 May 1912
Talk at Children's Meeting
Hotel Plaza
Chicago, Illinois

The Promulgation Of Universal Peace

This entry was posted on Friday, November 7th, 2014 at 3:12 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Birth Of Baha'u'llah-Solar Calendar-11/12/2014 (Qudrat/Power 9, 171 B.E.)

He is the King, the All-Knowing, the Wise! Lo, the Nightingale of Paradise singeth upon the twigs of the Tree of Eternity, with holy and sweet melodies, proclaiming to the sincere ones the glad tidings of the nearness of God, calling the believers in the Divine Unity to the court of the Presence of the Generous One, informing the severed ones of the message which hath been revealed by God, the King, the Glorious, the Peerless, guiding the lovers to the seat of sanctity and to this resplendent Beauty.

Verily this is that Most Great Beauty, foretold in the Books of the Messengers, through Whom truth shall be distinguished from error and the wisdom of every command shall be tested. Verily He is the Tree of Life that bringeth forth the fruits of God, the Exalted, the Powerful, the Great.

O Aḥmad! Bear thou witness that verily He is God and there is no God but Him, the King, the Protector, the Incomparable, the Omnipotent. And that the One Whom He hath sent forth by the name of 'Alí was the true One from God, to Whose commands we are all conforming.

Say: O people be obedient to the ordinances of God, which have been enjoined in the Bayán by the Glorious, the Wise One. Verily He is the King of the Messengers and His Book is the Mother Book did ye but know.

Thus doth the Nightingale utter His call unto you from this prison. He hath but to deliver this clear message. Whosoever desireth, let him turn aside from this counsel and whosoever desireth let him choose the path to his Lord.

O people, if ye deny these verses, by what proof have ye believed in God? Produce it, O assemblage of false ones.

Nay, by the One in Whose hand is my soul, they are not, and never shall be able to do this, even should they combine to assist one another.

O Aḥmad! Forget not My Bounties while I am absent. Remember My days during thy days, and My distress and banishment in this remote prison. And be thou so steadfast in My love that thy heart shall not waver, even if the swords of the enemies rain blows upon thee and all the heavens and the earth arise against thee.

Be thou as a flame of fire to My enemies and a river of life eternal to My loved ones, and be not of those who doubt.

And if thou art overtaken by affliction in My path, or degradation for My sake, be not thou troubled thereby.

Rely upon God, thy God and the Lord of thy fathers. For the people are wandering in the paths of delusion, bereft of discernment to see God with their own eyes, or hear His Melody with their own ears. Thus have We found them, as thou also dost witness.

Thus have their superstitions become veils between them and their own hearts and kept them from the path of God, the Exalted, the Great.

Be thou assured in thyself that verily, he who turns away from this Beauty hath also turned away from the Messengers of the past and showeth pride towards God from all eternity to all eternity.

Learn well this Tablet, O Aḥmad. Chant it during thy days and withhold not thyself therefrom. For verily, God hath ordained for the one who chants it, the reward of a hundred martyrs and a service in both worlds. These favors have We bestowed upon thee as a bounty on Our part and a mercy from Our presence, that thou mayest be of those who are grateful.

By God! Should one who is in affliction or grief read this Tablet with absolute sincerity, God will dispel his sadness, solve his difficulties and remove his afflictions.

Verily, He is the Merciful, the Compassionate. Praise be to God, the Lord of all the worlds.

Baha'u'llah, Tablet of Ahmad

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BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 11, 171 B.E. (11/14/2014)

IN THE NAME OF THE LORD OF UTTERANCE, THE ALL-WISE

All praise be to the sanctified Lord Who hath illumined the world through the splendours of the Daystar of His grace. From the letter "B" He hath made the Most Great Ocean to appear, and from the letter "H" He hath caused His inmost Essence to be made manifest. He is that Almighty One Whose purpose the might of men can never hope to frustrate and the flow of Whose utterance the hosts of kings are powerless to halt.

Thy letter was received, and We perused it and heard thy call. Within it were enshrined the precious pearls of love and the hidden mysteries of affection. We beseech the peerless Lord to enable thee to assist His Cause and to lead those who are sore athirst in the wilderness of ignorance to the water of life. His might, in truth, is equal to all things. That which thou didst ask of the Ocean of Knowledge and the Orb of Insight hath met with His acceptance.

The first question: "In what tongue and towards what direction doth it behove us to worship the one true God?"

The beginning of all utterance is the worship of God, and this followeth upon His recognition. Sanctified must be the eye if it is to truly recognize Him, and sanctified must be the tongue if it is to befittingly utter His praise. In this day the faces of the people of insight and understanding are turned in His direction; nay every direction inclineth itself towards Him. O lion-hearted one! We beseech God that thou mayest become a champion in this arena, arise with heavenly power and say: "O high priests! Ears have been given you that they may hearken unto the mystery of Him Who is the Self-Dependent, and eyes that they may behold Him. Wherefore flee ye? The Incomparable Friend is manifest. He speaketh that wherein lieth salvation. Were ye, O high priests, to discover the perfume of the rose garden of understanding, ye would seek none other but Him, and would recognize, in His new vesture, the All-Wise and Peerless One, and would turn your eyes from the world and all who seek it, and would arise to help Him."

The second question concerneth faith and religion. The Faith of God hath in this day been made manifest. He Who is the Lord of the world is come and hath shown the way. His faith is the faith of benevolence and His religion is the religion of forbearance. This faith bestoweth eternal life and this religion enableth mankind to dispense with all else. It verily embraceth all faiths and all religions. Take hold thereof and guard it well.

The third question: "In what manner shall we deal with the people of this age, who have each chosen to follow a different religion and who each regard their own faith and religion as excelling and surpassing all the others, that we may be shielded from the onslaught of their words and deeds?"

O lion-hearted one amongst men! Regard the afflictions endured in the path of God as comfort itself. Every affliction suffered for His sake is a potent remedy, every bitterness is naught but sweetness and every abasement an exaltation. Were men to apprehend and acknowledge this truth, they would readily lay down their lives for such affliction. For it is the key to inestimable treasures, and no matter how outwardly abhorrent, it hath ever been and will continue to be inwardly prized. We accept and affirm what thou hast said, for the people of the world are indeed bereft of the light of the Orb of justice and regard it as their enemy.

If thou desirest to be freed from affliction, recite thou this prayer which hath been revealed by the Pen of the All-Merciful: "O God, my God! I testify to Thy unity and to Thy oneness. I beseech Thee, O Thou Possessor of names and Fashioner of the heavens, by the pervasive influence of Thine exalted Word and the potency of Thy supreme Pen, to aid me with the ensigns of Thy power and might, and to protect me from the mischief of Thine enemies who have violated Thy Covenant and Thy Testament. Thou art, verily, the Almighty, the Most Powerful." This invocation is an impregnable stronghold and an indomitable army. It conferreth protection and ensureth deliverance.

The fourth question: "Our Books have announced that Sháh Bahrám will come, invested with manifold signs, to guide the people aright...."

O friend! Whatsoever hath been announced in the Books hath been revealed and made clear. From every direction the signs have been manifested. The Omnipotent One is calling, in this day, and announcing the appearance of the Supreme Heaven. The world hath been illumined with the splendours of His Revelation, yet how few are the eyes that can behold it! Beseech the peerless and incomparable Lord to bestow a penetrating insight upon His servants, for insight leadeth to true knowledge and is conducive to salvation. Indeed, the attainments of man's understanding are dependent upon his keenness of sight. Were the children of men to gaze with the eye of understanding, they would see the world illumined with a new light in this day. Say: The Daystar of knowledge is manifest and the Luminary of insight hath appeared. Fortunate indeed is the one who hath attained, who hath witnessed, and who hath recognized.

The fifth question concerneth the Bridge of Ṣiráṭ, Paradise, and Hell. The Prophets of God have come in truth and have spoken the truth. Whatsoever the Messenger of God hath announced hath been and will be made manifest. The world is established upon the foundations of reward and punishment. Knowledge and understanding have ever affirmed and will continue to affirm the reality of Paradise and Hell, for reward and punishment require their existence. Paradise signifieth first and foremost the good-pleasure of God. Whosoever attaineth His good-pleasure is reckoned and recorded among the inhabitants of the most exalted paradise and will attain, after the ascension of his soul, that which pen and ink are powerless to describe. For them that are endued with insight and have fixed their gaze upon the Most Sublime Vision, the Bridge, the Balance, Paradise, Hellfire, and all that hath been mentioned and recorded in the Sacred Scriptures are clear and manifest. At the time of the appearance and manifestation of the rays of the Daystar of Truth, all occupy the same station. God then proclaimeth that which He willeth, and whoso heareth His call and acknowledgeth His truth is accounted among the inhabitants of Paradise. Such a soul hath traversed the Bridge, the Balance, and all that hath been recorded regarding the Day of Resurrection, and hath reached his destination. The Day of God's Revelation is the Day of the

most great Resurrection. We cherish the hope 63 that, quaffing from the choice wine of divine inspiration and the pure waters of heavenly grace, thou mayest attain the station of discovery and witnessing, and behold, both outwardly and inwardly, all that which thou hast mentioned.

The sixth question: “After relinquishing the body, that is to say, after the soul hath been separated from the body, it hasteneth to the abode hereafter....”

In reference to this theme there appeared some time past from the Pen of divine knowledge that which sufficeth the men of insight and imparteth the greatest joy to the people of understanding. Verily, We say: The soul is gladdened by goodly deeds and profiteth from the contributions made in the path of God.

The seventh question regardeth the name, lineage, and ancestry of the Holy One. Abu’l-Faḍl-i-Gulpáygání, upon him be My glory, hath written in this regard, based on the Sacred Scriptures, that which bestoweth knowledge and increaseth understanding.

The Faith of God is endowed with penetrating might and power. Erelong that which hath flowed from Our tongue will outwardly come to pass. We beseech God to bestow upon thee the strength to assist Him. He, verily, is the All-Knowing, the All-Powerful. Wert thou to obtain and peruse the Súriy-i-Ra’ís (Tablet Of The Branch) and the Súriy-i-Mulúk (Tablet To The Kings), thou wouldst find thyself able to dispense with thy questions and wouldst arise to serve the Cause of God in such wise that the oppression of the world and the onslaught of its peoples would fail to deter thee from aiding Him Who is the ancient and sovereign Lord of all.

We implore God to confirm thee in that which will exalt and immortalize thy name. Make thou an effort, that haply thou mayest obtain the aforementioned Tablets and acquire therefrom a share of the pearls of wisdom and utterance that have issued from the treasury of the Pen of the All-Merciful. The glory of God rest upon thee, upon every steadfast and unwavering heart and upon every constant and faithful soul.

Baha’u’llah, Tablet of the Seven Questions (Lawḥ-i-Haft Pursish)

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BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 18, 171 B.E. (11/21/2014)

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly(1) because its aim is that this darkness may be turned into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness Bahá'u'lláh fifty years ago, expounded this question of Universal Peace at a time when he was confined in the fortress of Akka and was wronged and imprisoned. He wrote about this matter of Universal Peace to all the great sovereigns of the world, and established it among his friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness Bahá'u'lláh shone forth like the sun from the horizon of the East and illumined Persia with the light of these teachings.

Among his teachings was the declaration of Universal Peace. People of different nations, religions and sects, who followed him, came together to such an extent that remarkable gatherings were instituted, consisting of the various nations and religions of the East. Every soul who entered those gatherings saw but one nation, one pathway, one teaching, one order; for the teachings of His Holiness Bahá'u'lláh were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

1. The members of the Central Organization for a Durable Peace, The Hague; to whom this Tablet was sent in reply to several letters.

Abdu'l-Baha, Foundations Of World Unity, pg. 28

This entry was posted on Friday, November 21st, 2014 at 3:58 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Qawl (Speech) 1, 171 B.E. (11/23/2014)

O thou leaf who art moved by the Breeze of God!

Verily, I address thee with all spiritual love and gladness from this my residence at the base of Mount Carmel, which is blessed through all ages by the prophets, as recorded in the ancient Books. And I beseech His Highness the Merciful One to ordain thee a faithful footing in the Kingdom of God and to provide for thee all things by which thy mind may be brightened, thy breast be gladdened, thy tongue become eloquent and whereby the doors of the meanings hinted at in the sacred Books and Tablets be opened to thy mind. Verily, the people are veiled from comprehending the meanings of the Gospel, the Bible and the Koran and know not the interpretation of the scriptures of God, except those whose eyes are opened by the outpouring of the Spirit of God. Thou shalt behold men-servants and maid-servants of Baha' in those far-distant lands and wide countries, speaking the secrets of the Gospel and the mysteries of the Bible and the allusions of the Koran and the explanation of the Words of the Merciful One. Those are the servants to whomsoever God hath assigned His mercy which overfloweth the existence.

Abdu'l-Baha', Tablets Of, pg. 685

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BAHA'I JUSTICE

Holy Day: Day Of The Covenant, Qawl 4, 171 B.E. (11/26/2014)

The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

Baha'u'llah, Gleanings X

God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb, hath been sent down by the Will of the one true God, the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustagháth, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove.

Baha'u'llah, Gleanings XXX

O ye whom God hath chosen from among those who are called!—know that "many are called but few are chosen"!—upon whom He caused the evident Light to descend; whom He guided into the right Path, and to whom He gave the Glad-tidings of the Great Success!

Ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, who is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world! Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word, propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (teachers) to conquer.

Hasten, hasten, O ye firm believers! Hasten, hasten, O ye steadfast! Abandon the heedless, set aside every ignorant, take hold of the strong rope, be firm in this Great Cause, draw light from this Evident Light, be patient and be steadfast in this wise Religion! Ye shall see the hosts of inspiration descending successively from the Supreme World, the procession of attraction falling incessantly from the heights of heaven, the abundance of the Kingdom of El-Abha outpouring continually and the teachings of God penetrating with the utmost power, while the heedless are indeed in evident loss.

Abdu'l-Baha', Tablets of, pp. 442-443

Rest ye assured that if a soul arises in the utmost perseverance and raises the Call of the Kingdom and resolutely promulgates the Covenant—be he an insignificant ant—he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the Holy Utterances. This is my will and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepts it the desired purpose is attained, and if he turns away leave him to himself and trust to God.

Such is the attribute of those who are firm in the Covenant.

Abdu'l-Baha', Star Of The West, Vol. X pg. 265

Through the power of the divine springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the tree of life is just beginning to grow. Before long, it will produce buds, bring forth leaves and fruits, and cast its shade over the East and the West. This Tree of Life is the Book of the Covenant.

Abdu'l-Baha', Last Tablet To America

Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly

souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant.

Abdu'-Baha', Selections #192

To direct and canalize these forces let loose by this Heaven-sent process, and to insure their harmonious and continuous operation after His ascension, an instrument divinely ordained, invested with indisputable authority, organically linked with the Author of the Revelation Himself, was clearly indispensable. That instrument Bahá'u'lláh had expressly provided through the institution of the Covenant, an institution which He had firmly established prior to His ascension. This same Covenant He had anticipated in His Kitáb-i-Aqdas, had alluded to it as He bade His last farewell to the members of His family, who had been summoned to His bed-side, in the days immediately preceding His ascension, and had incorporated it in a special document which He designated as "the Book of My Covenant," and which He entrusted, during His last illness, to His eldest son 'Abdu'l-Bahá.

Written entirely in His own hand; unsealed, on the ninth day after His ascension in the presence of nine witnesses chosen from amongst His companions and members of His Family; read subsequently, on the afternoon of that same day, before a large company assembled in His Most Holy Tomb, including His sons, some of the Báb's kinsmen, pilgrims and resident believers, this unique and epoch-making Document, designated by Bahá'u'lláh as His "Most Great Tablet," and alluded to by Him as the "Crimson Book" in His "Epistle to the Son of the Wolf," can find no parallel in the Scriptures of any previous Dispensation, not excluding that of the Báb Himself. For nowhere in the books pertaining to any of the world's religious systems, not even among the writings of the Author of the Bábí Revelation, do we find any single document establishing a Covenant endowed with an authority comparable to the Covenant which Bahá'u'lláh had Himself instituted.

Shoghi Effendi, God Passes By, pp. 237-238

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BAHA'I JUSTICE

Holy Day: Ascension Of Abdu'l-Baha'-Qawl 6, 171 B.E. (11/28/2014)

The sanctified souls should ponder and meditate in their hearts regarding the methods of teaching. From the texts of the wondrous, heavenly Scriptures they should memorize phrases and passages bearing on various instances, so that in the course of their speech they may recite divine verses whenever the occasion demandeth it, inasmuch as these holy verses are the most potent elixir, the greatest and mightiest talisman. So potent is their influence that the hearer will have no cause for vacillation. I swear by My life! This Revelation is endowed with such a power that it will act as the lodestone for all nations and kindreds of the earth. Should one pause to meditate attentively he would recognize that no place is there, nor can there be, for anyone to flee to.

Baha'u'llah, Tablets of

The teaching work should under all conditions be actively pursued by the believers because divine confirmations are dependent upon it. Should a Bahá'í refrain from being fully, vigorously and wholeheartedly involved in the teaching work he will undoubtedly be deprived of the blessings of the Abhá Kingdom. Even so, this activity should be tempered with wisdom—not that wisdom which requireth one to be silent and forgetful of such an obligation, but rather that which requireth one to display divine tolerance, love, kindness, patience, a goodly character, and holy deeds. In brief, encourage the friends individually to teach the Cause of God and draw their attention to this meaning of wisdom mentioned in the Writings, which is itself the essence of teaching the Faith—but all this to be done with the greatest tolerance, so that heavenly assistance and divine confirmation may aid the friends.

Abdu'l-Baha', Selections #213

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BAHA'I JUSTICE

Baha'i Sabbath: Qawl 13, 171 B.E. (12/5/2014)

The Seventh Basic Baha'i Principle is:
"The Removal of all Prejudice, Religious,
Racial, Political, etc."

"The seventh foundation stone, the "pure Chrysolite," is an exquisitely clear, slightly tinted green. We read in the ancient philosophies of the Chrysolite Tablet; it is the symbol of absolute sincerity and truthfullness, purity and selflessness. Only when our hearts are free from every form of prejudice can they become the "chrysolite tablet" whereon can be engraved our thoughts and motives."

Abdu'l-Baha'

Harmony and fellowship between peoples and nations is a necessary foundation for universal peace and world federation. So important, in fact, is this factor of friendship that Baha'u'llah in all preachments concerning the New World Order insisted on the elimination of prejudices of all kinds, whether religious, racial, patriotic, or political.

"All warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and one nativity. God has created mankind with equal endowment and right to live upon the earth. Racial prejudice or separation into nations proceeds from human motives or ignorance. Why should we be separated by artificial and imaginary boundaries? This is one globe, one land, one country."

Abdu'l-Baha'

The roots of prejudice are deep seated in man's biological and emotional nature. Primitive man shares with animals the instinctive aversion to everything different and foreign. Civilization has broadened the horizons of men's minds and consciousness and has gradually brought all areas of the world into contact, so that foreigness "per se" is almost a thing of the past. But civilization by merely secular means has not proved itself capable of eliminating prejudice. As one source of prejudice dies down another source may spring up as the interest and desires of various groups come into apparent conflict with one another. Yet if humanity is to attain to organizational unity, to that 'WORLD ORDER' which we are beginning to envision not only a desirable but an inevitable goal if humanity is to survive, then somehow prejudice must be disposed of.

Since prejudice is a negative quality, a weed flourishing in our soils, what is needed is a positive and

constructive treatment. Those things which conduce to unity will of themselves drive out prejudice. A fuller understanding of the economic and cultural interrelationship and interdependence of various nations and areas of the world will help to stimulate the awareness of the need of world unity.

"Close your eyes to racial differences and welcome all with the light of oneness. We desire but the good of the world and happiness of nations; that all nations should become one in faith and all men be as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race annulled .... Is not this that which Christ foretold?"

Baha'u'llah

Bonds of affection and unity are not established governments of legislative agencies of any kind. Even cultural reciprocity, while it nurtures enlightenment and dispels that fog of ignorance which has been stated to be the denest of all matter, does not engender affection. Mere absence of prejudice will not suffice. What is needed is the presence of an ardent constructive force such as only love can contribute. The opposite of hatred is lot the absence of this quality, but the activating presence of Love. Nothing else will suffice.

The natural field for developing a wholesome emotional attitude is in youth. In this field we see not only an increase in effort, but an increase in results. Adults have to be reconverted, reconditioned. It is a slow and difficult process. But youth can more easily be educated into new channels of perception and emotional reaction. And the earlier such education begins the more stable and advantageous the results.

Prejudice consists not only in preconceived ideas, but in obstinate attachment to outworn beliefs, methods, and institutions. Dogmatism and infatuation with our own theories impede the establishment of universal peace just as much as other prejudices. Abandonment of prejudice, therefore, implies not only a change in attitude, but a change in the social, economic and political structure of the world.

"And among the teachings of Baha'u'llah is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will have no rest.... Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature, and cannot attain illumination, except through the abandonment of prejudices and the acquisition of the morals of the Kingdom."

Abdu'l-Baha'

Baha'u'llah includes among superstitions all those beliefs which have no foundation in fact, such as

essential race superiority. It is obvious that their falsehood will be exposed upon investigation. But exposing false ideas is not sufficient to remove prejudice. A prejudice, predisposition or attitude has an emotional content, and emotions react only very slowly to reason. A new emotional stimulus, such as that provided by religion, is required to pry the patient free from his prejudice.

The abandonment of prejudices calls for nothing less than the relinquishing of the emotional attitudes aroused superstitiously in us during childhood. Such a process is painful. Only an utterly "radiant acquiescence" with the principle of Oneness, and all that it implies, can free us from these prejudices.

"This handful of dust the earth is but one home; let it be in unity."

Baha'u'llah

http://uhj.net/bahaiprinciples/bahai-12-principles.html

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BAHA'I JUSTICE

LAWḤ-I-HIKMAT (Tablet of Wisdom)

This Tablet was addressed to Áqá Muḥammad, a distinguished believer from the town of Qá'in, who was surnamed Nabíl-i-Akbar (see Memorials of the Faithful pages 1–5). Another distinguished believer of Qá'in, Mullá Muḥammad-'Alí, was known as Nabíl-i-Qá'iní (see Memorials of the Faithful pages 49–54). In the abjad notation the name 'Muḥammad' has the same numerical value as 'Nabíl'.

LAWḤ-I-HIKMAT (Tablet of Wisdom)

Revealed by Baha'u'llah

THIS is an Epistle which the All-Merciful hath sent down from the Kingdom of Utterance. It is truly a breath of life unto those who dwell in the realm of creation. Glorified be the Lord of all worlds! In this Epistle mention is made of him who magnifieth the Name of God, his Lord, and who is named Nabíl in a weighty Tablet.

O Muḥammad! Hearken unto the Voice proceeding out of the Realm of Glory, calling aloud from the celestial Tree which hath risen above the land of Za'farán 1 : Verily, no God is there but Me, the Omniscient, the Wise. Be thou as the breezes of the All-Merciful for the trees of the realm of existence and foster their growth through the potency of the Name of thy Lord, the Just, the All-Informed. We desire to acquaint thee with that which will serve as a reminder unto the people, that they may put away the things current amongst them and set their faces towards God, the Lord of the sincere.

We exhort mankind in these days when the countenance of Justice is soiled with dust, when the flames of unbelief are burning high and the robe of wisdom rent asunder, when tranquillity and faithfulness have ebbed away and trials and tribulations have waxed severe, when covenants are broken and ties are severed, when no man knoweth how to discern light and darkness or to distinguish guidance from error.

O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men. He that riseth to serve My Cause should manifest My wisdom, and bend every effort to banish ignorance from the earth. Be united in counsel, be one in thought. Let each morn be better than its eve and each morrow richer than its yesterday. Man's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle fancies and worldly desires and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavours be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe. Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares of dissension among men or plant thorns of doubt in pure and radiant hearts.

O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancour. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country, but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. Abase not the station of the learned in Bahá and belittle not the rank of such rulers as administer justice amidst you. Set your reliance on the army of justice, put on the armour of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favoured of God.

By My life! Thy grievances have plunged Me into sorrow. Regard not the children of the world and all their doings but fix thy gaze upon God and His never-ending dominion. Verily, He calleth to thy remembrance that which is the source of delight for all mankind. Drink thou the life-giving water of blissful joy from the chalice of utterance proffered by the Fountainhead of divine Revelation—He Who hath made mention of thee in this mighty stronghold. Endeavour to the utmost of thy powers to establish the word of truth with eloquence and wisdom and to dispel falsehood from the face of the earth. Thus directeth thee the Dayspring of divine knowledge from this luminous horizon.

O thou who speakest in My Name! Consider the people and the things they have wrought in My days. We revealed unto one of the rulers that which overpowereth all the dwellers of the earth, and requested him to bring Us face to face with the learned men of this age, that We might set forth for him the testimony of God, His proofs, His glory and His majesty; and naught did We intend thereby but the highest good. However, he committed that which hath caused the inmates of the cities of justice and equity to lament. Thus hath judgement been given between Me and him. Verily thy Lord is the Ordainer, the All-Informed. In such circumstances as thou seest, how can the Celestial Bird soar into the atmosphere of divine mysteries when its wings have been battered with the stones of idle fancy and bitter hatred, and it is cast into a prison built of unyielding stone? By the righteousness of God! The people have perpetrated a grievous injustice.

As regards thine assertions about the beginning of creation, this is a matter on which conceptions vary by reason of the divergences in men's thoughts and opinions. Wert thou to assert that it hath ever existed and shall continue to exist, it would be true; or wert thou to affirm the same concept as is mentioned in the sacred Scriptures, no doubt would there be about it, for it hath been revealed by God, the Lord of the worlds. Indeed He was a hidden treasure. This is a station that can never be described nor even alluded to. And in the station of 'I did wish to make Myself known', God was, and His creation had ever existed beneath His shelter from the beginning that hath no beginning, apart from its being preceded by a Firstness which cannot be regarded as firstness and originated by a Cause inscrutable even unto all men of learning.

That which hath been in existence had existed before, but not in the form thou seest today. The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different. Thus doth the Great Announcement inform thee about this glorious structure. Such as communicate the generating influence and such as receive its impact are indeed created through the irresistible Word of God which is the Cause

of the entire creation, while all else besides His Word are but the creatures and the effects thereof. Verily thy Lord is the Expounder, the All-Wise.

Know thou, moreover, that the Word of God—exalted be His glory—is higher and far superior to that which the senses can perceive, for it is sanctified from any property or substance. It transcendeth the limitations of known elements and is exalted above all the essential and recognized substances. It became manifest without any syllable or sound and is none but the Command of God which pervadeth all created things. It hath never been withheld from the world of being. It is God's all-pervasive grace, from which all grace doth emanate. It is an entity far removed above all that hath been and shall be.

We are loath to enlarge on this subject, inasmuch as the unbelievers have inclined their ears towards Us in order to hear that which might enable them to cavil against God, the Help in Peril, the Self-Subsisting. And since they are unable to attain to mysteries of knowledge and wisdom from what hath been unravelled by the Source of divine splendour, they rise in protest and burst into clamour. But it is true to say that they object to that which they comprehend, not to the expositions given by the Expounder, nor the truths imparted by the One true God, the Knower of things unseen. Their objections, one and all, turn upon themselves, and I swear by thy life that they are devoid of understanding.

Every thing must needs have an origin and every building a builder. Verily, the Word of God is the Cause which hath preceded the contingent world—a world which is adorned with the splendours of the Ancient of Days, yet is being renewed and regenerated at all times. Immeasurably exalted is the God of Wisdom Who hath raised this sublime structure.

Look at the world and ponder a while upon it. It unveileth the book of its own self before thine eyes and revealeth that which the Pen of thy Lord, the Fashioner, the All-Informed, hath inscribed therein. It will acquaint thee with that which is within it and upon it and will give thee such clear explanations as to make thee independent of every eloquent expounder.

Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp. Indeed a man of insight can perceive naught therein save the effulgent splendour of Our Name, the Creator. Say: This is an existence which knoweth no decay, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.

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Whoso firmly believeth today in the rebirth of man and is fully conscious that God, the Most Exalted, wieldeth supreme ascendancy and absolute authority over this new creation, verily such a man is reckoned with them that are endued with insight in this most great Revelation. Unto this beareth witness every discerning believer.

Walk thou high above the world of being through the power of the Most Great Name, that thou mayest become aware of the immemorial mysteries and be acquainted with that wherewith no one is acquainted. Verily, thy Lord is the Helper, the All-Knowing, the All-Informed. Be thou as a throbbing artery, pulsating in the body of the entire creation, that through the heat generated by this motion there may appear that which will quicken the hearts of those who hesitate.

At the time when We were hidden behind countless veils of light thou didst commune with Me and didst witness the luminaries of the heaven of My wisdom and the billows of the ocean of Mine utterance. Verily thy Lord is the Truthful, the Faithful. Great indeed is the blessedness of him who hath attained the liberal effusions of this ocean in the days of his Lord, the Most Bountiful, the All-Wise.

During Our sojourn in ‘Iráq when We were at the house of one named Majíd, We set forth clearly for thee the mysteries of creation and the origin, the culmination and the cause thereof. However since Our departure We have limited Ourself to this affirmation: ‘Verily, no God is there but Me, the Ever-Forgiving, the Bountiful.’

Teach thou the Cause of God with an utterance which will cause the bushes to be enkindled, and the call ‘Verily, there is no God but Me, the Almighty, the Unconstrained’ to be raised therefrom. Say: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.

Those who have rejected God and firmly cling to Nature as it is in itself are, verily, bereft of knowledge and wisdom. They are truly of them that are far astray. They have failed to attain the lofty summit and have fallen short of the ultimate purpose; therefore their eyes were shut and their thoughts differed, while the leaders among them have believed in God and in His invincible sovereignty. Unto this beareth witness thy Lord, the Help in Peril, the Self-Subsisting.

When the eyes of the people of the East were captivated by the arts and wonders of the West, they roved distraught in the wilderness of material causes, oblivious of the One Who is the Causer of Causes, and the Sustainer thereof, while such men as were the source and the wellspring of Wisdom never denied the moving Impulse behind these causes, nor the Creator or the Origin thereof. Thy Lord knoweth, yet most

of the people know not.

Now We have, for the sake of God, the Lord of Names, set Ourself the task of mentioning in this Tablet some accounts of the sages, 2 that the eyes of the people may be opened thereby and that they may become fully assured that He is in truth the Maker, the Omnipotent, the Creator, the Originator, the All-Knowing, the All-Wise.

Although it is recognized that the contemporary men of learning are highly qualified in philosophy, arts and crafts, yet were anyone to observe with a discriminating eye he would readily comprehend that most of this knowledge hath been acquired from the sages of the past, for it is they who have laid the foundation of philosophy, reared its structure and reinforced its pillars. Thus doth thy Lord, the Ancient of Days, inform thee. The sages aforetime acquired their knowledge from the Prophets, inasmuch as the latter were the Exponents of divine philosophy and the Revealers of heavenly mysteries. Men quaffed the crystal, living waters of Their utterance, while others satisfied themselves with the dregs. Everyone receiveth a portion according to his measure. Verily He is the Equitable, the Wise.

Empedocles, who distinguished himself in philosophy, was a contemporary of David, while Pythagoras lived in the days of Solomon, son of David, and acquired Wisdom from the treasury of prophethood. It is he who claimed to have heard the whispering sound of the heavens and to have attained the station of the angels. In truth thy Lord will clearly set forth all things, if He pleaseth. Verily, He is the Wise, the All-Pervading.

The essence and the fundamentals of philosophy have emanated from the Prophets. That the people differ concerning the inner meanings and mysteries thereof is to be attributed to the divergence of their views and minds. We would fain recount to thee the following: One of the Prophets once was communicating to his people that with which the Omnipotent Lord had inspired Him. Truly, thy Lord is the Inspirer, the Gracious, the Exalted. When the fountain of wisdom and eloquence gushed forth from the wellspring of His utterance and the wine of divine knowledge inebriated those who had sought His threshold, He exclaimed: ‘Lo! All are filled with the Spirit.’ From among the people there was he who held fast unto this statement and, actuated by his own fancies, conceived the idea that the spirit literally penetrateth or entereth into the body, and through lengthy expositions he advanced proofs to vindicate this concept; and groups of people followed in his footsteps. To mention their names at this point, or to give thee a detailed account thereof, would lead to prolixity, and would depart from the main theme. Verily, thy Lord is the All-Wise, the All-Knowing. There was also he who partook of the choice wine whose seal had been removed by the Key of the Tongue of Him Who is the Revealer of the Verses of thy Lord, the Gracious, the Most Generous.

Verily, the philosophers have not denied the Ancient of Days. Most of them passed away deploring their failure to fathom His mystery, even as some of them have testified. Verily, thy Lord is the Adviser, the All-Informed.

Consider Hippocrates, the physician. He was one of the eminent philosophers who believed in God and acknowledged His sovereignty. After him came Socrates who was indeed wise, accomplished and righteous. He practised self-denial, repressed his appetites for selfish desires and turned away from

material pleasures. He withdrew to the mountains where he dwelt in a cave. He dissuaded men from worshipping idols and taught them the way of God, the Lord of Mercy, until the ignorant rose up against him. They arrested him and put him to death in prison. Thus relateth to thee this swift-moving Pen. What a penetrating vision into philosophy this eminent man had! He is the most distinguished of all philosophers and was highly versed in wisdom. We testify that he is one of the heroes in this field and an outstanding champion dedicated unto it. He had a profound knowledge of such sciences as were current amongst men as well as of those which were veiled from their minds. Methinks he drank one draught when the Most Great Ocean overflowed with gleaming and life-giving waters. He it is who perceived a unique, a tempered, and a pervasive nature in things, bearing the closest likeness to the human spirit, and he discovered this nature to be distinct from the substance of things in their refined form. He hath a special pronouncement on this weighty theme. Wert thou to ask from the worldly wise of this generation about this exposition, thou wouldst witness their incapacity to grasp it. Verily, thy Lord speaketh the truth but most people comprehend not.

After Socrates came the divine Plato who was a pupil of the former and occupied the chair of philosophy as his successor. He acknowledged his belief in God and in His signs which pervade all that hath been and shall be. Then came Aristotle, the well-known man of knowledge. He it is who discovered the power of gaseous matter. These men who stand out as leaders of the people and are pre-eminent among them, one and all acknowledged their belief in the immortal Being Who holdeth in His grasp the reins of all sciences.

I will also mention for thee the invocation voiced by Bálinus who was familiar with the theories put forward by the Father of Philosophy regarding the mysteries of creation as given in his chrysolite tablets, that everyone may be fully assured of the things We have elucidated for thee in this manifest Tablet, which, if pressed with the hand of fairness and knowledge, will yield the spirit of life for the quickening of all created things. Great is the blessedness of him who swimmeth in this ocean and celebrateth the praise of his Lord, the Gracious, the Best-Beloved. Indeed the breezes of divine revelation are diffused from the verses of thy Lord in such wise that no one can dispute its truth, except those who are bereft of hearing, of vision, of understanding and of every human faculty. Verily thy Lord beareth witness unto this, yet the people understand not.

This man hath said: ‘I am Bálinus, the wise one, the performer of wonders, the producer of talismans.’ He surpassed everyone else in the diffusion of arts and sciences and soared unto the loftiest heights of humility and supplication. Give ear unto that which he hath said, entreating the All-Possessing, the Most Exalted: ‘I stand in the presence of my Lord, extolling His gifts and bounties and praising Him with that wherewith He praiseth His Own Self, that I may become a source of blessing and guidance unto such men as acknowledge my words.’ And further he saith: ‘O Lord! Thou art God and no God is there but Thee. Thou art the Creator and no creator is there except Thee. Assist me by Thy grace and strengthen me. My heart is seized with alarm, my limbs tremble, I have lost my reason and my mind hath failed me. Bestow upon me strength and enable my tongue to speak forth with wisdom.’ And still further he saith: ‘Thou art in truth the Knowing, the Wise, the Powerful, the Compassionate.’ It was this man of wisdom who became informed of the mysteries of creation and discerned the subtleties which lie enshrined in the Hermetic writings. 3

We have no wish to mention anything further but We shall utter that which the Spirit hath instilled into My heart. In truth there is no God but Him, the Knowing, the Mighty, the Help in Peril, the Most Excellent, the All-Praised. By My life! In this Day the celestial Tree is loath to proclaim aught else to the world but this affirmation: 'Verily, there is none other God but Me, the Peerless, the All-Informed.'

Had it not been for the love I cherish for thee, I would not have uttered a single word of what hath been mentioned. Appreciate the value of this station and preserve it as thou wouldst thine eye and be of them that are truly thankful.

Thou knowest full well that We perused not the books which men possess and We acquired not the learning current amongst them, and yet whenever We desire to quote the sayings of the learned and of the wise, 4 presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures. Thus do We set down in writing that which the eye perceiveth. Verily His knowledge encompasseth the earth and the heavens.

This is a Tablet wherein the Pen of the Unseen hath inscribed the knowledge of all that hath been and shall be—a knowledge that none other but My wondrous Tongue can interpret. Indeed My heart as it is in itself hath been purged by God from the concepts of the learned and is sanctified from the utterances of the wise. In truth naught doth it mirror forth but the revelations of God. Unto this beareth witness the Tongue of Grandeur in this perspicuous Book.

Say, O people of the earth! Beware lest any reference to wisdom debar you from its Source or withhold you from the Dawning-Place thereof. Fix your hearts upon your Lord, the Educator, the All-Wise.

For every land We have prescribed a portion, for every occasion an allotted share, for every pronouncement an appointed time and for every situation an apt remark. Consider Greece. We made it a Seat of Wisdom for a prolonged period. However, when the appointed hour struck, its throne was subverted, its tongue ceased to speak, its light grew dim and its banner was hauled down. Thus do We bestow and withdraw. Verily thy Lord is He Who giveth and divesteth, the Mighty, the Powerful.

In every land We have set up a luminary of knowledge, and when the time foreordained is at hand, it will shine resplendent above its horizon, as decreed by God, the All-Knowing, the All-Wise. If it be Our Will We are fully capable of describing for thee whatever existeth in every land or hath come to pass therein. Indeed the knowledge of thy Lord pervadeth the heavens and the earth.

Know thou, moreover, that the people aforetime have produced things which the contemporary men of knowledge have been unable to produce. We recall unto thee Murtús who was one of the learned. He invented an apparatus which transmitted sound over a distance of sixty miles. Others besides him have also discovered things which no one in this age hath beheld. Verily thy Lord revealeth in every epoch whatsoever He pleaseth as a token of wisdom on His part. He is in truth the supreme Ordainer, the All-Wise.

A true philosopher would never deny God nor His evidences, rather would he acknowledge His glory and overpowering majesty which overshadow all created things. Verily We love those men of knowledge who

have brought to light such things as promote the best interests of humanity, and We aided them through the potency of Our behest, for well are We able to achieve Our purpose.

Beware, O My loved ones, lest ye despise the merits of My learned servants whom God hath graciously chosen to be the exponents of His Name 'the Fashioner' amidst mankind. Exert your utmost endeavour that ye may develop such crafts and undertakings that everyone, whether young or old, may benefit therefrom. We are quit of those ignorant ones who fondly imagine that Wisdom is to give vent to one's idle imaginings and to repudiate God, the Lord of all men; even as We hear some of the heedless voicing such assertions today.

Say: The beginning of Wisdom and the origin thereof is to acknowledge whatsoever God hath clearly set forth, for through its potency the foundation of statesmanship, which is a shield for the preservation of the body of mankind, hath been firmly established. Ponder a while that ye may perceive what My most exalted Pen hath proclaimed in this wondrous Tablet. Say, every matter related to state affairs which ye raise for discussion falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance. Thus have We recounted unto thee that which will exhilarate thy heart, will bring solace to thine eyes and will enable thee to arise for the promotion of His Cause amidst all peoples.

O My Nabíl! Let nothing grieve thee, rather rejoice with exceeding gladness inasmuch as I have mentioned thy name, have turned My heart and My face towards thee and have conversed with thee through this irrefutable and weighty exposition. Ponder in thy heart upon the tribulations I have sustained, the imprisonment and the captivity I have endured, the sufferings that have befallen Me and the accusations that the people have levelled against Me. Behold, they are truly wrapped in a grievous veil.

When the discourse reached this stage, the dawn of divine mysteries appeared and the light of utterance was quenched. May His glory rest upon the people of wisdom as bidden by One Who is the Almighty, the All-Praised.

Say: Magnified be Thy Name, O Lord my God! I beseech Thee by Thy Name through which the splendour of the light of wisdom shone resplendent when the heavens of divine utterance were set in motion amidst mankind, to graciously aid me by Thy heavenly confirmations and enable me to extol Thy Name amongst Thy servants.

O Lord! Unto Thee have I turned my face, detached from all save Thee and holding fast to the hem of the robe of Thy manifold blessings. Unloose my tongue therefore to proclaim that which will captivate the minds of men and will rejoice their souls and spirits. Strengthen me then in Thy Cause in such wise that I may not be hindered by the ascendancy of the oppressors among Thy creatures nor withheld by the onslaught of the disbelievers amidst those who dwell in Thy realm. Make me as a lamp shining throughout Thy lands that those in whose hearts the light of Thy knowledge gloweth and the yearning for Thy love lingereth may be guided by its radiance.

Verily, potent art Thou to do whatsoever Thou willest, and in Thy grasp Thou holdest the kingdom of creation. There is none other God but Thee, the Almighty, the All-Wise.

Notes:

1. In a Tablet Bahá'u'lláh states, 'The Holy Tree [Sadrat] is, in a sense, the Manifestation of the One True God, exalted be He. The Blessed Tree in the land of Za'farán referreth to the land which is flourishing, blessed, holy and all-perfumed, where that Tree hath been planted.'

2. In many of the passages that follow concerning the Greek philosophers, Bahá'u'lláh quotes verbatim from the works of such Muslim historians as Abu'l-Fatḥ-i-Sháhristání (1076–1153 A.D.) and Imádu'd-Dín Abu'l-Fidá (1273–1331 A.D.).

3. In one of His Tablets Bahá'u'lláh wrote: 'The first person who devoted himself to philosophy was Ídrís. Thus was he named. Some called him also Hermes. In every tongue he hath a special name. He it is who hath set forth in every branch of philosophy thorough and convincing statements. After him Bálinus derived his knowledge and sciences from the Hermetic Tablets and most of the philosophers who followed him made their philosophical and scientific discoveries from his words and statements…'. In the Qur'án, Súrá 19, verses 57 and 58, is written: 'And commemorate Ídrís in the Book; for he was a man of truth, a Prophet; And we uplifted him to a place on high.'

4. In many of the passages that follow concerning the Greek philosophers, Bahá'u'lláh quotes verbatim from the works of such Muslim historians as Abu'l-Fatḥ-i-Sháhristání (1076–1153 A.D.) and Imádu'd-Dín Abu'l-Fidá (1273–1331 A.D.).

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BAHA'I JUSTICE

Baha'i Month: Masa'il (Questions) 1, 171 B.E. (12/12/2014)

THE NEED OF AN EDUCATOR

When we consider existence, we see that the mineral, vegetable, animal and human worlds are all in need of an educator.

If the earth is not cultivated, it becomes a jungle where useless weeds grow; but if a cultivator comes and tills the ground, it produces crops which nourish living creatures. It is evident, therefore, that the soil needs the cultivation of the farmer. Consider the trees: if they remain without a cultivator, they will be fruitless, and without fruit they are useless; but if they receive the care of a gardener, these same barren trees become fruitful, and through cultivation, fertilization and engrafting the trees which had bitter fruits yield sweet fruits. These are rational proofs; in this age the peoples of the world need the arguments of reason.

The same is true with respect to animals: notice that when the animal is trained it becomes domestic, and also that man, if he is left without education, becomes bestial, and, moreover, if left under the rule of nature, becomes lower than an animal, whereas if he is educated he becomes an angel. For the greater number of animals do not devour their own kind, but men, in the Sudan, in the central regions of Africa, kill and eat each other.

Now reflect that it is education that brings the East and the West under the authority of man; it is education that produces wonderful industries; it is education that spreads great sciences and arts; it is education that makes manifest new discoveries and institutions. If there were no educator, there would be no such things as comforts, civilization or humanity. If a man be left alone in a wilderness where he sees none of his own kind, he will undoubtedly become a mere brute; it is then clear that an educator is needed.

But education is of three kinds: material, human and spiritual. Material education is concerned with the progress and development of the body, through gaining its sustenance, its material comfort and ease. This education is common to animals and man.

Human education signifies civilization and progress—that is to say, government, administration, charitable works, trades, arts and handicrafts, sciences, great inventions and discoveries and elaborate institutions, which are the activities essential to man as distinguished from the animal.

Divine education is that of the Kingdom of God: it consists in acquiring divine perfections, and this is true education; for in this state man becomes the focus of divine blessings, the manifestation of the words, "Let Us make man in Our image, and after Our likeness." 1 This is the goal of the world of humanity.

Now we need an educator who will be at the same time a material, human and spiritual educator, and

whose authority will be effective in all conditions. So if anyone should say, “I possess perfect comprehension and intelligence, and I have no need of such an educator,” he would be denying that which is clear and evident, as though a child should say, “I have no need of education; I will act according to my reason and intelligence, and so I shall attain the perfections of existence”; or as though the blind should say, “I am in no need of sight, because many other blind people exist without difficulty.”

Then it is plain and evident that man needs an educator, and this educator must be unquestionably and indubitably perfect in all respects and distinguished above all men. Otherwise, if he should be like the rest of humanity, he could not be their educator, more particularly because he must be at the same time their material and human as well as their spiritual educator—that is to say, he must teach men to organize and carry out physical matters, and to form a social order in order to establish cooperation and mutual aid in living so that material affairs may be organized and regulated for any circumstances that may occur. In the same way he must establish human education—that is to say, he must educate intelligence and thought in such a way that they may attain complete development, so that knowledge and science may increase, and the reality of things, the mysteries of beings and the properties of existence may be discovered; that, day by day, instructions, inventions and institutions may be improved; and from things perceptible to the senses conclusions as to intellectual things may be deduced.

He must also impart spiritual education, so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Supreme Concourse. He must so educate the human reality that it may become the center of the divine appearance, to such a degree that the attributes and the names of God shall be resplendent in the mirror of the reality of man, and the holy verse “We will make man in Our image and likeness” shall be realized. 2

It is clear that human power is not able to fill such a great office, and that reason alone could not undertake the responsibility of so great a mission. How can one solitary person without help and without support lay the foundations of such a noble construction? He must depend on the help of the spiritual and divine power to be able to undertake this mission. One Holy Soul gives life to the world of humanity, changes the aspect of the terrestrial globe, causes intelligence to progress, vivifies souls, lays the basis of a new life, establishes new foundations, organizes the world, brings nations and religions under the shadow of one standard, delivers man from the world of imperfections and vices, and inspires him with the desire and need of natural and acquired perfections. Certainly nothing short of a divine power could accomplish so great a work. We ought to consider this with justice, for this is the office of justice.

A Cause which all the governments and peoples of the world, with all their powers and armies, cannot promulgate and spread, one Holy Soul can promote without help or support! Can this be done by human power? No, in the name of God! For example, Christ, alone and solitary, upraised the standard of peace and righteousness, a work which all the victorious governments with all their hosts are unable to accomplish. Consider what was the fate of so many and diverse empires and peoples: the Roman Empire, France, Germany, Russia, England, etc.; all were gathered together under the same tent—that is to say, the appearance of Christ brought about a union among these diverse nations, some of whom, under the influence of Christianity, became so united that they sacrificed their lives and property for one another.

After the time of Constantine, who was the protagonist of Christianity, divisions broke out among them. The point is this, that Christ united these nations but after a while governments became the cause of discord. What I mean is that Christ sustained a Cause that all the kings of the earth could not establish! He united the various religions and modified ancient customs. Consider what great differences existed between Romans, Greeks, Syrians, Egyptians, Phoenicians, Israelites and other peoples of Europe. Christ removed these differences and became the cause of love between these communities. Although after some time governments destroyed this union, the work of Christ was accomplished.

Therefore, the Universal Educator must be at the same time a physical, human and spiritual educator; and He must possess a supernatural power, so that He may hold the position of a divine teacher. If He does not show forth such a holy power, He will not be able to educate, for if He be imperfect, how can He give a perfect education? If He be ignorant, how can He make others wise? If He be unjust, how can He make others just? If He be earthly, how can He make others heavenly?

Now we must consider justly: did these Divine Manifestations Who have appeared possess all these qualifications or not? 3 If They had not these qualifications and these perfections, They were not real Educators.

Therefore, it must be our task to prove to the thoughtful by reasonable arguments the prophethood of Moses, of Christ and of the other Divine Manifestations. And the proofs and evidences which we give are not based on traditional but on rational arguments.

It has now been proved by rational arguments that the world of existence is in the utmost need of an educator, and that its education must be achieved by divine power. There is no doubt that this holy power is revelation, and that the world must be educated through this power which is above human power.

1. Cf. Gen. 1:26.
2. Cf. Gen. 1:26.
3. Divine Manifestations are the founders of religions. Cf. “Two Classes of Prophets,” p. 164.

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BAHA'I JUSTICE

Baha'u'llah on Liberty

Consider the pettiness of men's minds. They ask for that which injureth them, and cast away the thing that profiteth them. They are, indeed, of those that are far astray. We find some men desiring liberty, and priding themselves therein. Such men are in the depths of ignorance.

Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

Say: True liberty consisteth in man's submission unto My commandments, little as ye know it. Were men to observe that which We have sent down unto them from the Heaven of Revelation, they would, of a certainty, attain unto perfect liberty. Happy is the man that hath apprehended the Purpose of God in whatever He hath revealed from the Heaven of His Will, that pervadeth all created things. Say: The liberty that profiteth you is to be found nowhere except in complete servitude unto God, the Eternal Truth. Whoso hath tasted of its sweetness will refuse to barter it for all the dominion of earth and heaven.

Baha'u'llah, Gleanings #CLIX

This entry was posted on Saturday, December 13th, 2014 at 5:42 pm and is filed under Baha'i Holy Scripture. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Baha'i's, Palestine & The State Of Israel

The Baha'i Holy Places were already firmly established in the region and a Baha'i community already there since 1868 following Baha'u'llah in his forced exile and imprisonment by the Ottoman Empire. Many prior residents in the area converted to the Baha'i Faith from that time forward as well as those who migrated there following Baha'u'llah in exile.

The reason the Jews were given that land to call the State of Israel and the reason the borders were drawn up the way they originally were when it was decided that land would be their State comes down to one single question the Arabs of the region and the Jews were both asked.

The question was directly; how would they treat the Baha'i community if they were given jurisdiction over the region.

The representatives of the Palestinian Arabs made it clear that they would consider them infidels and heretics to their interpretation of Islam and the Baha'i buildings and shrines would be levelled and the Baha'i community would be removed from the land and dealt with as infidels and heretics.

Given the history of mass murder of Baha'i's by the Moslems throughout the Ottoman Empire the Palestinian Arabs were taken at their word.

When asked the same question the Representatives of the Jews said they would allow the Baha'i's to remain as they were and that they would be given all of the rights and protections to be afforded to all peaceful inhabitants of that land by the proposed Jewish State.

They had one stipulation which was that they would want the Baha'i's to agree to refrain from proselytizing within its borders.

So you see, the Palestinian Arabs/Moslems would have destroyed the Baha'i Holy Places and slaughtered the Baha'i people and the Jews would not. Hence the Jews were permitted to establish their State and the Arabs had to take whatever they were given.

Since then ALL parties have been governed by the HANDS of corruption and all manner of evil has taken hold there.

One need not be a Baha'i and a Baha'i need not be a Baha'i in any official administrative capacity to see that injustice is injustice no matter who perpetrates it.

Using one iniquity as an excuse to commit another iniquity is fundamentally unjust in every case.

Unless and until the people and nations FIRST STOP MURDERING EACH OTHER and turn to Baha'u'llah there will be nothing but escalating violence and tragedy in that region and around the world.

The Four Winds of Destruction are currently held back at the River Euphrates as a mercy from God to allow the people and nations of the world to FIRST STOP MURDERING EACH OTHER and then turn to Baha'u'llah for guidance while God's Mercy and Grace abound.

Baha'u'llah's UHJ can be contacted by going to the UHJ contact site and then following the explicit instructions:

http://www.uhj.net/contact-form.html

This is all the people of the world can do to change course and avert truly global catastrophe.

This entry was posted on Saturday, December 13th, 2014 at 6:20 pm and is filed under Current Events, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Prayers For Babies

O Thou peerless Lord! Let this suckling babe be nursed from the breast of Thy loving-kindness, guard it within the cradle of Thy safety and protection and grant that it be reared in the arms of Thy tender affection.

Abdu'l-Baha'

O God! Rear this little babe in the bosom of Thy love, and give it milk from the breast of Thy Providence. Cultivate this fresh plant in the rose garden of Thy love and aid it to grow through the showers of Thy bounty. Make it a child of the kingdom, and lead it to Thy heavenly realm. Thou art powerful and kind, and Thou art the Bestower, the Generous, the Lord of surpassing bounty.

Abdu'l-Baha'

This entry was posted on Sunday, December 14th, 2014 at 2:54 pm and is filed under Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 8, 171 B.E. (12/19/2014)

My God! My God! Elohim

To this Thy servant give the understanding of the Old Testament and the New and enable her to speak forth with mighty voice and to sing with power the holy songs and to discover the real meaning and the secret mysteries of those verses, for Thou art the Powerful Inspirer and the Mighty One!

Abdu'l-Baha', Tablets Of pp. 277-278

This entry was posted on Friday, December 19th, 2014 at 7:36 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Pyramid Date: 12/25/0001- The Birth of Jesus Messiah ben David the First Christ

In like manner, when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

These Magi said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven—the heaven of divine knowledge and understanding—it was Yaḥyá, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: "God announceth Yaḥyá to thee, who shall bear witness unto the Word from God, and a great one and chaste." By the term "Word" is meant Jesus, Whose coming Yaḥyá foretold. Moreover, in the heavenly Scriptures it is written: "John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand." By John is meant Yaḥyá.

Baha'u'llah, Kitab-i-Iqan (The Book Of Certitude) pp. 64-65

Bethlehem is astir with the Breeze of God. We hear her voice saying: 'O most generous Lord! Where is Thy great glory established? The sweet savours of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory.' We called unto her from behind the Tabernacle of Majesty and Grandeur: 'O Bethlehem! This Light hath risen in the orient, and travelled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforetime denied Him (Jesus)?' Whereupon she cried out saying: 'Thou art, in truth, the All-Knowing, the Best-Informed.' Verily, We behold all created things moved to bear witness unto Us. Some know Us and bear witness, while the majority bear witness, yet know Us not.

Baha'u'llah, LAWḤ-I-AQDAS (The Most Holy Tablet) pp .14-15

This entry was posted on Thursday, December 25th, 2014 at 12:31 pm and is filed under Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 15, 171 B.E. (12/26/2014)

And now regarding His words, that the Son of man shall "come in the clouds of heaven." By the term "clouds" is meant those things that are contrary to the ways and desires of men. Even as He hath revealed in the verse already quoted: "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others." These "clouds" signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as "clouds."

Baha'u'llah, Kitab-i-Iqan (The Book Of Certitude, para. 79)

This entry was posted on Friday, December 26th, 2014 at 3:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Sharaf (Honor) 1, 171 B.E. (12/31/2014)

And now, concerning thy question regarding the creation of man. Know thou that all men have been created in the nature made by God, the Guardian, the Self-Subsisting. Unto each one hath been prescribed a pre-ordained measure, as decreed in God's mighty and guarded Tablets. All that which ye potentially possess can, however, be manifested only as a result of your own volition. Your own acts testify to this truth. Consider, for instance, that which hath been forbidden, in the Bayán, unto men. God hath in that Book, and by His behest, decreed as lawful whatsoever He hath pleased to decree, and hath, through the power of His sovereign might, forbidden whatsoever He elected to forbid. To this testifieth the text of that Book. Will ye not bear witness? Men, however, have wittingly broken His law. Is such a behavior to be attributed to God, or to their proper selves? Be fair in your judgment. Every good thing is of God, and every evil thing is from yourselves. Will ye not comprehend? This same truth hath been revealed in all the Scriptures, if ye be of them that understand. Every act ye meditate is as clear to Him as is that act when already accomplished. There is none other God besides Him. His is all creation and its empire. All stands revealed before Him; all is recorded in His holy and hidden Tablets. This fore-knowledge of God, however, should not be regarded as having caused the actions of men, just as your own previous knowledge that a certain event is to occur, or your desire that it should happen, is not and can never be the reason for its occurrence.

Baha'u'llah, Gleanings #LXXVII

This entry was posted on Wednesday, December 31st, 2014 at 1:39 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Baha'i View Of "Bad Press"

"But after I leave, some people may arise in opposition, heaping persecutions upon you in their bitterness, and in the newspapers there may be articles published against the Cause. Rest ye in the assurance of firmness. Be well poised and serene, remembering that this is only as the harmless twittering of sparrows and that it will soon pass away. If such things do not happen, the fame of the Cause will not become widespread, and the summons of God will not be heard. Consider the history of the past. Recall, for instance, the days of Christ and the events subsequent thereto. How many were the books written against Him! What calumnies were attributed to Him! How violent were the utterances in the temples against Him! How many the accusations! What hatred and persecution! How they scoffed at Him in derision and contempt! Consider the titles and epithets they bestowed upon His majesty! They even designated Him Beelzebub—Satan. They said Beelzebub had been captured and crucified. They placed a crown of thorns upon Beelzebub's head and paraded Him through the streets. This was the name the Jews bestowed upon Christ; it is written in the Gospel. There were many other forms of reviling and persecution, spitting in His beautiful face, cursing and anathematizing, bowing backward toward Him, saying, "Peace be on thee, thou king of the Jews!" "Peace be on thee, thou destroyer of the temple!" "Peace be on thee, thou king and pretender who would restore the temple in three days!" The philosophers of the times, Romans and Greeks, wrote against Christ. Even the kings wrote books of abuse, calumny and contempt. One of these kings was a Caesar. He was also a philosopher. In his book he says, concerning the people of Christ, "The most degraded of people are the Christians. The most immoral of the people of this time are the Christians. Jesus of Nazareth has led them astray. O people! If you wish to know who Jesus is and what Christian means, go and ask his relatives. Go and ask the Jews who know him. See what a bad person he is, how degraded he is." There were many similar accounts. But remember that these statements did not affect the cause of Christianity. On the contrary, Christianity advanced daily in power and potency."

"Day by day the majesty of Christ grew in splendor and effulgence. Therefore, my purpose is to warn and strengthen you against accusations, criticisms, revilings and derision in newspaper articles or other publications. Be not disturbed by them. They are the very confirmation of the Cause, the very source of upbuilding to the Movement. May God confirm the day when a score of ministers of the churches may arise and with bared heads cry at the top of their voices that the Bahá'ís are misguided. I would like to see that day, for that is the time when the Cause of God will spread. Bahá'u'lláh has pronounced such as these the couriers of the Cause. They will proclaim from pulpits that the Bahá'ís are fools, that they are a wicked and unrighteous people, but be ye steadfast and unwavering in the Cause of God. They will spread the message of Bahá'u'lláh."

Abdu'l-Baha, The Promulgation Of Universal Peace

10 November 1912

Talk at 1901 Eighteenth Street, NW, Washington, D. C.

This entry was posted on Wednesday, January 7th, 2015 at 6:36 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 10, 171 B.E. (1/9/2014)

https://www.youtube.com/watch?v=5EOKmpMlQoE

This entry was posted on Friday, January 9th, 2015 at 7:16 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

O Ye Loving Mothers

The mother is the first teacher of the child. For children, at the beginning of life, are fresh and tender as a young twig, and can be trained in any fashion you desire. If you rear the child to be straight, he will grow straight, in perfect symmetry. It is clear that the mother is the first teacher and that it is she who establisheth the character and conduct of the child.

Abdu'l-Baha'

For mothers are the first educators, the first mentors; and truly it is the mothers who determine the happiness, the future greatness, the courteous ways and learning and judgement, the understanding and the faith of their little ones.

Abdu'l-Baha', Selections #96

Wherefore, O ye loving mothers, know ye that in God's sight, the best of all ways to worship Him is to educate the children and train them in all the perfections of humankind; and no nobler deed than this can be imagined.

Abdu'l-Baha', Selections #114

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BAHA'I JUSTICE

Education

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom.

Baha'u'llah, excerpt from: LAWḤ-I-MAQṢÚD (Tablet of Maqṣúd)

At present the light of reconciliation is dimmed in most countries and its radiance extinguished while the fire of strife and disorder hath been kindled and is blazing fiercely. Two great powers who regard themselves as the founders and leaders of civilization and the framers of constitutions have risen up against the followers of the Faith associated with Him Who conversed with God. Be ye warned, O men of understanding. It ill beseemeth the station of man to commit tyranny; rather it behoveth him to observe equity and be attired with the raiment of justice under all conditions. Beseech ye the One true God that He may, through the power of the hand of loving-kindness and spiritual education, purge and purify certain souls from the defilement of evil passions and corrupt desires, that they may arise and unloose their tongues for the sake of God, that perchance the evidences of injustice may be blotted out and the splendour of the light of justice may shed its radiance upon the whole world. The people are ignorant, and they stand in need of those who will expound the truth.

The Great Being saith: The man of consummate learning and the sage endowed with penetrating wisdom are the two eyes to the body of mankind. God willing, the earth shall never be deprived of these two greatest gifts. That which hath been set forth and will be revealed in the future is but a token of this Servant's ardent desire to dedicate Himself to the service of all the kindreds of the earth.

Baha'u'llah, excerpt from: LAWḤ-I-MAQṢÚD (Tablet of Maqṣúd)

He Who is the Eternal Truth hath, from the Day Spring of Glory, directed His eyes towards the people of Bahá, and is addressing them in these words: "Address yourselves to the promotion of the well-being and tranquillity of the children of men. Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may, through the power of the Most Great Name, be blotted out from its face, and all mankind become the upholders of one Order, and the inhabitants of one City. Illumine and hallow your hearts; let them not be profaned by the thorns of hate or the thistles of malice. Ye dwell in one world, and have been created through the operation of one Will.

Blessed is he who mingleth with all men in a spirit of utmost kindliness and love."

Baha'u'llah, Gleanings #CLVI

Therefore, it is demonstrated and proven that minds are different in the original entity or nature, and that education commandeth a decided and great influence. Were there no educator, all souls would remain savage, and were it not for the teacher, the children would be ignorant creatures.

It is for this reason that, in this New Cycle, education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon the father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter, they shall, be held responsible and worthy of reproach in the presence of the stern Lord.

Abdu'l-Baha', Tablets pg. 578

The education and training of children is among the most meritorious acts of humankind and draweth down the grace and favour of the All-Merciful, for education is the indispensable foundation of all human excellence and alloweth man to work his way to the heights of abiding glory. If a child be trained from his infancy, he will, through the loving care of the Holy Gardener, drink in the crystal waters of the spirit and of knowledge, like a young tree amid the rilling brooks. And certainly he will gather to himself the bright rays of the Sun of Truth, and through its light and heat will grow ever fresh and fair in the garden of life.

Therefore must the mentor be a doctor as well: that is, he must, in instructing the child, remedy its faults; must give him learning, and at the same time rear him to have a spiritual nature. Let the teacher be a doctor to the character of the child, thus will he heal the spiritual ailments of the children of men.

If, in this momentous task, a mighty effort be exerted, the world of humanity will shine out with other adornings, and shed the fairest light. Then will this darksome place grow luminous, and this abode of earth turn into Heaven. The very demons will change to angels then, and wolves to shepherds of the flock, and the wild-dog pack to gazelles that pasture on the plains of oneness, and ravening beasts to peaceful herds, and birds of prey, with talons sharp as knives, to songsters warbling their sweet native notes.

For the inner reality of man is a demarcation line between the shadow and the light, a place where the two seas meet; it is the lowest point on the arc of descent, and therefore is it capable of gaining all the grades above. With education it can achieve all excellence; devoid of education it will stay on, at the lowest point of imperfection.

Every child is potentially the light of the world—and at the same time its darkness; wherefore must the question of education be accounted as of primary importance. From his infancy, the child must be nursed at the breast of God's love, and nurtured in the embrace of His knowledge, that he may radiate light,

grow in spirituality, be filled with wisdom and learning, and take on the characteristics of the angelic host.

Since ye have been assigned to this holy task, ye must therefore exert every effort to make that school famed in all respects throughout the world; to make it the cause of exalting the Word of the Lord.

Abdu'l-Baha', Selections #103

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BAHA'I JUSTICE

EXPLANATION OF BLASPHEMY AGAINST THE HOLY SPIRIT

Question.—"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—(Matt. 12:31–32)

Answer.—The holy realities of the Manifestations of God have two spiritual positions. One is the place of manifestation, which can be compared to the position of the globe of the sun, and the other is the resplendency of the manifestation, which is like its light and radiance; these are the perfections of God—in other words, the Holy Spirit. For the Holy Spirit is the divine bounties and lordly perfections, and these divine perfections are as the rays and heat of the sun. The brilliant rays of the sun constitute its being, and without them it would not be the sun. If the manifestation and the reflection of the divine perfections were not in Christ, Jesus would not be the Messiah. He is a Manifestation because He reflects in Himself the divine perfections. The Prophets of God are manifestations for the lordly perfections—that is, the Holy Spirit is apparent in Them.

If a soul remains far from the manifestation, he may yet be awakened; for he did not recognize the manifestation of the divine perfections. But if he loathe the divine perfections themselves—in other words, the Holy Spirit—it is evident that he is like a bat which hates the light.

This detestation of the light has no remedy and cannot be forgiven—that is to say, it is impossible for him to come near unto God. This lamp is a lamp because of its light; without the light it would not be a lamp. Now if a soul has an aversion for the light of the lamp, he is, as it were, blind, and cannot comprehend the light; and blindness is the cause of everlasting banishment from God.

It is evident that the souls receive grace from the bounty of the Holy Spirit which appears in the Manifestations of God, and not from the personality of the Manifestation. Therefore, if a soul does not receive grace from the bounties of the Holy Spirit, he remains deprived of the divine gift, and the banishment itself puts the soul beyond the reach of pardon.

This is why many people who were the enemies of the Manifestations, and who did not recognize Them, when once they had known Them became Their friends. So enmity toward the Manifestation did not become the cause of perpetual banishment, for they who indulged in it were the enemies of the light-holders, not knowing that They were the shining lights of God. They were not the enemies of the light, and when once they understood that the light-holder was the place of manifestation of the light, they became sincere friends of it.

The meaning is this: to remain far from the light-holder does not entail everlasting banishment, for one

may become awakened and vigilant; but enmity toward the light is the cause of everlasting banishment, and for this there is no remedy.

Abdu'l-Baha', Some Answered Questions, #31

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BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 17, 171 B.E. (1/16/2015)

THE CAUSE OF STRIFE

In the estimation of historians this radiant century is equivalent to one hundred centuries of the past. If comparison be made with the sum total of all former human achievements it will be found that the discoveries, scientific advancement and material civilization of this present century have equaled, yea far exceeded the progress and outcome of one hundred former centuries. The production of books and compilations of literature alone bear witness that the output of the human mind in this century has been greater and more enlightening than all the past centuries together. It is evident therefore that this century is of paramount importance. Reflect upon the miracles of accomplishment which have already characterized it, the discoveries in every realm of human research, inventions, scientific knowledge, ethical reforms and regulations established for the welfare of humanity, mysteries of nature explored, invisible forces brought into visibility and subjection, a veritable wonder-world of new phenomena and conditions heretofore unknown to man now open to his uses and further investigation. The East and West can communicate instantly. A human being can soar in the skies or speed in submarine depths. The power of steam has linked the continents. Trains cross the deserts and pierce the barriers of mountains; ships find unerring pathways upon the trackless oceans. Day by day discoveries are increasing. What a wonderful century this is! It is an age of universal re-formation. Laws and statutes of governments civil and federal are in process of change and transformation. Sciences and arts are being moulded anew. Thoughts are metamorphosed. The foundations of human society are changing and strengthening. Today sciences of the past are useless. The ptolemaic system of astronomy, numberless other systems and theories of scientific and philosophical explanation are discarded, known to be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world. Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform.

It is evident therefore that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundations of divine reality must also pass away and be re-formed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedy and solution for human problems must be adopted. Human intellects themselves must change and be subject to the universal reformation. Just as the thoughts and hypotheses of past ages are fruitless today, likewise dogmas and codes of human invention are obsolete and barren of product in religion. Nay, it is true that they are the cause of enmity and conducive to strife in the world of humanity; war and bloodshed proceed from them and the oneness of mankind finds no recognition in their observance. Therefore it is our duty in this radiant century to investigate the essentials of divine religion, seek the realities underlying the oneness of the world of humanity and discover the source of

fellowship and agreement which will unite mankind in the heavenly bond of love. This unity is the radiance of eternity, the divine spirituality, the effulgence of God and the bounty of the Kingdom. We must investigate the divine source of these heavenly bestowals and adhere unto them steadfastly. For if we remain fettered and restricted by human inventions and dogmas, day by day the world of mankind will be degraded, day by day warfare and strife will increase and satanic forces converge toward the destruction of the human race.

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and universal peace unite the nations and peoples of the world. All mankind will dwell together as one family, blend as the waves of one sea, shine as stars of one firmament and appear as fruits of the same tree. This is the happiness and felicity of humankind. This is the illumination of man, the glory eternal and life everlasting; this is the divine bestowal. I desire this station for you and I pray God that the people of America may achieve this great end in order that the virtue of this democracy may be insured and their names be glorified eternally.

Abdu'l-Baha', Foundations of World Unity, pp. 18-19

This entry was posted on Friday, January 16th, 2015 at 2:55 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 171 B.E. (1/1/2015)

"Hands may be black, white, yellow or brown, but the hue of the heart is one."

'Abdu'l-Baha'

The First Basic Baha'i Principle is:
"The Oneness of the World of Humanity."

The **first foundation stone** is the Jasper; it is clear red, like the hue of the heart. In ancient times it was called the bloodstone.

Any historical ingenious theories of essential racial superiority, which many people still embrace, can not survive investigation nor the inquisitive examination of a sincere seeker. Foundations of racial superiority prove to be nothing more than expressions of national or racial conceit and pomposity, when considered without egoism or prejudice. There is simply no known fact of human anatomy or physiology which implies that the capacity for culture of civilization inheres in one race or another race of mankind.

The strength of a living society depends upon the unity of its millions of diversified individuals in a common ideology, which must be excellently suited to the needs and conditions of that society. The science of Anthropology has revealed to us our common ancestry. Beyond doubt it has proved totally and conclusively that the human race, though varying in color, size, and feature, is not made up of different kinds and species. Humanity is one, Homo Sapiens, MAN. We are one people from the same origin and with the same history.

"In every dispensation the light of divine guidance has been focused upon one central theme.... In this wondrous Revelation, this glorious center, the foundation of Faith of God and the distinguishing feature of His Law, is the consciousness of the oneness of mankind."

'Abdu'l-Baha'

Long experience is at last convincing men of the truth of the prophetic teaching that selfish views and selfish actions inevitably bring social disaster, and that if humanity is not to perish ingloriously, each must look on the things of his neighbor as of equal importance with his own, and subordinate his own interests to those of humanity as a whole. In this way the interests of each and all will ultimately be best served.

"That which the lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its people in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error."

Baha'u'llah

We are all fruits of one tree, the leaves of one branch, the flowers of one garden. This is most characteristic of Bahá'u'lláh's teachings onto us. The unity of mankind and of all created beings by God is the main theme of his teachings. Every member of the human family, whether of the peoples or of the governments, cities or nations, have become increasingly interdependent. For none, is self sufficiency any longer possible, in as much as political ties unite all people and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Therefore, the unity and oneness of all mankind can in this day be achieved.

The whole of mankind is groaning, yearning to be lead to unity and to terminate its age long martyrdom for oneness. It yet stubbornly refuses to embrace the light and acknowledge the sovereign authority of the one Power that can extricate it from its entanglements. Our human society is now close to approaching the stage which the unification of the whole of mankind can be realized. All of mankind is but of one origin, our Shepherd is the Loving God. Upon us are bestowed His Most Great mercies, for we are considered as one fold. The highest and most excelling grace bestowed upon men is the grace of 'attaining unto the Presence of God' and of His recognition, which has been promised unto all people. This is the utmost degree of grace vouchsafed unto man by the All-Bountiful, the Ancient of Days, and the fullness of His absolute bounty upon His Creation.

In human nature, there is a spiritual and intellectual potentiality for development of a higher and higher form of social order. This order itself may reach its ultimate-size and shape with the boundaries of the planet, which is in a world order, but development within that final commonwealth is unlimited. The very nature of things is in the realization of the inner potentialities of man himself towards spiritual evolvement and enlightenment.

Before us is unfolded a principle of oneness among mankind. From family life to tribal life, to city to state, to provinces, kingdoms, and nations, a veil has been lifted from our hearts, that we, all races of mankind, can come together as one, united together. No longer as races of men, but as a race of mankind united in oneness and in brother-hood.

"In that day, saith the lord of Hosts, shall ye call every man his neighbor under the vine and under the fig tree."

Zechariah 3:10

"The **seventh foundation stone**, the "pure Chrysolite," is an exquisitely clear, slightly tinted green. We read in the ancient philosophies of the Chrysolite Tablet; it is the symbol of absolute sincerity and truthfullness, purity and selflessness. Only when our hearts are free from every form of prejudice can they become the "chrysolite tablet" whereon can be engraved our thoughts and motives."

'Abdu'l-Baha'

The Seventh Basic Baha'i Principle is:
"The Removal of all Prejudice, Religious,

Racial, Political, etc."

Harmony and fellowship between peoples and nations is a necessary foundation for universal peace and world federation. So important, in fact, is this factor of friendship that Baha'u'llah in all preachments concerning the New World Order insisted on the elimination of prejudices of all kinds, whether religious, racial, patriotic, or political.

"All warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and one nativity. God has created mankind with equal endowment and right to live upon the earth. Racial prejudice or separation into nations proceeds from human motives or ignorance. Why should we be separated by artificial and imaginary boundaries? This is one globe, one land, one country."

'Abdu'l-Baha'

The roots of prejudice are deep seated in man's biological and emotional nature. Primitive man shares with animals the instinctive aversion to everything different and foreign. Civilization has broadened the horizons of men's minds and consciousness and has gradually brought all areas of the world into contact, so that foreigness "per se" is almost a thing of the past. But civilization by merely secular means has not proved itself capable of eliminating prejudice. As one source of prejudice dies down another source may spring up as the interest and desires of various groups come into apparent conflict with one another. Yet if humanity is to attain to organizational unity, to that 'WORLD ORDER' which we are beginning to envision not only a desirable but an inevitable goal if humanity is to survive, then somehow prejudice must be disposed of.

Since prejudice is a negative quality, a weed flourishing in our soils, what is needed is a positive and constructive treatment. Those things which conduce to unity will of themselves drive out prejudice. A fuller understanding of the economic and cultural interrelationship and interdependence of various nations and areas of the world will help to stimulate the awareness of the need of world unity.

"Close your eyes to racial differences and welcome all with the light of oneness. We desire but the good of the world and happiness of nations; that all nations should become one in faith and all men be as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race annulled .... Is not this that which Christ foretold?"

Baha'u'llah

Bonds of affection and unity are not established governments of legislative agencies of any kind. Even cultural reciprocity, while it nurtures enlightenment and dispels that fog of ignorance which has been stated to be the denest of all matter, does not engender affection. Mere absence of prejudice will not suffice. What is needed is the presence of an ardent constructive force such as only love can contribute. The opposite of hatred is lot the absence of this quality, but the activating presence of Love. Nothing else will suffice.

The natural field for developing a wholesome emotional attitude is in youth. In this field we see not only

an increase in effort, but an increase in results. Adults have to be reconverted, reconditioned. It is a slow and difficult process. But youth can more easily be educated into new channels of perception and emotional reaction. And the earlier such education begins the more stable and advantageous the results.

Prejudice consists not only in preconceived ideas, but in obstinate attachment to outworn beliefs, methods, and institutions. Dogmatism and infatuation with our own theories impede the establishment of universal peace just as much as other prejudices. Abandonment of prejudice, therefore, implies not only a change in attitude, but a change in the social, economic and political structure of the world.

"And among the teachings of Baha'u'llah is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will have no rest.... Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature, and cannot attain illumination, except through the abandonment of prejudices and the acquisition of the morals of the Kingdom."

'Abdu'l-Baha'

Baha'u'llah includes among superstitions all those beliefs which have no foundation in fact, such as essential race superiority. It is obvious that their falsehood will be exposed upon investigation. But exposing false ideas is not sufficient to remove prejudice. A prejudice, predisposition or attitude has an emotional content, and emotions react only very slowly to reason. A new emotional stimulus, such as that provided by religion, is required to pry the patient free from his prejudice.

The abandonment of prejudices calls for nothing less than the relinquishing of the emotional attitudes aroused superstitiously in us during childhood. Such a process is painful. Only an utterly "radiant acquiescence" with the principle of Oneness, and all that it implies, can free us from these prejudices.

"This handful of dust the earth is but one home; let it be in unity."

Baha'u'llah

http://uhj.net/bahaiprinciples/bahai-12-principles.html

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BAHA'I JUSTICE

Baha'i Sabbath: Sultan 5, 171 B.E. (1/23/2015)

TRADITIONAL PROOFS EXEMPLIFIED FROM THE BOOK OF DANIEL

Today, at table, let us speak for a little of proofs. If you had come to this blessed place in the days of the manifestation of the evident Light, 1 if you had attained to the court of His presence, and had witnessed His luminous beauty, you would have understood that His teachings and perfection were not in need of further evidence.

Only through the honor of entering His presence, many souls became confirmed believers; they had no need of other proofs. Even those people who rejected and hated Him bitterly, when they had met Him, would testify to the grandeur of Bahá'u'lláh, saying, "This is a magnificent man, but what a pity that he makes such a claim! Otherwise, all that he says is acceptable."

But now, as that Light of Reality has set, all are in need of proofs; so we have undertaken to demonstrate rational proofs of the truth of His claim. We will cite another which alone is sufficient for all who are just, and which no one can deny. It is that this illustrious Being uplifted His Cause in the "Greatest Prison"; 2 from this Prison His light was shed abroad, His fame conquered the world, and the proclamation of His glory reached the East and West. Until our time no such thing has ever occurred.

If there be justice, this will be acknowledged; but there are some people who, even if all the proofs in the world be adduced before them, still will not judge justly!

Thus nations and states with all their strength could not resist Him. Verily, single and alone, imprisoned and oppressed, He accomplished whatever He desired.

I do not wish to mention the miracles of Bahá'u'lláh, for it may perhaps be said that these are traditions, liable both to truth and to error, like the accounts of the miracles of Christ in the Gospel, which come to us from the apostles, and not from anyone else, and are denied by the Jews. Though if I wish to mention the supernatural acts of Bahá'u'lláh, they are numerous; they are acknowledged in the Orient, and even by some non-Bahá'ís. But these narratives are not decisive proofs and evidences to all; the hearer might perhaps say that this account may not be in accordance with what occurred, for it is known that other sects recount miracles performed by their founders. For instance, the followers of Brahmanism relate miracles. From what evidence may we know that those are false and that these are true? If these are fables, the others also are fables; if these are generally accepted, so also the others are generally accepted. Consequently, these accounts are not satisfactory proofs. Yes, miracles are proofs for the eyewitness only, and even he may regard them not as a miracle but as an enchantment. Extraordinary feats have also been related of some conjurors.

Briefly, my meaning is that many wonderful things were done by Bahá'u'lláh, but we do not recount

them, as they do not constitute proofs and evidences for all the peoples of the earth, and they are not decisive proofs even for those who see them: they may think that they are merely enchantments.

Also, most of the miracles of the Prophets which are mentioned have an inner significance. For instance, in the Gospel it is written that at the martyrdom of Christ darkness prevailed, and the earth quaked, and the veil of the Temple was rent in twain from the top to the bottom, and the dead came forth from their graves. If these events had happened, they would indeed have been awesome, and would certainly have been recorded in the history of the times. They would have become the cause of much troublings of heart. Either the soldiers would have taken down Christ from the cross, or they would have fled. These events are not related in any history; therefore, it is evident they ought not to be taken literally, but as having an inner significance. 3

Our purpose is not to deny such miracles; our only meaning is that they do not constitute decisive proofs, and that they have an inner significance.

Accordingly, today, at table, we will refer to the explanation of the traditional proofs which are in the Holy Books. Until now, all that we have spoken of are rational proofs.

The state in which one should be to seriously search for the truth is the condition of the thirsty, burning soul desiring the water of life, of the fish struggling to reach the sea, of the sufferer seeking for the true doctor to obtain the divine cure, of the lost caravan endeavoring to find the right road, of the lost and wandering ship striving to reach the shore of salvation.

Therefore, the seeker must be endowed with certain qualities. First of all, he must be just and severed from all else save God; his heart must be entirely turned to the supreme horizon; he must be free from the bondage of self and passion, for all these are obstacles. Furthermore, he must be able to endure all hardships. He must be absolutely pure and sanctified, and free from the love or the hatred of the inhabitants of the world. Why? Because the fact of his love for any person or thing might prevent him from recognizing the truth in another, and, in the same way, hatred for anything might be a hindrance in discerning truth. This is the condition of seeking, and the seeker must have these qualities and attributes. Until he reaches this condition, it is not possible for him to attain to the Sun of Reality.

Let us now return to our subject.

All the peoples of the world are awaiting two Manifestations, Who must be contemporaneous; all wait for the fulfillment of this promise. In the Bible the Jews have the promise of the Lord of Hosts and the Messiah; in the Gospel the return of Christ and Elijah is promised.

In the religion of Muḥammad there is the promise of the Mihdí and the Messiah, and it is the same with the Zoroastrian and the other religions, but if we relate these matters in detail, it would take too long. The essential fact is that all are promised two Manifestations, Who will come, one following on the other. It has been prophesied that in the time of these two Manifestations the earth will be transformed, the world of existence will be renewed, and beings will be clothed in new garments. Justice and truth will encompass the world; enmity and hatred will disappear; all causes of division among peoples, races and nations will vanish; and the cause of union, harmony and concord will appear. The negligent will awake,

the blind will see, the deaf will hear, the dumb will speak, the sick will be cured, the dead will arise. War will give place to peace, enmity will be conquered by love, the causes of dispute and wrangling will be entirely removed, and true felicity will be attained. The world will become the mirror of the Heavenly Kingdom; humanity will be the Throne of Divinity. All nations will become one; all religions will be unified; all individual men will become of one family and of one kindred. All the regions of the earth will become one; the superstitions caused by races, countries, individuals, languages and politics will disappear; and all men will attain to life eternal, under the shadow of the Lord of Hosts.

Now we must prove from the Holy Books that these two Manifestations have come, and we must divine the meaning of the words of the Prophets, for we wish for proofs drawn from the Holy Books.

A few days ago, at table, we put forth rational proofs establishing the truth of these two Manifestations.

To conclude: in the Book of Daniel, from the rebuilding of Jerusalem to the martyrdom of Christ, seventy weeks are appointed; for by the martyrdom of Christ the sacrifice is accomplished and the altar destroyed. 4 This is a prophecy of the manifestation of Christ. These seventy weeks begin with the restoration and the rebuilding of Jerusalem, concerning which four edicts were issued by three kings.

The first was issued by Cyrus in the year 536 B.C.; this is recorded in the first chapter of the Book of Ezra. The second edict, with reference to the rebuilding of Jerusalem, is that of Darius of Persia in the year 519 B.C.; this is recorded in the sixth chapter of Ezra. The third is that of Artaxerxes in the seventh year of his reign—that is, in 457 B.C.; this is recorded in the seventh chapter of Ezra. The fourth is that of Artaxerxes in the year 444 B.C.; this is recorded in the second chapter of Nehemiah.

But Daniel refers especially to the third edict which was issued in the year 457 B.C. Seventy weeks make four hundred and ninety days. Each day, according to the text of the Holy Book, is a year. For in the Bible it is said: “The day of the Lord is one year.” 5 Therefore, four hundred and ninety days are four hundred and ninety years. The third edict of Artaxerxes was issued four hundred and fifty-seven years before the birth of Christ, and Christ when He was martyred and ascended was thirty-three years of age. When you add thirty-three to four hundred and fifty-seven, the result is four hundred and ninety, which is the time announced by Daniel for the manifestation of Christ.

But in the twenty-fifth verse of the ninth chapter of the Book of Daniel this is expressed in another manner, as seven weeks and sixty-two weeks; and apparently this differs from the first saying. Many have remained perplexed at these differences, trying to reconcile these two statements. How can seventy weeks be right in one place, and sixty-two weeks and seven weeks in another? These two sayings do not accord.

But Daniel mentions two dates. One of these dates begins with the command of Artaxerxes to Ezra to rebuild Jerusalem: this is the seventy weeks which came to an end with the ascension of Christ, when by His martyrdom the sacrifice and oblation ceased.

The second period, which is found in the twenty-sixth verse, means that after the termination of the rebuilding of Jerusalem until the ascension of Christ, there will be sixty-two weeks: the seven weeks are the duration of the rebuilding of Jerusalem, which took forty-nine years. When you add these seven weeks to the sixty-two weeks, it makes sixty-nine weeks, and in the last week (69–70) the ascension of

Christ took place. These seventy weeks are thus completed, and there is no contradiction.

Now that the manifestation of Christ has been proved by the prophecies of Daniel, let us prove the manifestations of Bahá'u'lláh and of the Báb. Up to the present we have only mentioned rational proofs; now we shall speak of traditional proofs.

In the eighth chapter of the Book of Daniel, verse thirteen, it is said: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Then he answered (v. 14): "Unto two thousand and three hundred days; then shall the sanctuary be cleansed"; (v. 17) "But he said unto me … at the time of the end shall be the vision." That is to say, how long will this misfortune, this ruin, this abasement and degradation last? meaning, when will be the dawn of the Manifestation? Then he answered, "Two thousand and three hundred days; then shall the sanctuary be cleansed." Briefly, the purport of this passage is that he appoints two thousand three hundred years, for in the text of the Bible each day is a year. Then from the date of the issuing of the edict of Artaxerxes to rebuild Jerusalem until the day of the birth of Christ there are 456 years, and from the birth of Christ until the day of the manifestation of the Báb there are 1844 years. When you add 456 years to this number it makes 2300 years. That is to say, the fulfillment of the vision of Daniel took place in the year A.D. 1844, and this is the year of the Báb's manifestation according to the actual text of the Book of Daniel. Consider how clearly he determines the year of manifestation; there could be no clearer prophecy for a manifestation than this.

In Matthew, chapter 24, verse 3, Christ clearly says that what Daniel meant by this prophecy was the date of the manifestation, and this is the verse: "As He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" One of the explanations He gave them in reply was this (v. 15): "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." In this answer He referred them to the eighth chapter of the Book of Daniel, saying that everyone who reads it will understand that it is this time that is spoken of. Consider how clearly the manifestation of the Báb is spoken of in the Old Testament and in the Gospel.

To conclude, let us now explain the date of the manifestation of Bahá'u'lláh from the Bible. The date of Bahá'u'lláh is calculated according to lunar years from the mission and the Hejira of Muḥammad; for in the religion of Muḥammad the lunar year is in use, as also it is the lunar year which is employed concerning all commands of worship.

In Daniel, chapter 12, verse 6, it is said: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and a half; and that when He shall have accomplished to scatter the power of the holy people, all these things shall be finished." 6

As I have already explained the signification of one day, it is not necessary to explain it further; but we will say briefly that each day of the Father counts as a year, and in each year there are twelve months.

Thus three years and a half make forty-two months, and forty-two months are twelve hundred and sixty days. The Báb, the precursor of Bahá'u'lláh, appeared in the year 1260 from the Hejira of Muḥammad, by the reckoning of Islám.

Afterward, in verse 11, it is said: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolation be set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." 7

The beginning of this lunar reckoning is from the day of the proclamation of the prophethood of Muḥammad in the country of Ḥijáz; and that was three years after His mission, because in the beginning the prophethood of Muḥammad was kept secret, and no one knew it save Khadíjah and Ibn Nawfal. 8 After three years it was announced. And Bahá'u'lláh, in the year 1290 from the proclamation of the mission of Muḥammad, caused His manifestation to be known. 9

1. Bahá'u'lláh.
2. 'Akká.
3. Cf. "Miracles," p. 100.
4. See Dan. 9:24.
5. Cf. Num. 14:34.
6. Cf. Dan. 12:6–7.
7. The reference appears in verses 11 and 12.
8. Varaqat-Ibn-Nawfal, Khadíjah's cousin.
9. The year 1290 from the proclamation of the mission of Muḥammad was the year 1280 of the Hejira, or 1863–64 of our era. It was at this epoch (April 1863) that Bahá'u'lláh, on leaving Baghdád for Constantinople, declared to those who surrounded Him that He was the Manifestation announced by the Báb.
It is this declaration which the Bahá'ís celebrate by the Feast of Riḍván, this name being that of the garden at the entrance of the city, where Bahá'u'lláh stayed during twelve days, and where He made the declaration.

Abdu'l-Baha', Some Answered Questions, #10

This entry was posted on Friday, January 23rd, 2015 at 2:39 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

The Divine Presence

In all the Divine Books the promise of the Divine Presence hath been explicitly recorded. By this Presence is meant the Presence of Him Who is the Dayspring of the signs, and the Dawning-Place of the clear tokens, and the Manifestation of the Excellent Names, and the Source of the attributes, of the true God, exalted be His glory. God in His Essence and in His own Self hath ever been unseen, inaccessible, and unknowable. By Presence, therefore, is meant the Presence of the One Who is His Vicegerent amongst men. He, moreover, hath never had, nor hath He, any peer or likeness. For were He to have any peer or likeness, how could it then be demonstrated that His being is exalted above, and His essence sanctified from, all comparison and likeness? Briefly, there hath been revealed in the Kitáb-i-Íqán (Book of Certitude) concerning the Presence and Revelation of God that which will suffice the fair-minded. We beseech Him—exalted be He—to aid every one to become the essence of truthfulness, and to draw nigh unto Him. He, verily, is the Lord of strength and power. No God is there but Him, the All-Hearing, the Lord of Utterance, the Almighty, the All-Praised.

Baha'u'llah, Epistle To The Son Of The Wolf

This entry was posted on Sunday, January 25th, 2015 at 9:21 pm and is filed under Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 12, 171 B.E. (1/30/2015)

As to the difference between that material civilization now prevailing, and the divine civilization which will be one of the benefits to derive from the House of Justice, it is this: material civilization, through the power of punitive and retaliatory laws, restraineth the people from criminal acts; and notwithstanding this, while laws to retaliate against and punish a man are continually proliferating, as ye can see, no laws exist to reward him. In all the cities of Europe and America, vast buildings have been erected to serve as jails for the criminals.

Divine civilization, however, so traineth every member of society that no one, with the exception of a negligible few, will undertake to commit a crime. There is thus a great difference between the prevention of crime through measures that are violent and retaliatory, and so training the people, and enlightening them, and spiritualizing them, that without any fear of punishment or vengeance to come, they will shun all criminal acts. They will, indeed, look upon the very commission of a crime as a great disgrace and in itself the harshest of punishments. They will become enamoured of human perfections, and will consecrate their lives to whatever will bring light to the world and will further those qualities which are acceptable at the Holy Threshold of God.

See then how wide is the difference between material civilization and divine. With force and punishments, material civilization seeketh to restrain the people from mischief, from inflicting harm on society and committing crimes. But in a divine civilization, the individual is so conditioned that with no fear of punishment, he shunneth the perpetration of crimes, seeth the crime itself as the severest of torments, and with alacrity and joy, setteth himself to acquiring the virtues of humankind, to furthering human progress, and to spreading light across the world.

Abdu'l-Baha', Selections #105

This entry was posted on Friday, January 30th, 2015 at 3:58 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 171 B.E. (2/7/2015)

The beginning of Wisdom and the origin thereof is to acknowledge whatsoever God hath clearly set forth, for through its potency the foundation of statesmanship, which is a shield for the preservation of the body of mankind, hath been firmly established. Ponder a while that ye may perceive what My most exalted Pen hath proclaimed in this wondrous Tablet. Say, every matter related to state affairs which ye raise for discussion falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance. Thus have We recounted unto thee that which will exhilarate thy heart, will bring solace to thine eyes and will enable thee to arise for the promotion of His Cause amidst all peoples.

Excerpted from: LAWḤ-I-HIKMAT (Tablet of Wisdom) by Baha'u'llah

This entry was posted on Saturday, February 7th, 2015 at 1:30 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 7, 171 B.E. (2/13/2015)

How bewildering to me, insignificant as I am, is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent in Thine handiwork—the revelation of Thy creative power! How can mine eye, which hath no faculty to perceive itself, claim to have discerned Thine Essence, and how can mine heart, already powerless to apprehend the significance of its own potentialities, pretend to have comprehended Thy nature? How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery, and how can I confess not to have known Thee, when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy truth? The portals of Thy grace have throughout eternity been open, and the means of access unto Thy Presence made available, unto all created things, and the revelations of Thy matchless Beauty have at all times been imprinted upon the realities of all beings, visible and invisible. Yet, notwithstanding this most gracious favor, this perfect and consummate bestowal, I am moved to testify that Thy court of holiness and glory is immeasurably exalted above the knowledge of all else besides Thee, and the mystery of Thy Presence is inscrutable to every mind except Thine own. No one except Thyself can unravel the secret of Thy nature, and naught else but Thy transcendental Essence can grasp the reality of Thy unsearchable being. How vast the number of those heavenly and all-glorious beings who, in the wilderness of their separation from Thee, have wandered all the days of their lives, and failed in the end to find Thee! How great the multitude of the sanctified and immortal souls who were lost and bewildered while seeking in the desert of search to behold Thy face! Myriad are Thine ardent lovers whom the consuming flame of remoteness from Thee hath caused to sink and perish, and numberless are the faithful souls who have willingly laid down their lives in the hope of gazing on the light of Thy countenance. The sighs and moans of these longing hearts that pant after Thee can never reach Thy holy court, neither can the lamentations of the wayfarers that thirst to appear before Thy face attain Thy seat of glory.

Baha'u'llah, Gleanings #XXVI excerpt

This entry was posted on Friday, February 13th, 2015 at 5:08 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 14, 171 B.E. (2/20/2015)

THERE CAN BE NO TRUE HAPPINESS AND PROGRESS WITHOUT SPIRITUALITY

FEROCITY and savagery are natural to animals, but men should show forth the qualities of love and affection. God sent all His Prophets into the world with one aim, to sow in the hearts of men love and goodwill, and for this great purpose they were willing to suffer and to die. All the sacred Books were written to lead and direct man into the ways of love and unity; and yet, in spite of all this, we have the sad spectacle of war and bloodshed in our midst.

When we look into the pages of history, past and present, we see the black earth reddened by human blood. Men kill each other like the savage wolves, and forget the laws of love and tolerance.

Now this luminous age has come, bringing with it wonderful civilization and material progress. Men's intellects have widened, their perceptions grown, but alas, in spite of all this, fresh blood is being spilt day by day. Look at the present Turco-Italian war; consider for a moment the fate of these unhappy people! How many have been killed during this sad time? How many homes are ruined, wives desolate, and children orphans! And what is to be gained in exchange for all this anguish and heartache? Only a corner of the earth!

This all shows that material progress alone does not tend to uplift man. On the contrary, the more he becomes immersed in material progress, the more does his spirituality become obscured.
In times gone by progress on the material plane was not so rapid, neither was there bloodshed in such profusion. In ancient warfare there were no cannons, no guns, no dynamite, no shells, no torpedo boats, no battleships, no submarines. Now, owing to material civilization, we have all these inventions, and war goes from bad to worse! Europe itself has become like one immense arsenal, full of explosives, and may God prevent its ignition—for, should this happen, the whole world would be involved.

I want to make you understand that material progress and spiritual progress are two very different things, and that only if material progress goes hand in hand with spirituality can any real progress come about, and the Most Great Peace reign in the world. If men followed the Holy Counsels and the Teachings of the Prophets, if Divine Light shone in all hearts and men were really religious, we should soon see peace on earth and the Kingdom of God among men. The laws of God may be likened unto the soul and material progress unto the body. If the body were not animated by the soul, it would cease to exist. It is my earnest prayer that spirituality may ever grow and increase in the world, so that customs may become enlightened and peace and concord may be established.

War and rapine with their attendant cruelties are an abomination to God, and bring their own punishment, for the God of love is also a God of justice and each man must inevitably reap what he sows. Let us try to understand the commands of the Most High and to order our lives as He directs. True

happiness depends on spiritual good and having the heart ever open to receive the Divine Bounty.

If the heart turns away from the blessings God offers how can it hope for happiness? If it does not put its hope and trust in God's Mercy, where can it find rest? Oh, trust in God! for His Bounty is everlasting, and in His Blessings, for they are superb. Oh! put your faith in the Almighty, for He faileth not and His goodness endureth forever! His Sun giveth Light continually, and the Clouds of His Mercy are full of the Waters of Compassion with which He waters the hearts of all who trust in Him. His refreshing Breeze ever carries healing in its wings to the parched souls of men! Is it wise to turn away from such a loving Father, Who showers His blessings upon us, and to choose rather to be slaves of matter?

God in His infinite goodness has exalted us to so much honor, and has made us masters over the material world. Shall we then become her slaves? Nay, rather let us claim our birthright, and strive to live the life of the spiritual sons of God. The glorious Sun of Truth has once again risen in the East. From the far horizon of Persia its radiance is spreading far and wide, dispersing the dense clouds of superstition. The light of the unity of mankind is beginning to illumine the world, and soon the banner of Divine harmony and the solidarity of nations will be flying high in the Heavens. Yea, the breezes of the Holy Spirit will inspire the whole world!

Oh, peoples and nations! Arise and work and be happy! Gather together under the tent of the unity of mankind!

Abdu'l-Baha', Paris Talks #34 11/21/1911

This entry was posted on Friday, February 20th, 2015 at 6:00 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ayyam-I-Ha, Days Of Ha (5), 171 B.E. (2/26-3/2/2015)

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah, Kitab-I-Aqdas

My God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary days) in Thy Book have begun, O Thou Who art the King of names, and the fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne

in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers and Meditations XLV

This entry was posted on Friday, February 27th, 2015 at 6:05 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Ala' (Loftiness) 1, 171 B.E. (3/2/2015)

These are, O my God, the days whereon Thou didst enjoin Thy servants to observe the fast. With it Thou didst adorn the preamble of the Book of Thy Laws revealed unto Thy creatures, and didst deck forth the Repositories of Thy commandments in the sight of all who are in Thy heaven and all who are on Thy earth. Thou hast endowed every hour of these days with a special virtue, inscrutable to all except Thee, Whose knowledge embraceth all created things. Thou hast, also, assigned unto every soul a portion of this virtue in accordance with the Tablet of Thy decree and the Scriptures of Thine irrevocable judgment. Every leaf of these Books and Scriptures Thou hast, moreover, allotted to each one of the peoples and kindreds of the earth.

For Thine ardent lovers Thou hast, according to Thy decree, reserved, at each daybreak, the cup of Thy remembrance, O Thou Who art the Ruler of rulers! These are they who have been so inebriated with the wine of Thy manifold wisdom that they forsake their couches in their longing to celebrate Thy praise and extol Thy virtues, and flee from sleep in their eagerness to approach Thy presence and partake of Thy bounty. Their eyes have, at all times, been bent upon the Day-Spring of Thy loving-kindness, and their faces set towards the Fountain-Head of Thine inspiration. Rain down, then, upon us and upon them from the clouds of Thy mercy what beseemeth the heaven of Thy bounteousness and grace.

Lauded be Thy name, O my God! This is the hour when Thou hast unlocked the doors of Thy bounty before the faces of Thy creatures, and opened wide the portals of Thy tender mercy unto all the dwellers of Thine earth. I beseech Thee, by all them whose blood was shed in Thy path, who, in their yearning over Thee, rid themselves from all attachment to any of Thy creatures, and who were so carried away by the sweet savors of Thine inspiration that every single member of their bodies intoned Thy praise and vibrated to Thy remembrance, not to withhold from us the things Thou hast irrevocably ordained in this Revelation—a Revelation the potency of which hath caused every tree to cry out what the Burning Bush had aforetime proclaimed unto Moses, Who conversed with Thee, a Revelation that hath enabled every least pebble to resound again with Thy praise, as the stones glorified Thee in the days of Muḥammad, Thy Friend.

These are the ones, O my God, whom Thou hast graciously enabled to have fellowship with Thee and to commune with Him Who is the Revealer of Thyself. The winds of Thy will have scattered them abroad until Thou didst gather them together beneath Thy shadow, and didst cause them to enter into the precincts of Thy court. Now that Thou hast made them to abide under the shade of the canopy of Thy mercy, do Thou assist them to attain what must befit so august a station. Suffer them not, O my Lord, to be numbered with them who, though enjoying near access to Thee, have been kept back from recognizing Thy face, and who, though meeting with Thee, are deprived of Thy presence.

These are Thy servants, O my Lord, who have entered with Thee in this, the Most Great Prison, who have

kept the fast within its walls according to what Thou hadst commanded them in the Tablets of Thy decree and the Books of Thy behest. Send down, therefore, upon them what will thoroughly purge them of all Thou abhorrest, that they may be wholly devoted to Thee, and may detach themselves entirely from all except Thyself.

Rain down, then, upon us, O my God, that which beseemeth Thy grace and befitteth Thy bounty. Enable us, then, O my God, to live in remembrance of Thee and to die in love of Thee, and supply us with the gift of Thy presence in Thy worlds hereafter—worlds which are inscrutable to all except Thee. Thou art our Lord and the Lord of all worlds, and the God of all that are in heaven and all that are on earth.

Thou beholdest, O my God, what hath befallen Thy dear ones in Thy days. Thy glory beareth me witness! The voice of the lamentation of Thy chosen ones hath been lifted up throughout Thy realm. Some were ensnared by the infidels in Thy land, and were hindered by them from having near access to Thee and from attaining the court of Thy glory. Others were able to approach Thee, but were kept back from beholding Thy face. Still others were permitted, in their eagerness to look upon Thee, to enter the precincts of Thy court, but they allowed the veils of the imaginations of Thy creatures and the wrongs inflicted by the oppressors among Thy people to come in between them and Thee.

This is the hour, O my Lord, which Thou hast caused to excel every other hour, and hast related it to the choicest among Thy creatures. I beseech Thee, O my God, by Thy Self and by them, to ordain in the course of this year what shall exalt Thy loved ones. Do Thou, moreover, decree within this year what will enable the Day-Star of Thy power to shine brightly above the horizon of Thy glory, and to illuminate, by Thy sovereign might, the whole world.

Render Thy Cause victorious, O my Lord, and abase Thou Thine enemies. Write down, then, for us the good of this life and of the life to come. Thou art the Truth, Who knoweth the secret things. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.

Baha'u'llah, Prayers And Meditations LXXXV

This entry was posted on Monday, March 2nd, 2015 at 4:59 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 4, 171 B.E. (3/5/2015)

"All warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and one nativity. God has created mankind with equal endowment and right to live upon the earth. Racial prejudice or separation into nations proceeds from human motives or ignorance. Why should we be separated by artificial and imaginary boundaries? This is one globe, one land, one country."

'Abdu'l-Baha

http://uhj.net/bahaiprinciples/bahai-12-principles.html

This entry was posted on Thursday, March 5th, 2015 at 6:48 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 12, 171 B.E. (3/13/2015)

O thou who dost believe in the Spirit of Christ, in the Kingdom of God!

The body is composed, in truth, of corporeal elements and every composition is necessarily subject to decomposition; but the spirit is an essence, simple, pure, spiritual, eternal, perpetual and divine. He who seeketh Christ from the point of view of His body hath, in truth, debased Him and hath gone astray from Him; but he who seeketh Christ from the point of view of His Spirit will grow from day to day in joy, attraction, zeal, proximity, perception and vision.

Thou hast then to seek the Spirit of Christ in this marvelous day. The heaven whither Christ ascended is not an infinite space. His heaven is much rather the kingdom of His Lord, the Munificent. As He said, "The Son of Man is in heaven." It is known then that His heaven is beyond the boundaries that surround existence and that He is elevated for the people who adore.

Pray God to ascend to this heaven, to taste of its food—and know thou that the people have not understood to this day the mystery of the Holy Scriptures. They believe that Christ was deprived of His heaven when He was in this world, that He had fallen from the heights of His elevation and that later He ascended to this elevated pinnacle—that is to say, towards the heaven which doth not exist, for there is only space. They expect that He will descend from this heaven seated upon a cloud. They believe that there is in the heavens a cloud upon which He will be seated and by which He will descend; while, in reality, the clouds are vapors which rise from the earth and which do not descend from the heavens. The cloud mentioned in the Holy Scriptures is the human body, because it is a veil for them, like a cloud, which prevents them from seeing the Sun of Truth which is shining in the horizon of Christ.

I pray God to open before your face the gates of revelation and of vision in such a way that thou shalt learn the mysteries of God in this known day.

Abdu'l-Baha', Tablets Of Abdu'l-Baha', pp 316-317

This entry was posted on Friday, March 13th, 2015 at 3:16 pm and is filed under Baha'i Calendar, Christ, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 19, 171 B.E. (3/20/2015)

O thou who art firm in the Covenant of God!

...in this new century the attainment of science, arts and belles lettres, whether divine or worldly, material or spiritual, is a matter which is acceptable before God and a duty which is incumbent upon us to accomplish. Therefore, never deny the spiritual things to the material, rather both are incumbent upon thee. Nevertheless, at the time when thou art working for such a scientific attainment, thou must be controlled by the attraction of the love of thy Glorious Lord and mindful of mentioning His Splendid Name. This being the case, thou must attain the art thou art studying to its perfection.

Abdu'l-Baha', Tablets Vol. 2 pp. 448-449 exc.

This entry was posted on Thursday, March 19th, 2015 at 6:59 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Naw Ruz, Ala' 19-Baha' 1, 172 B.E. (3/ 20-21/2015)

Glory to Thee, O my God! The first stirrings of the spring of Thy grace have appeared and clothed Thine earth with verdure. The clouds of the heaven of Thy bounty have rained their rain on this City within whose walls is imprisoned Him Whose desire is the salvation of Thy creatures. Through it the soil of this City hath been decked forth, and its trees clothed with foliage, and its inhabitants gladdened.

The hearts of Thy dear ones, however, will rejoice only at the Divine Springtime of Thy tender mercies, whereby the hearts are quickened, and the souls are renewed, and the trees of human existence bear their fruits.

The plants that have sprung forth, O my Lord, in the hearts of Thy loved ones have withered away. Send down upon them, from the clouds of Thy spirit, that which will cause the tender herbs of Thy knowledge and wisdom to grow within their breasts. Rejoice, then, their hearts with the proclamation of Thy Cause and the exaltation of Thy sovereignty.

Their eyes, O my Lord, are expectantly turned in the direction of Thy bounty, and their faces are set towards the horizon of Thy grace. Suffer them not, through Thy bounty, to be deprived of Thy grace. Potent art Thou, by Thy sovereign might, over all things. No God is there but Thee, the Almighty, the Help in Peril, the Self-Subsisting.

Baha'u'llah, Prayers and Meditations CXVII

I offer thanks to God for the privilege of being present in an assemblage which is commemorating Him, whose members have no thought or intention save His good pleasure and the unbiased investigation of reality. I praise God for this meeting of human souls free from the bondage of imitations and prejudice, willing to examine reasonably and accept that which is found to be true.

In our solar system the center of illumination is the sun itself. Through the will of God this central luminary is the one source of the existence and development of all phenomenal things. When we observe the organisms of the material kingdoms, we find that their growth and training are dependent upon the heat and light of the sun. Without this quickening impulse there would be no growth of tree or vegetation; neither would the existence of animal or human being be possible; in fact, no forms of created life would be manifest upon the earth. But if we reflect deeply, we will perceive that the great bestower and giver of life is God; the sun is the intermediary of His will and plan. Without the bounty of the sun, therefore, the world would be in darkness. All illumination of our planetary system proceeds or emanates from the solar center.

Likewise, in the spiritual realm of intelligence and idealism there must be a center of illumination, and

that center is the everlasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illumining the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad tidings of the Kingdom of God. In brief, the moral and ethical world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly Center of illumination. It gives forth the light of religion and bestows the life of the spirit, imbues humanity with archetypal virtues and confers eternal splendors. This Sun of Reality, this Center of effulgences, is the Prophet or Manifestation of God. Just as the phenomenal sun shines upon the material world producing life and growth, likewise, the spiritual or prophetic Sun confers illumination upon the human world of thought and intelligence, and unless it rose upon the horizon of human existence, the kingdom of man would become dark and extinguished.

The Sun of Reality is one Sun, but it has different dawning places, just as the phenomenal sun is one although it appears at various points of the horizon. During the time of summer the luminary of the physical world rises far to the north of the equinoctial, in spring and fall it dawns midway, and in winter it appears in the most southerly point of its zodiacal journey. These daysprings or dawning points differ widely, but the sun is ever the same sun—whether it be the phenomenal or spiritual luminary. Souls who focus their vision upon the Sun of Reality will be the recipients of light no matter from what point it rises, but those who are fettered by adoration of the dawning point are deprived when it appears in a different station upon the spiritual horizon.

Furthermore, just as the solar cycle has its four seasons, the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime. When the Sun of Reality returns to quicken the world of mankind, a divine bounty descends from the heaven of generosity. The realm of thoughts and ideals is set in motion and blessed with new life. Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth, and the image and likeness of God become visible in man. It is the springtime of the inner world. After the spring, summer comes with its fullness and spiritual fruitage; autumn follows with its withering winds which chill the soul; the Sun seems to be going away, until at last the mantle of winter overspreads, and only faint traces of the effulgence of that divine Sun remain. Just as the surface of the material world becomes dark and dreary, the soil dormant, the trees naked and bare and no beauty or freshness remains to cheer the darkness and desolation, so the winter of the spiritual cycle witnesses the death and disappearance of divine growth and extinction of the light and love of God. But again the cycle begins and a new springtime appears. In it the former springtime has returned; the world is resuscitated, illumined and attains spirituality; religion is renewed and reorganized, hearts are turned to God, the summons of God is heard, and life is again bestowed upon man. For a long time the religious world had been weakened and materialism had advanced; the spiritual forces of life were waning, moralities were becoming degraded, composure and peace had vanished from souls, and satanic qualities were dominating hearts; strife and hatred overshadowed humanity, bloodshed and violence prevailed. God was neglected; the Sun of Reality seemed to have gone completely; deprivation of the bounties of heaven was a fact; and so the season of winter fell upon mankind. But in the generosity of God a new springtime dawned, the lights of God shone forth, the effulgent Sun of Reality returned and became manifest, the

realm of thoughts and kingdom of hearts became exhilarated, a new spirit of life breathed into the body of the world, and continuous advancement became apparent.

I hope that the lights of the Sun of Reality will illumine the whole world so that no strife and warfare, no battles and bloodshed remain. May fanaticism and religious bigotry be unknown, all humanity enter the bond of brotherhood, souls consort in perfect agreement, the nations of earth at last hoist the banner of truth, and the religions of the world enter the divine temple of oneness, for the foundations of the heavenly religions are one reality. Reality is not divisible; it does not admit multiplicity. All the holy Manifestations of God have proclaimed and promulgated the same reality. They have summoned mankind to reality itself, and reality is one. The clouds and mists of imitations have obscured the Sun of Truth. We must forsake these imitations, dispel these clouds and mists and free the Sun from the darkness of superstition. Then will the Sun of Truth shine most gloriously; then all the inhabitants of the world will be united, the religions will be one, sects and denominations will reconcile, all nationalities will flow together in the recognition of one Fatherhood, and all degrees of humankind will gather in the shelter of the same tabernacle, under the same banner.

Until the heavenly civilization is founded, no result will be forthcoming from material civilization, even as you observe. See what catastrophes overwhelm mankind. Consider the wars which disturb the world. Consider the enmity and hatred. The existence of these wars and conditions indicates and proves that the heavenly civilization has not yet been established. If the civilization of the Kingdom be spread to all the nations, this dust of disagreement will be dispelled, these clouds will pass away, and the Sun of Reality in its greatest effulgence and glory will shine upon mankind.

O God! O Thou Who givest! This congregation is turning to Thee, casting their glances toward Thy Kingdom and favor, longing to behold the lights of Thy face. O God! Bless this nation. Confirm this government. Reveal Thy glory unto this people and confer upon them life eternal. O God! Illumine the faces, render the hearts radiant, exhilarate the breasts, crown the heads with the diadem of Thy providence, cause them to soar in Thy pure atmosphere so they may reach the highest pinnacles of Thy splendor. Assist them in order that this world may ever find the light and effulgence of Thy presence. O God! Shelter this congregation and admonish this nation. Render them progressive in all degrees. May they become leaders in the world of humanity. May they be Thine examples among humankind. May they be manifestations of Thy grace. May they be filled with the inspiration of Thy Word. Thou art the Powerful. Thou art the Mighty. Thou art the Giver, and Thou art the Omniscient.

Abdu'l-Baha', The Promulgation Of Universal Peace

5 May 1912
Talk at Plymouth Congregational Church
935 East Fiftieth Street
Chicago, Illinois

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BAHA'I JUSTICE

Baha'i Sabbath: Baha' 7, 172 B.E. (3/27/2015)

In his scriptural lesson this morning the revered doctor read a verse from the Epistle of St. Paul to the Corinthians, "For now we see through a glass, darkly; but then face to face."

The light of truth has heretofore been seen dimly through variegated glasses, but now the splendors of Divinity shall be visible through the translucent mirrors of pure hearts and spirits. The light of truth is the divine teaching, heavenly instruction, merciful principles and spiritual civilization. Since my arrival in this country I find that material civilization has progressed greatly, that commerce has attained the utmost degree of expansion; arts, agriculture and all details of material civilization have reached the highest stage of perfection, but spiritual civilization has been left behind. Material civilization is like unto the lamp, while spiritual civilization is the light in that lamp. If the material and spiritual civilization become united, then we will have the light and the lamp together, and the outcome will be perfect. For material civilization is like unto a beautiful body, and spiritual civilization is like unto the spirit of life. If that wondrous spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity.

Jesus Christ came to teach the people of the world this heavenly civilization and not material civilization. He breathed the breath of the Holy Spirit into the body of the world and established an illumined civilization. Among the principles of divine civilization He came to proclaim is the Most Great Peace of mankind. Among His principles of spiritual civilization is the oneness of the kingdom of humanity. Among the principles of heavenly civilization He brought is the virtue of the human world. Among the principles of celestial civilization He announced is the improvement and betterment of human morals.

Today the world of humanity is in need of international unity and conciliation. To establish these great fundamental principles a propelling power is needed. It is self-evident that the unity of the human world and the Most Great Peace cannot be accomplished through material means. They cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. They cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore, it is evidenced that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of all the Manifestations of God, is impossible except through the divine power and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man two wings are necessary. One wing is physical power and material civilization; the other is spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. Therefore, no matter how much material civilization advances, it cannot attain to perfection except through the uplift of spiritual civilization.

All the Prophets have come to promote divine bestowals, to found the spiritual civilization and teach the principles of morality. Therefore, we must strive with all our powers so that spiritual influences may gain the victory. For material forces have attacked mankind. The world of humanity is submerged in a sea of materialism. The rays of the Sun of Reality are seen but dimly and darkly through opaque glasses. The penetrative power of the divine bounty is not fully manifest.

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O Almighty! O God! O Thou compassionate One! This servant of Thine has hastened to the regions of the West from the uttermost parts of the East that, perchance, these nostrils may be perfumed by the fragrances of Thy bestowals; that the breeze of the rose garden of guidance may blow over these cities; that the people may attain to the capacity of receiving Thy favors; that the hearts may be rejoiced through Thy glad tidings; that the eyes may behold the light of reality; that the ears may hearken to the call of the Kingdom. O Almighty! Illumine the hearts. O kind God! Make the souls the envy of the rose garden and the meadow. O incomparable Beloved! Waft the fragrance of Thy bounty. Radiate the lights of compassion so that the hearts may be cleansed and purified and that they may take a share and portion from Thy confirmations. Verily, this congregation is seeking Thy path, searching for Thy mystery, beholding Thy face and desiring to be characterized with Thine attributes.

O Almighty! Confer Thou infinite bounties. Bestow Thine inexhaustible treasury so that these impotent ones may become powerful.

Verily, Thou art the Kind. Thou art the Generous. Thou art the Omniscient, the Omnipotent.

Abdu'l-Baha'

Excerpted from:

The Promulgation of Universal Peace

14 April 1912
Talk at Church of the Ascension
Fifth Avenue and Tenth Street, New York

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BAHA'I JUSTICE

Baha'i Sabbath: Baha' 14, 172 B.E. (4/3/2015)

The doctrines and creed of this church, so capably expressed by its revered minister, are truly commendable, sanctified and worthy of praise and glorification, for these precepts are opposed to the deep-rooted religious prejudices of the day. It is evident that prejudices arising from adherence to religious forms and imitation of ancestral beliefs have hindered the progress of humanity thousands of years. How many wars and battles have been fought, how much division, discord and hatred have been caused by this form of prejudice! But inasmuch as this century is a century of the revelation of reality—praise be to God!—the thoughts of men are being directed toward the welfare and unity of humanity. Daily the mirage of imitations is passing away, and the ocean of truth is surging more tumultuously. All the existing nations had a divine foundation of truth or reality originally, which was intended to be conducive to the unity and accord of mankind, but the light of that reality gradually became obscured. The darkness of superstitions and imitations came and took its place, binding the world of humanity in the chains and fetters of ignorance. Enmity arose among men, increasing to such an extent that nation strove against nation in hatred and violence. War has been a religious and political human heritage.

Now it is enough! We must investigate reality. We must put away these superstitions. It is a self-evident truth that all humanity is the creation of God. All are His servants and under His protection. All are recipients of His bestowals. God is kind to all His servants. At most it is this: that some are ignorant; they must be educated in order that they may become intelligent. Some are immature as children; they must be aided and assisted in order that they may become mature. Some are sick and ailing; they must be healed. But the suffering patient must not be tested by false treatment. The child must not be warped and hindered in its development. The ignorant must not be restricted by censure and criticism. We must look for the real, true remedy.

All the Prophets of God, including Jesus Christ, appeared in the world for the education of humanity, to develop immature souls into maturity, to transform the ignorant of mankind into the knowing, thereby establishing love and unity through divine education and training. The Prophets have not come to cause discord and enmity. For God has wished all good for His servants, and he who wishes the servants of God evil is against God; he has not obeyed the will and emulated the example of God; he has followed Satanic leadings and footprints. The attributes of God are love and mercy; the attribute of Satan is hate. Therefore, he who is merciful and kind to his fellowmen is manifesting the divine attribute, and he who is hating and hostile toward a fellow creature is satanic. God is absolute love, even as Jesus Christ has declared, and Satan is utter hatred. Wherever love is witnessed, know that there is a manifestation of God's mercy; whenever you meet hatred and enmity, know that these are the evidences and attributes of Satan. The Prophets have appeared in this world with the mission that human souls may become the expressions of the Merciful, that they may be educated and developed, attain to love and amity and establish peace and agreement.

In the world of existence the animal is a captive of nature. Its actions are according to the exigencies and requirements of nature. It has no consideration or consciousness of good and evil. It simply follows its natural instinct and inclination. The Prophets of God have come to show man the way of righteousness in order that he may not follow his own natural impulse but govern his action by the light of Their precept and example. According to Their teachings he should do that which is found to be praiseworthy by the standard of reason and judgment of intellect, even though it be opposed to his natural human inclination; and he should not do that which is found to be unworthy by that same standard, even though it be in the direction of his natural impulse and desire. Therefore, man must follow and manifest the attributes of the Merciful.

The imperfect members of society, the weak souls in humanity, follow their natural trend. Their lives and actions are in accord with their natural propensities; they are captives of physical susceptibilities; they are not in touch or in tune with the spiritual bounties. Man has two aspects: the physical, which is subject to nature, and the merciful or divine, which is connected with God. If the physical or natural disposition in him should overcome the heavenly and merciful, he is, then, the most degraded of animal beings; and if the divine and spiritual should triumph over the human and natural, he is, verily, an angel. The Prophets come into the world to guide and educate humanity so that the animal nature of man may disappear and the divinity of his powers become awakened. The divine aspect or spiritual nature consists of the breaths of the Holy Spirit. The second birth of which Jesus has spoken refers to the appearance of this heavenly nature in man. It is expressed in the baptism of the Holy Spirit, and he who is baptized by the Holy Spirit is a veritable manifestation of divine mercy to mankind. Then he becomes just and kind to all humanity; he entertains prejudice and ill will toward none; he shuns no nation or people.

The foundations of the divine religions are one. If we investigate these foundations, we discover much ground for agreement, but if we consider the imitations of forms and ancestral beliefs, we find points of disagreement and division; for these imitations differ, while the sources and foundations are one and the same. That is to say, the fundamentals are conducive to unity, but imitations are the cause of disunion and dismemberment. Whosoever is lacking in love for humanity or manifests hatred and bigotry toward any part of it violates the foundation and source of his own belief and is holding to forms and imitations. Jesus Christ declares that the sun rises upon the evil and the good, and the rain descends upon the just and the unjust—upon all humanity alike. Christ was a divine mercy which shone upon all mankind, the medium for the descent of the bounty of God, and the bounty of God is transcendent, unrestricted, universal.

The revered minister read from the words of the Gospel, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.” The century has dawned when the Spirit of Truth can reveal these verities to mankind, proclaim that very Word, establish the real foundations of Christianity and deliver the nations and peoples from the bondage of forms and imitations. The cause of discord, prejudice and animosity will be removed, the basis of love and amity be established. Therefore, all of you must strive with heart and soul in order that enmity may disappear entirely and that strife and hatred pass away absolutely from the midst of the human world. You must listen to the admonition of this Spirit of Truth. You must follow the example and

footprints of Jesus Christ. Read the Gospels. Jesus Christ was mercy itself, was love itself. He even prayed in behalf of His executioners—for those who crucified Him—saying, “Father, forgive them; for they know not what they do.” If they knew what they were doing, they would not have done it. Consider how kind Jesus Christ was, that even upon the cross He prayed for His oppressors. We must follow His example. We must emulate the Prophets of God. We must follow Jesus Christ. We must free ourselves from all these imitations which are the source of darkness in the world.

I shall ask you a question: Did God create us for love or for enmity? Did He create us for peace or discord? Surely He has created us for love; therefore, we should live in accordance with His will. Do not listen to anything that is prejudiced, for self-interest prompts men to be prejudiced. They are thoughtful only of their own will and purposes. They live and move in darkness. Consider how many different nations and divergent religious beliefs existed when Christ appeared. Enmity and strife prevailed among them—Romans, Greeks, Assyrians, Egyptians—all warring and hostile toward each other. Christ, through the breaths of the Holy Spirit, united them, established fellowship among them so that no trace of strife remained. Under His standard they became united and lived in peace through His teachings. Which is preferable and more commendable? To follow the example of Jesus Christ or to manifest the satanic instinct? Let us strive with all our powers to unite the East and West so that the nations of the world may be advanced and that all may live according to the one foundation of the religions of God. The essentials of the divine religion are one reality, indivisible and not multiple. It is one. And when through investigation we find it to be single, we have a basis for the oneness of the world of humanity. I will pray for you, asking confirmation and assistance in your behalf.

21 April 1912
Talk at Universalist Church
Thirteenth and L Streets, Washington, D.C.

Abdu’l-Baha’, The Promulgation Of Universal Peace

This entry was posted on Friday, April 3rd, 2015 at 12:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Jala'l (Glory) 1, 172 B.E. (4/9/2015)

As I stand here tonight and look upon this assembly, I am reminded curiously of a beautiful bouquet of violets gathered together in varying colors, dark and light. This is an evidence and indication that the United States of America is a just and free government, for I see black and white seated together in perfect harmony and agreement. Hearts are united. This just government makes such a meeting possible. You should thank God continually that you enjoy the security and protection of a government which furthers your development and rules with impartial equity and equality toward all, even as a father; for in the human world there is no greater blessing. This evening I will speak to you upon scientific subjects.

The virtues of humanity are many, but science is the most noble of them all. The distinction which man enjoys above and beyond the station of the animal is due to this paramount virtue. It is a bestowal of God; it is not material; it is divine. Science is an effulgence of the Sun of Reality, the power of investigating and discovering the verities of the universe, the means by which man finds a pathway to God. All the powers and attributes of man are human and hereditary in origin—outcomes of nature's processes—except the intellect, which is supernatural. Through intellectual and intelligent inquiry science is the discoverer of all things. It unites present and past, reveals the history of bygone nations and events, and confers upon man today the essence of all human knowledge and attainment throughout the ages. By intellectual processes and logical deductions of reason this superpower in man can penetrate the mysteries of the future and anticipate its happenings.

Science is the first emanation from God toward man. All created beings embody the potentiality of material perfection, but the power of intellectual investigation and scientific acquisition is a higher virtue specialized to man alone. Other beings and organisms are deprived of this potentiality and attainment. God has created or deposited this love of reality in man. The development and progress of a nation is according to the measure and degree of that nation's scientific attainments. Through this means its greatness is continually increased, and day by day the welfare and prosperity of its people are assured.

All blessings are divine in origin, but none can be compared with this power of intellectual investigation and research, which is an eternal gift producing fruits of unending delight. Man is ever partaking of these fruits. All other blessings are temporary; this is an everlasting possession. Even sovereignty has its limitations and overthrow; this is a kingship and dominion which none may usurp or destroy. Briefly, it is an eternal blessing and divine bestowal, the supreme gift of God to man. Therefore, you should put forward your most earnest efforts toward the acquisition of science and arts. The greater your attainment, the higher your standard in the divine purpose. The man of science is perceiving and endowed with vision, whereas he who is ignorant and neglectful of this development is blind. The investigating mind is attentive, alive; the callous and indifferent mind is deaf and dead. A scientific man is a true index and representative of humanity, for through processes of inductive reasoning and research he is informed of all that appertains to humanity, its status, conditions and happenings. He studies the human body politic,

understands social problems and weaves the web and texture of civilization. In fact, science may be likened to a mirror wherein the infinite forms and images of existing things are revealed and reflected. It is the very foundation of all individual and national development. Without this basis of investigation, development is impossible. Therefore, seek with diligent endeavor the knowledge and attainment of all that lies within the power of this wonderful bestowal.

We have already stated that science or the attribute of scientific penetration is supernatural and that all other blessings of God are within the boundary of nature. What is the proof of this? All created things except man are captives of nature. The stars and suns swinging through infinite space, all earthly forms of life and existence—whether mineral, vegetable or animal—come under the dominion and control of natural law. Man through scientific knowledge and power rules nature and utilizes her laws to do his bidding. According to natural limitations he is a creature of earth, restricted to life upon its surface, but through scientific utilization of material laws he soars in the sky, sails upon the ocean and dives beneath it. The products of his invention and discovery, so familiar to us in daily life, were once mysteries of nature. For instance, man has brought electricity out of the plane of the invisible into the plane of the visible, harnessed and imprisoned that mysterious natural agent and made it the servant of his needs and wishes. Similar instances are many, but we will not prolong this. Man, as it were, takes the sword out of nature's hand and with it for his scepter of authority dominates nature itself. Nature is without the crown of human faculties and attributes. Man possesses conscious intelligence and reflection; nature does not. This is an established fundamental among philosophers. Man is endowed with volition and memory; nature has neither. Man can seek out the mysteries latent in nature, whereas nature is not conscious of her own hidden phenomena. Man is progressive; nature is stationary, without the power of progression or retrogression. Man is endowed with ideal virtues—for example, intellection, volition, faith, confession and acknowledgment of God—while nature is devoid of all these. The ideal faculties of man, including the capacity for scientific acquisition, are beyond nature's ken. These are powers whereby man is differentiated and distinguished from all other forms of life. This is the bestowal of divine idealism, the crown adorning human heads. Notwithstanding the gift of this supernatural power, it is most amazing that materialists still consider themselves within the bonds and captivity of nature. The truth is that God has endowed man with virtues, powers and ideal faculties of which nature is entirely bereft and by which man is elevated, distinguished and superior. We must thank God for these bestowals, for these powers He has given us, for this crown He has placed upon our heads.

How shall we utilize these gifts and expend these bounties? By directing our efforts toward the unification of the human race. We must use these powers in establishing the oneness of the world of humanity, appreciate these virtues by accomplishing the unity of whites and blacks, devote this divine intelligence to the perfecting of amity and accord among all branches of the human family so that under the protection and providence of God the East and West may hold each other's hands and become as lovers. Then will mankind be as one nation, one race and kind—as waves of one ocean. Although these waves may differ in form and shape, they are waves of the same sea. Flowers may be variegated in colors, but they are all flowers of one garden. Trees differ though they grow in the same orchard. All are nourished and quickened into life by the bounty of the same rain, all grow and develop by the heat and light of the one sun, all are refreshed and exhilarated by the same breeze that they may bring forth varied fruits. This is

according to the creative wisdom. If all trees bore the same kind of fruit, it would cease to be delicious. In their never-ending variety man finds enjoyment instead of monotony.

And now as I look into your faces, I am reminded of trees varying in color and form but all bearing luscious and delectable fruits, fragrant and delightful to the inner and outer senses. The radiance and spirituality of this meeting is through the favor of God. Our hearts are uplifted in thankfulness to Him. Praise be to God! You are living upon the great continent of the West, enjoying the perfect liberty, security and peace of this just government. There is no cause for sorrow or unhappiness anywhere; every means of happiness and enjoyment is about you, for in this human world there is no greater blessing than liberty. You do not know. I, who for forty years have been a prisoner, do know. I do know the value and blessing of liberty. For you have been and are now living in freedom, and you have no fear of anybody. Is there a greater blessing than this? Freedom! Liberty! Security! These are the great bestowals of God. Therefore, praise ye God! I will now pray in your behalf.

Abdu'l-Baha', The Promulgation Of Universal Peace

23 April 1912
Talk to Bethel Literary Society
Metropolitan African Methodist Episcopal Church
M Street, NW, Washington, D.C.

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BAHA'I JUSTICE

Baha'i Sabbath: Jala'l 2, 172 B.E. (4/10/2015)

A meeting such as this seems like a beautiful cluster of precious jewels—pearls, rubies, diamonds, sapphires. It is a source of joy and delight. Whatever is conducive to the unity of the world of mankind is most acceptable and praiseworthy; whatever is the cause of discord and disunion is saddening and deplorable. Consider the significance of unity and harmony.

This evening I will speak to you upon the subject of existence and nonexistence, life and death. Existence is the expression and outcome of composition and combination. Nonexistence is the expression and outcome of division and disintegration. If we study the forms of existence in the material universe, we find that all created things are the result of composition. Material elements have grouped together in infinite variety and endless forms. Each organism is a compound; each object is an expression of elemental affinity. We find the complex human organism simply an aggregation of cellular structure; the tree is a composite of plant cells; the animal, a combination and grouping of cellular atoms or units, and so on. Existence or the expression of being is, therefore, composition; and nonexistence is decomposition, division, disintegration. When elements have been brought together in a certain plan of combination, the result is the human organism; when these elements separate and disperse, the outcome is death and nonexistence. Life is, therefore, the product of composition; and death signifies decomposition.

Likewise, in the world of minds and souls, fellowship, which is an expression of composition, is conducive to life, whereas discord, which is an expression of decomposition, is the equivalent of death. Without cohesion among the individual elements which compose the body politic, disintegration and decay must inevitably follow and life be extinguished. Ferocious animals have no fellowship. The vultures and tigers are solitary, whereas domestic animals live together in complete harmony. The sheep, black and white, associate without discord. Birds of various species and colors wing their flight and feed together without a trace of enmity or disagreement. Therefore, in the world of humanity it is wise and seemly that all the individual members should manifest unity and affinity. In the clustered jewels of the races may the blacks be as sapphires and rubies and the whites as diamonds and pearls. The composite beauty of humanity will be witnessed in their unity and blending. How glorious the spectacle of real unity among mankind! How conducive to peace, confidence and happiness if races and nations were united in fellowship and accord! The Prophets of God were sent into the world upon this mission of unity and agreement: that these long-separated sheep might flock together. When the sheep separate, they are exposed to danger, but in a flock and under protection of the shepherd they are safe from the attack of all ferocious enemies.

When the racial elements of the American nation unite in actual fellowship and accord, the lights of the oneness of humanity will shine, the day of eternal glory and bliss will dawn, the spirit of God encompass, and the divine favors descend. Under the leadership and training of God, the real Shepherd, all will be protected and preserved. He will lead them in green pastures of happiness and sustenance, and they will attain to the real goal of existence. This is the blessing and benefit of unity; this is the outcome of love.

This is the sign of the Most Great Peace; this is the star of the oneness of the human world. Consider how blessed this condition will be. I pray for you and ask the confirmation and assistance of God in your behalf.

Abdu'l-Baha', The Promulgation Of Universal Peace

24 April 1912
Talk at Home of Mrs. Andrew J. Dyer
1937 Thirteenth Street, NW, Washington, D.C.

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BAHA'I JUSTICE

Baha'i Sabbath: Jala'l 9, 172 B.E. (4/17/2015)

Tonight I wish to tell you something of the history of the Bahá'í Revelation.

The Blessed Perfection, Bahá'u'lláh, belonged to the nobility of Persia. From earliest childhood He was distinguished among His relatives and friends. They said, "This child has extraordinary power." In wisdom, intelligence and as a source of new knowledge, He was advanced beyond His age and superior to His surroundings. All who knew Him were astonished at His precocity. It was usual for them to say, "Such a child will not live," for it is commonly believed that precocious children do not reach maturity. During the period of youth the Blessed Perfection did not enter school. He was not willing to be taught. This fact is well established among the Persians of Ṭihrán. Nevertheless, He was capable of solving the difficult problems of all who came to Him. In whatever meeting, scientific assembly or theological discussion He was found, He became the authority of explanation upon intricate and abstruse questions presented.

Until His father passed away, Bahá'u'lláh did not seek position or political station notwithstanding His connection with the government. This occasioned surprise and comment. It was frequently said, "How is it that a young man of such keen intelligence and subtle perception does not seek lucrative appointments? As a matter of fact, every position is open to him." This is an historical statement fully attested by the people of Persia.

He was most generous, giving abundantly to the poor. None who came to Him were turned away. The doors of His house were open to all. He always had many guests. This unbounded generosity was conducive to greater astonishment from the fact that He sought neither position nor prominence. In commenting upon this His friends said He would become impoverished, for His expenses were many and His wealth becoming more and more limited. "Why is he not thinking of his own affairs?" they inquired of each other; but some who were wise declared, "This personage is connected with another world; he has something sublime within him that is not evident now; the day is coming when it will be manifested." In truth, the Blessed Perfection was a refuge for every weak one, a shelter for every fearing one, kind to every indigent one, lenient and loving to all creatures.

He became well-known in regard to these qualities before the Báb appeared. Then Bahá'u'lláh declared the Báb's mission to be true and promulgated His teachings. The Báb announced that the greater Manifestation would take place after Him and called the Promised One "Him Whom God shall make manifest," saying that nine years later the reality of His own mission would become apparent. In His writings He stated that in the ninth year this expected One would be known; in the ninth year they would attain to all glory and felicity; in the ninth year they would advance rapidly. Between Bahá'u'lláh and the Báb there was communication privately. The Báb wrote a letter containing three hundred and sixty derivatives of the root Bahá. The Báb was martyred in Tabríz; and Bahá'u'lláh, exiled into 'Iráq in 1852,

announced Himself in Baghdád. For the Persian government had decided that as long as He remained in Persia the peace of the country would be disturbed; therefore, He was exiled in the expectation that Persia would become quiet. His banishment, however, produced the opposite effect. New tumult arose, and the mention of His greatness and influence spread everywhere throughout the country. The proclamation of His manifestation and mission was made in Baghdád. He called His friends together there and spoke to them of God.

At one point He left the city and went alone into the mountains of Kurdistán, where He made His abode in caves and grottoes. A part of this time He lived in the city of Sulaymáníyyih. Two years passed during which neither His friends nor family knew just where He was.

Although Bahá'u'lláh was solitary, secluded and unknown in His retirement, the report spread throughout Kurdistán that this was a most remarkable and learned Personage, gifted with a wonderful power of attraction. In a short time Kurdistán was magnetized with His love. During this period Bahá'u'lláh lived in poverty. His garments were those of the poor and needy. His food was that of the indigent and lowly. An atmosphere of majesty haloed Him as the sun at midday. Everywhere He was greatly revered and beloved.

After two years He returned to Baghdád. Friends He had known in Sulaymáníyyih came to visit Him. They found Him in His accustomed environment of ease and affluence and were astonished at the appointments of One Who had lived in seclusion under such frugal conditions in Kurdistán.

The Persian government believed the banishment of the Blessed Perfection from Persia would be the extermination of His Cause in that country. These rulers now realized that it spread more rapidly. His prestige increased; His teachings became more widely circulated. The chiefs of Persia then used their influence to have Bahá'u'lláh exiled from Baghdád. He was summoned to Constantinople by the Turkish authorities. While in Constantinople He ignored every restriction, especially the hostility of ministers of state and clergy. The official representatives of Persia again brought their influence to bear upon the Turkish authorities and succeeded in having Bahá'u'lláh banished from Constantinople to Adrianople, the object being to keep Him as far away as possible from Persia and render His communication with that country more difficult. Nevertheless, the Cause still spread and strengthened.

Finally, they consulted together and said, "We have banished Bahá'u'lláh from place to place, but each time he is exiled his cause is more widely extended, his proclamation increases in power, and day by day his lamp is becoming brighter. This is due to the fact that we have exiled him to large cities and populous centers. Therefore, we will send him to a penal colony as a prisoner so that all may know he is the associate of murderers, robbers and criminals; in a short time he and his followers will perish." The Sulṭán of Turkey then banished Him to the prison of 'Akká in Syria.

When Bahá'u'lláh arrived at 'Akká, through the power of God He was able to hoist His banner. His light at first had been a star; now it became a mighty sun, and the illumination of His Cause expanded from the East to the West. Inside prison walls He wrote Epistles to all the kings and rulers of nations, summoning them to arbitration and universal peace. Some of the kings received His words with disdain and contempt. One of these was the Sulṭán of the Ottoman kingdom. Napoleon III of France did not

reply. A second Epistle was addressed to him. It stated, “I have written you an Epistle before this, summoning you to the Cause of God, but you are of the heedless. You have proclaimed that you were the defender of the oppressed; now it hath become evident that you are not. Nor are you kind to your own suffering and oppressed people. Your actions are contrary to your own interests, and your kingly pride must fall. Because of your arrogance God shortly will destroy your sovereignty. France will flee away from you, and you will be overwhelmed by a great conquest. There will be lamentation and mourning, women bemoaning the loss of their sons.” This arraignment of Napoleon III was published and spread.

Read it and consider: one prisoner, single and solitary, without assistant or defender, a foreigner and stranger imprisoned in the fortress of ʻAkká, writing such letters to the Emperor of France and Sulṭán of Turkey. Reflect upon this: how Bahá’u’lláh upraised the standard of His Cause in prison. Refer to history. It is without parallel. No such thing has happened before that time nor since—a prisoner and an exile advancing His Cause and spreading His teachings broadcast so that eventually He became powerful enough to conquer the very king who banished Him.

His Cause spread more and more. The Blessed Perfection was a prisoner twenty-five years. During all this time He was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. In Persia His properties were pillaged and His possessions confiscated. First, there was banishment from Persia to Baghdád, then to Constantinople, then to Adrianople, finally from Rumelia to the prison fortress of ʻAkká.

During His lifetime He was intensely active. His energy was unlimited. Scarcely one night was passed in restful sleep. He bore these ordeals, suffered these calamities and difficulties in order that a manifestation of selflessness and service might become apparent in the world of humanity; that the Most Great Peace should become a reality; that human souls might appear as the angels of heaven; that heavenly miracles would be wrought among men; that human faith should be strengthened and perfected; that the precious, priceless bestowal of God—the human mind—might be developed to its fullest capacity in the temple of the body; and that man might become the reflection and likeness of God, even as it hath been revealed in the Bible, “Let us make man in our image.”

During His lifetime He was intensely active. His energy was unlimited. Scarcely one night was passed in restful sleep. He bore these ordeals, suffered these calamities and difficulties in order that a manifestation of selflessness and service might become apparent in the world of humanity; that the Most Great Peace should become a reality; that human souls might appear as the angels of heaven; that heavenly miracles would be wrought among men; that human faith should be strengthened and perfected; that the precious, priceless bestowal of God—the human mind—might be developed to its fullest capacity in the temple of the body; and that man might become the reflection and likeness of God, even as it hath been revealed in the Bible, “Let us make man in our image.”

Trust all to God. The lights of God are resplendent. The blessed Epistles are spreading. The blessed teachings are promulgated throughout the East and West. Soon you will see that the heavenly Words have established the oneness of the world of humanity. The banner of the Most Great Peace has been unfurled, and the great community is appearing.

Abdu'l-Baha', The Promulgation Of Universal Peace

18 April 1912

Talk at Home of Mr. and Mrs. Marshall L. Emery

273 West Ninetieth Street, New York

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BAHA'I JUSTICE

Holy Day: Ridvan 1, Jala'l 13, 172 B.E. (4/21/2015)

O ye who have turned your faces toward the Exalted Beauty! By night, by day, at morningtide and sunset, when darkness draweth on, and at early light I remember, and ever have remembered, in the realms of my mind and heart, the loved ones of the Lord. I beg of Him to bestow His confirmations upon those loved ones, dwellers in that pure and holy land, and to grant them successful outcomes in all things: that in their character, their behaviour, their words, their way of life, in all they are and do, He will make them to achieve distinction among men; that He will gather them into the world community, their hearts filled with ecstasy and fervour and yearning love, with knowledge and certitude, with steadfastness and unity, their faces beauteous and bright.

O ye beloved of the Lord! This day is the day of union, the day of the ingathering of all mankind. `Verily God loveth those who, as though they were a solid wall, do battle for His Cause in serried lines!' Note that He saith 'in serried lines'–meaning crowded and pressed together, one locked to the next, each supporting his fellows. To do battle, as stated in the sacred verse, doth not, in this greatest of all dispensations, mean to go forth with sword and spear, with lance and piercing arrow–but rather weaponed with pure intent, with righteous motives, with counsels helpful and effective, with godly attributes, with deeds pleasing to the Almighty, with the qualities of heaven. It signifieth education for all mankind, guidance for all men, the spreading far and wide of the sweet savours of the spirit, the promulgation of God's proofs, the setting forth of arguments conclusive and divine, the doing of charitable deeds.

Whensoever holy souls, drawing on the powers of heaven, shall arise with such qualities of the spirit, and march in unison, rank on rank, every one of those souls will be even as one thousand, and the surging waves of that mighty ocean will be even as the battalions of the Concourse on high. What a blessing that will be–when all shall come together, even as once separate torrents, rivers and streams, running brooks and single drops, when collected together in one place will form a mighty sea. And to such a degree will the inherent unity of all prevail, that the traditions, rules, customs and distinctions in the fanciful life of these populations will be effaced and vanish away like isolated drops, once the great sea of oneness doth leap and surge and roll.

I swear by the Ancient Beauty, that at such a time overwhelming grace will so encircle all, and the sea of grandeur will so overflow its shores, that the narrowest strip of water will grow wide as an endless sea, and every merest drop will be even as the shoreless deep.

'Abdu'l-Bahá, Exc. Fr. Selections #207

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BAHA'I JUSTICE

Baha'i Sabbath: Jala'l 16, 4th Day of Ridvan, 172 B.E. (4/24/2015)

I am very happy in being present at this meeting. Praise be to God! I see before me the faces of those who are endowed with capacity to know and who desire to investigate truth. This is conducive to the greatest joy.

According to divine philosophy there are two important and universal conditions in the world of material phenomena: one which concerns life, the other concerning death; one relative to existence, the other nonexistence; one manifest in composition, the other in decomposition. Some define existence as the expression of reality or being and nonexistence as nonbeing, imagining that death is annihilation. This is a mistaken idea, for total annihilation is an impossibility. At most, composition is ever subject to decomposition or disintegration—that is to say, existence implies the grouping of material elements in a form or body, and nonexistence is simply the decomposing of these groupings. This is the law of creation in its endless forms and infinite variety of expression. Certain elements have formed the composite creature man. This composite association of the elements in the form of a human body is, therefore, subject to disintegration, which we call death, but after disintegration the elements themselves persist unchanged. Therefore, total annihilation is an impossibility, and existence can never become nonexistence. This would be equivalent to saying that light can become darkness, which is manifestly untrue and impossible. As existence can never become nonexistence, there is no death for man; nay, rather, man is everlasting and ever-living. The rational proof of this is that the atoms of the material elements are transferable from one form of existence to another, from one degree and kingdom to another, lower or higher. For example, an atom of the soil or dust of earth may traverse the kingdoms from mineral to man by successive incorporations into the bodies of the organisms of those kingdoms. At one time it enters into the formation of the mineral or rock; it is then absorbed by the vegetable kingdom and becomes a constituent of the body and fibre of a tree; again it is appropriated by the animal, and at a still later period is found in the body of man. Throughout these degrees of its traversing the kingdoms from one form of phenomenal being to another, it retains its atomic existence and is never annihilated nor relegated to nonexistence.

Nonexistence, therefore, is an expression applied to change of form, but this transformation can never be rightly considered annihilation, for the elements of composition are ever present and existent as we have seen in the journey of the atom through successive kingdoms, unimpaired; hence, there is no death; life is everlasting. So to speak, when the atom entered into the composition of the tree, it died to the mineral kingdom, and when consumed by the animal, it died to the vegetable kingdom, and so on until its transference or transmutation into the kingdom of man; but throughout its traversing it was subject to transformation and not annihilation. Death, therefore, is applicable to a change or transference from one degree or condition to another. In the mineral realm there was a spirit of existence; in the world of plant

life and organisms it reappeared as the vegetative spirit; thence it attained the animal spirit and finally aspired to the human spirit. These are degrees and changes but not obliteration, and this is a rational proof that man is everlasting, ever-living. Therefore, death is only a relative term implying change. For example, we will say that this light before me, having reappeared in another incandescent lamp, has died in the one and lives in the other. This is not death in reality. The perfections of the mineral are translated into the vegetable and from thence into the animal, the virtue always attaining a superlative degree in the upward change. In each kingdom we find the same virtues manifesting themselves more fully, proving that the reality has been transferred from a lower to a higher form and kingdom of being. Therefore, nonexistence is only relative and absolute nonexistence inconceivable. This rose in my hand will become disintegrated and its symmetry destroyed, but the elements of its composition remain changeless; nothing affects their elemental integrity. They cannot become nonexistent; they are simply transferred from one state to another.

Through his ignorance man fears death, but the death he shrinks from is imaginary and absolutely unreal; it is only human imagination.

The bestowal and grace of God have quickened the realm of existence with life and being. For existence there is neither change nor transformation; existence is ever existence; it can never be translated into nonexistence. It is gradation; a degree below a higher degree is considered as nonexistence. This dust beneath our feet, as compared with our being, is nonexistent. When the human body crumbles into dust, we can say it has become nonexistent; therefore, its dust in relation to living forms of human being is as nonexistent, but in its own sphere it is existent, it has its mineral being. Therefore, it is well proved that absolute nonexistence is impossible; it is only relative.

The purpose is this: that the everlasting bestowal of God vouchsafed to man is never subject to corruption. Inasmuch as He has endowed the phenomenal world with being, it is impossible for that world to become nonbeing, for it is the very genesis of God; it is in the realm of origination; it is a creational and not a subjective world, and the bounty descending upon it is continuous and permanent. Therefore, man, the highest creature of the phenomenal world, is endowed with that continuous bounty bestowed by divine generosity without cessation. For instance, the rays of the sun are continuous, the heat of the sun emanates from it without cessation; no discontinuance of it is conceivable. Even so, the bestowal of God is descending upon the world of humanity, never ceasing, continuous, forever. If we say that the bestowal of existence ceases or falters, it is equivalent to saying that the sun can exist with cessation of its effulgence. Is this possible? Therefore, the effulgences of existence are ever present and continuous.

The conception of annihilation is a factor in human degradation, a cause of human debasement and lowliness, a source of human fear and abjection. It has been conducive to the dispersion and weakening of human thought, whereas the realization of existence and continuity has upraised man to sublimity of ideals, established the foundations of human progress and stimulated the development of heavenly virtues; therefore, it behooves man to abandon thoughts of nonexistence and death, which are absolutely imaginary, and see himself ever-living, everlasting in the divine purpose of his creation. He must turn away from ideas which degrade the human soul so that day by day and hour by hour he may advance

upward and higher to spiritual perception of the continuity of the human reality. If he dwells upon the thought of nonexistence, he will become utterly incompetent; with weakened willpower his ambition for progress will be lessened and the acquisition of human virtues will cease.

Therefore, you must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom. Strive diligently to acquire virtues befitting your degree and station. Be as lights of the world which cannot be hid and which have no setting in horizons of darkness. Ascend to the zenith of an existence which is never beclouded by the fears and forebodings of nonexistence. When man is not endowed with inner perception, he is not informed of these important mysteries. The retina of outer vision, though sensitive and delicate, may, nevertheless, be a hindrance to the inner eye which alone can perceive. The bestowals of God which are manifest in all phenomenal life are sometimes hidden by intervening veils of mental and mortal vision which render man spiritually blind and incapable, but when those scales are removed and the veils rent asunder, then the great signs of God will become visible, and he will witness the eternal light filling the world. The bestowals of God are all and always manifest. The promises of heaven are ever present. The favors of God are all-surrounding, but should the conscious eye of the soul of man remain veiled and darkened, he will be led to deny these universal signs and remain deprived of these manifestations of divine bounty. Therefore, we must endeavor with heart and soul in order that the veil covering the eye of inner vision may be removed, that we may behold the manifestations of the signs of God, discern His mysterious graces and realize that material blessings as compared with spiritual bounties are as nothing. The spiritual blessings of God are greatest. When we were in the mineral kingdom, although we were endowed with certain gifts and powers, they were not to be compared with the blessings of the human kingdom. In the matrix of the mother we were the recipients of endowments and blessings of God, yet these were as nothing compared to the powers and graces bestowed upon us after birth into this human world. Likewise, if we are born from the matrix of this physical and phenomenal environment into the freedom and loftiness of the spiritual life and vision, we shall consider this mortal existence and its blessings as worthless by comparison.

In the spiritual world the divine bestowals are infinite, for in that realm there is neither separation nor disintegration, which characterize the world of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore, we must thank God that He has created for us both material blessings and spiritual bestowals. He has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God. He has designed the outer ear to enjoy the melodies of sound and the inner hearing wherewith we may hear the voice of our Creator. We must strive with energies of heart, soul and mind to develop and manifest the perfections and virtues latent within the realities of the phenomenal world, for the human reality may be compared to a seed. If we sow the seed, a mighty tree appears from it. The virtues of the seed are revealed in the tree; it puts forth branches, leaves, blossoms, and produces fruits. All these virtues were hidden and potential in the seed. Through the blessing and bounty of cultivation these virtues became apparent. Similarly, the merciful God, our Creator, has deposited within human realities certain latent and potential virtues. Through education and culture these virtues deposited by the loving God will become apparent in the human reality, even as the unfoldment of the tree from within the germinating seed. I will pray for you.

O Thou kind Lord! These are Thy servants who have gathered in this meeting, have turned unto Thy Kingdom and are in need of Thy bestowal and blessing. O thou God! Manifest and make evident the signs of Thy oneness which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in these human realities.

O God! We are as plants, and Thy bounty is as the rain; refresh and cause these plants to grow through Thy bestowal. We are Thy servants; free us from the fetters of material existence. We are ignorant; make us wise. We are dead; make us alive. We are material; endow us with spirit. We are deprived; make us the intimates of Thy mysteries. We are needy; enrich and bless us from Thy boundless treasury. O God! Resuscitate us; give us sight; give us hearing; familiarize us with the mysteries of life, so that the secrets of Thy kingdom may become revealed to us in this world of existence and we may confess Thy oneness. Every bestowal emanates from Thee; every benediction is Thine.

Thou art mighty. Thou art powerful. Thou art the Giver, and Thou art the Ever-Bounteous.

Abdu'l-Baha', The Promulgation Of Universal Peace

4 May 1912
Talk to Theosophical Society
Northwestern University Hall, Evanston, Illinois

This entry was posted on Friday, April 24th, 2015 at 2:10 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: The Ninth Day Of Ridvan, Jama'l 2, 172 B.E. (4/29/2015)

Release yourselves, O nightingales of God, from the thorns and brambles of wretchedness and misery, and wing your flight to the rose-garden of unfading splendor. O My friends that dwell upon the dust! Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: "He Who is the Best-Beloved is come! He hath crowned Himself with the glory of God's Revelation, and hath unlocked to the face of men the doors of His ancient Paradise." Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. Proclaim unto every longing lover: "Behold, your Well-Beloved hath come among men!" and to the messengers of the Monarch of love impart the tidings: "Lo, the Adored One hath appeared arrayed in the fullness of His glory!" O lovers of His beauty! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence. Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace. Abandon not the incorruptible benefits, and be not content with that which perisheth. Lift up the veil that obscureth your vision, and dispel the darkness with which it is enveloped, that ye may gaze on the naked beauty of the Beloved's face, may behold that which no eye hath beheld, and hear that which no ear hath heard.

Hear Me, ye mortal birds! In the Rose Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost.

Even as the swiftness of lightning your days shall pass, and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? How can ye atone for your past failure?

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

Baha'u'llah, Gleanings #CLI

Thou didst wish to celebrate the Day of Riḍván with a feast, and to have those present on that day engage in reciting Tablets with delight and joy, and thou didst request me to send thee a letter to be read on that day. My letter is this:

O ye beloved, and ye handmaids of the Merciful! This is the day when the Day-Star of Truth rose over the horizon of life, and its glory spread, and its brightness shone out with such power that it clove the dense and high-piled clouds and mounted the skies of the world in all its splendour. Hence do ye witness a new stirring throughout all created things.

See how, in this day, the scope of sciences and arts hath widened out, and what wondrous technical advances have been made, and to what a high degree the mind's powers have increased, and what stupendous inventions have appeared.

This age is indeed as a hundred other ages: should ye gather the yield of a hundred ages, and set that against the accumulated product of our times, the yield of this one era will prove greater than that of a hundred gone before. Take ye, for an example, the sum total of all the books that were ever written in ages past, and compare that with the books and treatises that our era hath produced: these books, written in our day alone, far and away exceed the total number of volumes that have been written down the ages. See how powerful is the influence exerted by the Day-Star of the world upon the inner essence of all created things!

But alas, a thousand times alas! The eyes see it not, the ears are deaf, and the hearts and minds are oblivious of this supreme bestowal. Strive ye then, with all your hearts and souls, to awaken those who slumber, to cause the blind to see, and the dead to rise.

Abdu'l-Baha', Exc.Fr. Selections #73

"Regarding the Prophecy of Daniel: The passage in Esselmont should be changed to state that this prophecy refers to the one-hundredth anniversary of the Declaration of Bahá'u'lláh, in the Garden of

Riḍván, Baghdád—reference to this can be found in 'The Passing of 'Abdu'l-Bahá in quotation from two of His Tablets."

Shoghi Effendi, Directives Of The Guardian #49

In the last two verses of the Book of Daniel occur the cryptic words:—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."
Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer was present, 'Abdu'l-Bahá reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muḥammadan era.
'Abdu'l-Bahá's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Bahá'u'lláh in Baghdád, or the year 1963:—Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!

J.E. Esslemont, Baha'u'llah And The New Era, Prophecies Of Baha'u'llah And Abdu'l-Baha, Coming Of The Kingdom Of God.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Had the Baha'i World been awake and had they digested the Covenant as delineated in 'Abdu'l- Baha's Will and Testament, as enacted by Shoghi Effendi, they would not have gone along with the Covenant-breaking, nonauthoritative "Hands" in their violation of the Covenant. They would have immediately, upon the passing of Shoghi Effendi, turned solely to the head of the faith, the first International Baha'i Council (the UHJ in its primary state), that was Shoghi Effendi's successor and nobody else.

Now that they find they are in the great violation, they should exit it by turning to the second International Baha'i Council set up by the one promised in scriptures and in the Baha'i writings, whose mission is to lead them out of their violation and to reestablish them back into the Baha'i faith that the Covenant-breakers had thrown out. He is the great teacher prophesied in scriptures to come as the "seventh angel," as explained by 'Abdu'l-Baha in the 11th chapter of Some Answered Questions; as "Blessed is he" that was prophesied to come in 1963 as explained by 'Abdu'l-Baha in the chapter of Baha'u'llah and the New Era titled Prophecies of Baha'u'llah and Abdu'l-Baha' under the subtitle of the Coming of the Kingdom of God; and in the 3rd chapter of Zechariah.

Dr. Leland Jensen, The Establisher Of The Baha'i Faith, Tablet Of The Dichotomy: http://www.bupc.org/Tablet-of-the-Dichotomy.pdf

This entry was posted on Wednesday, April 29th, 2015 at 6:03 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Open Epistle On LGBT Rights, Women's Rights & Prejudice, Ridvan 172 B.E. (4/21-5/2/2015)

Dear NeisanR/Pehnro/Boyboy R,

Thank you for your inquiry.

If seen as presented by the organization based in Haifa, Israel the Baha'i Faith could indeed appear to be a "watered-down, customized version of Shiism" as you said.

In fact the actual Baha'i Faith isn't anything of the sort. What happened was that in 1957 Ruhiyyih Khanum, the wife of Shoghi Effendi, together with the Hands appointed by Shoghi Effendi led a coup that derailed Shoghi Effendi's long-term plans for the progress of the global teaching effort and the development of the Baha'i Administration, the very role for which he was chosen by Abdu'l-Baha'.

They lied to the entire world of Baha'i believers by telling them to pray for his recovery from the Asian Flu many hours after he had passed on to make time for them to solidify their grip on their assumed positions of authority, positions which they did not actually hold.

The primary goal of their coup was to disband the First International Baha'i Council which had as its President, Abdu'l-Baha's adopted son, Charles Mason Remey who was to serve as The Aghsan Guardian of the Baha'i Faith upon the passing of Shoghi Effendi, as provided for explicitly in the Will and Testament of Abdu'l-Baha'. That First International Baha'i Council appointed by Shoghi Effendi was, in accordance with the writings of both Baha'u'llah and Abdu'l-Baha', the first of four stages in the development of the true Universal House of Justice of Baha'u'llah.

Once that council and its President were effectively removed and replaced with/by Ruhiyyih Khanum and the Hands, and the Baha'i's of the world were sufficiently convinced that turning to Khanum and the Hands was indeed the proper thing to do, they were free to make up whatever they chose to command allegiance and extract money from their followers who never realized they were no longer following Baha'u'llah and had come out from under the provisions of His Covenant. Their false, non-Baha'i administration has continued in this manner to this day.

Part of the false narrative they concocted was that God had mysteriously changed His will with regard to the continuation of the Guardianship (the Davidic Kingship, see Psalm 89, Jeremiah 33 & The Proclamation Of Baha'u'llah pg. 89) without providing any direction as to what the new plan was. They used the term "Bada" to express this. (Baha'u'llah prophesied decades earlier that some within the ranks would attempt to suffocate His Revelation with "the pillow of bada".)

This was simply a lie but they were told by Khanum and the Hands that turning to the EXPLICIT

writings of Baha'u'llah, Abdu'l-Baha' or Shoghi Effendi would be the wrong thing to do and would lead only to confusion and conflict. They were told that they must stay calm and await the instructions of the Hands. This set up a type of Imamate where the Hands would be the supreme leaders telling all the people what to believe, who to talk to, who to avoid/shun and what subjects were taboo to speak of amongst themselves under threat of the most severe spiritual and temporal sanctions. Uninformed yet religious people being as they were in the Baha'i world at that time and since, this tactic proved very effective and their self-created, self-assumed positions of authority were thus secured in an atmosphere of fear, misplaced reverence and ignorance.

They invented and perpetuated the prohibition of women being elected to the UHJ, as you now understand from your reading of this proclamation – http://www.uhj.net/justice-for-women.html – which clears that matter up. Now you know that no such prohibition has ever been, nor now is, any part of the Aqdas, the Baha'i Laws.

To be clear on the Aqdas, we the Baha'i's Under the Provisions of the Covenant are not in any way reforming the Aqdas. The Aqdas has never actually been given to the people. What parts were given by Shoghi Effendi were co-opted, rewritten and mis-interpreted by the Hands and fed back to the people following them saying things in diametric opposition to the Revelation of Baha'u'llah and the 12 Basic Baha'i Principles. http://uhj.net/bahaiprinciples/bahai-12-principles.html

Quoting Shoghi Effendi:

"The Persians do not have the complete "Aqdas", nor even a complete compilation, as it is not yet a "book". The laws are encountered in many Tablets written by Baha'u'llah. For example, in a Tablet written to a certain person, He would suddenly announce a new Law. Some day, all of these will be compiled into a single book. "The Aqdas" will have to be translated by experts. The present Guardian will not do it. When the Baha'i State is formed, "The Aqdas" will be promulgated. The Laws are few but very strict.... There are twenty-six volumes of the Tablets directed to persons, which contain parts of the "Aqdas". These will later be included in the "Aqdas".

"I have indicated some of these laws for present observance. I shall see how the people obey them and give them out gradually. Little by little the Guardian will indicate those Laws which are obligatory, binding, and those which are recommended." (Shoghi Effendi, To a Believer, Jan. 15 – Feb 11, 1956)

The 26 volumes that will form the Aqdas include the 12 Basic Baha'i Principles – http://uhj.net/bahaiprinciples/bahai-12-principles.html – These form the core principles of the Aqdas, they are upheld by the current Guardian, and they are not to be violated.

With this in mind I will now address the issue of Homosexuality in the light of the true Baha'i Aqdas. You will see as you did in the case with the equality of men and women, the 6th Basic Baha'i Principle – http://uhj.net/bahaiprinciples/equality.html – upheld in the true Baha'i Aqdas, that the Aqdas is not in need of any reformation but more of a restoration from the corruption imposed upon the Baha'i's and others by Ruhiyyih Khanum and the Hands.

The Aqdas makes no mention whatsoever at all of Homosexuality or anything related to the entire LGBT

population within the family of Man.

Ruhiyyih Khanum and the Hands conflated the Aqdas law against Pederasty with Homosexuality for personal reasons and absolutely nothing more.

All laws regarding marriage among Baha'i's are for the protection of the children who can come from the union of a man and a woman to help assure that they'll have a stable, loving home to be safely and successfully reared within. There are no laws in the actual, true Baha'i Aqdas regarding Homosexuality.

One's sexual identification is not a matter of law. It is not an issue for the state and furthermore it is not an issue at all. It is a private, personal matter in which the state, in this case the Baha'i Administration, has absolutely no jurisdiction. Nor is one's sexual identification a spiritual matter, it is a biological (scientific) matter.

The violators of Baha'u'llah's Covenant have chosen to use letters, some of which are of suspicious origin, yet attributed to Shoghi Effendi, as justification for their draconian attitudes toward the entire LGBT population. Back when these letters were allegedly written by Shoghi Effendi it was thought that Homosexuality was a mental illness as defined in the DSM, the Diagnostic and Statistical Manual of mental disorders. This incorrect attribution has at its root a false Christian Theology the psychology of which I will not get into in this letter as it would be tangential and voluminous but it must also be said that this false Christian Theology and that of "original sin" have no place within the Bible as well.

Suffice it to say that none of what is used to permit any discrimination on any level up to the atrocities in such places as Uganda and others against any among the LGBT population has any origin or place within the Revelation of Baha'u'llah or the actual, true Baha'i Aqdas.

Here is what Shoghi Effendi stated about reliance upon him for guidance in matters of science:

"The infallibility of the Guardian [Shoghi Effendi] is confined to matters which are strictly related to the Cause and interpretation of the teachings; he [Shoghi Effendi] is not an infallible authority on other subjects, such as economics, science, etc." (Shoghi Effendi, 17 Oct. 1944)

As stated earlier;

The 26 volumes that will form the Aqdas include the 12 Basic Baha'i Principles – http://uhj.net/bahaiprinciples/bahai-12-principles.html – These form the CORE PRINCIPLES of the Aqdas, they are upheld by the current Guardian, and they are not to be violated.

In the matter of sexual orientation/identification of the LGBT population within the global family of Man, there can be no prejudicial laws or discriminatory practices within the Baha'i Community worldwide. This is in accordance with the 7th Basic Baha'i Principle – http://uhj.net/bahaiprinciples/remove-prejudice.html – upheld in the true Baha'i Aqdas, which requires the elimination of all forms of prejudice. Any prejudicial or discriminatory laws, acts or practices in this or any other regard are in direct violation of the Baha'i Aqdas.

The Fundamentalist Baha'i's, Firm in the Covenant, are those who adhere to the 12 Basic (Fundamental)

Baha'i Principles which are upheld one and all within the Baha'i Aqdas as found throughout the writings of Baha'u'llah and made increasingly clear and explicit by the explanations and commentaries of Abdu'l-Baha'.

I hope that you will find this a satisfactory explanation in response to your inquiry and it is my hope that you will feel free to share this document with all.

Yours in service to God through service to humanity,

KPS,
Knight Of Baha'u'llah

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BAHA'I JUSTICE

Ridvan Message From The UHJ, 172 B.E./2015

That Gathering Will Exert Its Influence Over All The Earth

RIDVAN 172 BE

[[THIS ENTIRE EPISTLE TO BE READ ALOUD
BY ONE OF THE FRIENDS IN THE HEARING OF ALL THE CONGREGATION OF THE PEOPLE]]

One consecrated soul is preferable to a thousand other souls. If a small number of people gather lovingly together, with absolute purity and sanctity, with their hearts free of the world, experiencing the emotions of the Kingdom and the powerful magnetic forces of the Divine, and being at one in their happy fellowship, that gathering will exert its influence over all the earth. The nature of that band of people, the words they speak, the deeds they do, will unleash the bestowals of Heaven, and provide a foretaste of eternal bliss. The hosts of the Company on high will defend them, and the angels of the Abha Paradise, in continuous succession, will come down to their aid. ('Abdu'l-Baha, Selections, 39)

Dear Friends,

More important than the recent rapid growth of the faith in numbers of active believers all over the world is the individual deepening of each of the members in the spiritual essence of our faith, certitude in our personal relationship with God, and independence from the earthly dross of material pursuits that have bogged down the rest of humanity at this time. Only when material pursuits are animated with the inner cause of the spirit do these arise to satisfy the hunger and quench the good thirst for "work being elevated to the station of worship"–and the greatest of all work is work in the Kingdom: the work in the progress, development, expansion and deepening in the Cause of God.

OBJECTIVE, SUBJECTIVE AND DISCERNING FAITH

"Thou hast written of a verse in the Gospels, asking if at the time of Christ all souls did hear His call. Know that faith is of two kinds. The first is objective faith that is expressed by the outer man, obedience of the limbs and senses. The other faith is subjective, and unconscious obedience to the will of God. There is no doubt that, in the day of a Manifestation such as Christ, all contingent beings possessed subjective faith and had unconscious obedience to His Holiness Christ.

"For all parts of the creational world are of one whole. Christ the Manifestor reflecting the divine Sun represented the whole. All the parts are subordinate and obedient to the whole. The contingent beings are the branches of the tree of life while the Messenger of God is the root of that tree. The branches, leaves and fruit are dependent for their existence upon the root of the tree of life. This condition of

unconscious obedience constitutes subjective faith. But the Discerning Faith that consists of true knowledge of God and the comprehension of divine words, of such faith there is very little in any age. That is why His Holiness Christ said to His followers, 'Many are called but few are chosen.'" ('Abdu'l-Baha, Baha'i World Faith, p. 364)

While the rest of the people of the world suffer under the tremendous burden of a world gone spiritually and economically bankrupt–in degrees of subjective and objective faith–why have we been so early awakened to the morning light of Discerning Faith and been invited to the heavenly feast? Why have we been knowingly gathered together under the shadow of his Covenant? Why have we been wakefully sheltered under the loving presence of his ineffable and immutable Name?

God has continually sent His promised ones into the world–like an unending shower of cooling rain–without interruption in every day and age. From the point of view of the one who is thirsty and starved it does not matter much how many others have found the oasis of relief and the refreshing waters of life. What is important in the immediate moment is solely that they alone have attained to the blessed shores of reunion with God, to know and love God in their immediate lives, and that they are succored by God's loving-kindness. For those who are refreshed with his blessing, and strengthened with his bounties, and empowered by his knowledge, love and wisdom, comforted with his presence and his continual bounties: it is not enough to have this for solely themselves–for their cup runneth over–and they have the urge, need, and desire to go forth to teach:

In these days, the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of utmost importance for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause and urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world and the celestial strains from the Abha Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Baha! The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion, and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the divine guidance; till at last they made the world another world, illumined the surface of the earth, and even to their last hour proved self-sacrificing in the pathway of that beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps! (W&T, p. 10)

Those that do not have this desire, Jesus said, are spiritually dead. Their own inactivity collapsing upon them–turning joy into sorrow, and sorrow into grief, and grief into sadness and despair, and despair into the nethermost gloom of ultimately separation from God and alienation from their very own selves.

"And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King–may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him–hath spoken: "He hath known God who hath known himself."" (Baha'u'llah, Gleanings, XC)

There is no greater honor, and more satisfying activity, than teaching the Cause of God. Here the

confirmations of God descend upon us, and we experience the immediacy of his presence all around and within! We ourselves are our own first student. In reality it is God who takes us on a journey–when we arise to teach–and transports us away from this darksome world of materiality in to the wondrous and many worlds of the spirit. Here in other worlds we are transported, along with other faithful and spiritual souls, into a meeting place transcendent of space and sanctified beyond everlasting time: "that all the regions of the world may become even as Paradise itself." (W&T, p. 15). The first way to teach: "When calamity exists in the greatest degree rejoice and be exceedingly glad for these are the blessings and favors of God!" The second way to teach: "Accept your lot in life with joy and radiant acquiescence!" The third way to teach: learn all 12 Principles and promote them, embody them. Learn The prophecies and share them. Don't talk them: SHOW THEM! Understand current events and illuminate them with your own personal Baha'i perspective. Take up a specific human rights issue and assert Baha'i solutions! There are many, many more ways to teach!

Through these three: (a) living the life (loving everyone including love your enemy (that includes the cb's): but you don't have to love the bad things they do to you); (b) teaching the faith; and (c) firmness of the covenant, 'Abdul-Baha has explained we receive our rays of the Holy Spirit.

This year has seen the important expansion of the faith and its influence all throughout the world and the accompanying consolidation (solidarity) in the deepening and knowledge and love of all the friends everywhere. In America they are primed for the first election of the National Council since the days of the great dividing in the 1960s to be accomplished. In Africa the foundations of the first teaching Center and school in the south of that continent is fast underway. In India the growth and expansion of the faith has deepened the foundations in several communities throughout the sub-continent. More important than the milestone of electing a National Council– the individuals of Bharata have deepened in their own spiritual relationship with God and have been able to establish this inner perception as the true outward social teaching community in the East. This projection effecting the neighboring countries, tribes and peoples that came under the exportation of the Buddha aforetime–from Tibet to China, and Japan ablaze, into South East Asia and the Northern and Central Asia regions through the Silk Road and the Tea Routes in every village and clime. The progress in the UK and in Europe of the EU (that includes France and Russia)–lands ravished by two world wars and still in recovery of nihilistic and atheistic post-modern confusions–remains strong and steady as ever. From these four Areas: North in Europe, South in Africa, East in India and West in the Americas–the four-fold function of 'Abdu'l-Baha's Tablets of the Divine Plan (as echoed in the four regions of the US and initiated in the Four Corner's Medicine Wheel project on the Colorado plateau and Chaco Canyon in 2012) have fully commenced! This due the mysterious forces of divine civilization unleashed by the Supreme Manifestation of God for this Day, Baha'u'llah, the Universal Founder of the 5000 century Baha'i Cycle incarnated now through the power of the Holy Spirit in the visible order of the body of believers world-wide with the living descendant of King David as guardian and head of that body:

"The administration [ministry of the living Guardian and his friends–organized and unorganized teaching efforts of the active friends everywhere] of the Cause is to be conceived as an instrument and not a substitute for the Faith of Baha'u'llah, that it should be regarded as a channel through which His promised blessings may flow, that it should guard against such rigidity as would clog and fetter the

liberating forces released by His Revelation… Few will fail to recognize that the Spirit breathed by Baha'u'llah upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order [the body of believers (head and body both)], which would bear His name, wholly identify itself with His principles, and function in conformity with His laws [of his Covenant (Kitab-i-'Ahd and sacred Will and Testament (W&T) of 'Abdu'l-Baha]."

"Divorced from the institution of [the living descendant of King David seated upon David's throne that is to last forever now entitled] the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l- Baha has written, has been invariably upheld by the Law of God." (Shoghi Effendi, World Order of Baha'u'llah (WOB), pp. 9, 19, 148)

This visible order is the international community of the Covenant (ICC)–a free, liberated, unfettered, un-organized religion for all peoples, all places and all times–who are the body of believers (head and body both) in this day. Bonded by nothing less than the love of God and the love for one another, with spiritual emotions pulsating through our veins and coursing like heated life-blood through the universal ether of the Covenant, we are the living instrument(s) and the living channel through which these divine blessing of the Holy Spirit and of God flow. This flow is through education. Education first and foremost of our own selves, and how we implement this spirit in our daily lives, personal interactions, work, community and family life. How do we choose to become "well-rounded" individuals, develop in the sciences and the arts, by which we can express our individual spirituality and personality; and have this immutable and ineffable spirit of God permeate the very depths our being: our spiritual, social, mental and material lives–revivifying every aspect of the happiness of our lives.

These are the ones called forth by the calling of God–awoken through dreams, visions, hard work, spiritual study, search through the scriptures, direct prayers to God, purity of heart, calling forth and desiring nothing else than to become active agents of the Holy Ghost. These are the ones who have the "key of David"–the body of the believers in this world and the next–they are the ones who know the meaning of the world "Christ" and have been saved as first fruits unto God and unto the Lamb. Dr. Jensen explains:

CHURCH OF PHILADELPHIA THE CITY OF BROTHERLY LOVE

Those who follow the Lamb wherever he goes, known as "Baha'is Under the Provisions of the Covenant."

Revelation 3:7-11: "The words of the holy one, the true one, who has the key of David, who opens and no one shall shut, who shuts and no one opens. I know your works. Behold, I have set before you an open door, which no one is able to shut; I know that you have but little power, and yet you have kept my word and have not denied my name. Behold, I will make those of the synagogue of Satan who say that they are Jews and are not, but lie—behold, I will make them come and bow down before your feet, and learn that I

have loved you. Because you have kept my word of patient endurance, I will keep you from the hour of trial which is coming on the whole world, to try those who dwell upon the earth. I am coming soon; hold fast what you have, so that no one may seize your crown."

This is the only group that knows the meaning of "Christ," and the true meaning of the guardianship, the Christ of the Baha'i World Order, thus is mentioned the "key of David." Because of this knowledge they know that the other groups are false. The term "Christ" designates a male-sperm descendant of David. The "key of David" is the meaning of the word "Christ". Baha'u'llah came from this genealogy and so did His son 'Abdu'l-Baha, who adopted Mason Remey. Mason Remey became the next Davidic King after 'Abdu'l-Baha. Shoghi Effendi then appointed Mason as the president-head of the IBC/UHJ making him the next Guardian, thus the Davidic Kingship continues on in the Institution of Guardianship. There are two criteria for a claim to the Guardianship, the first is that he must be, physically or legally, a son; the second is that he must be appointed by the previous guardian. (Dr. Jensen, Revelation Explained, http://entrybytroops.org/seven-churches.html)

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The foundation of this current expansion of the faith–not only across the globe in numbers but spiritually rooting its principles deeper into the inner life and deep recesses of the hearts and minds of active souls–including the perseverance and drive of the American Baha'is in the face of unremittant opposition to elect their National Council under Baha'i democratic means in the United States (and continually legal harassments from the cb's)–is all directly supported upon the personal spiritual resolve of all the active members worldwide who, following in the footsteps of Baha'u'llah Himself, have today sworn their undying fealty to every single provision of the sacred Will and Testament of 'Abdu'l-Baha. Baha'u'llah writes:

"We, moreover, swear fealty to the One Who, in the time of Mustaghath [2001 AD: God "will bring forth my servant the BRANCH" (Zech. 3:8 KJV)] is destined to be made manifest" and again "In truth, they who plighted fealty unto Thee, really plighted that fealty unto God." (Gleanings, XXX & XXII) And again: "The mighty stronghold shall remain impregnable and safe through obedience to him who is [the living Davidic King seated upon the throne of King David that is to last forever now entitled] the Guardian of the Cause of God." (W&T, p. 11). 'Abdu'l-Baha explains:

OBEDIENCE

"Today we will speak about Obedience! The Manifestation of God is a perfect example of real obedience. Like Him, we must sacrifice everything; every plan, every longing and ideal must be given up completely to the Will of God. We must look to God for all we desire, all we attain. The Will of God must outwork Its Purposes in us. Our human will must be laid down in sacrifice and love. 'Abdu'l-Baha has given everything in sacrifice and obedience to the Will of God. I am only His Servant, nothing more. All our soul-powers, our outward self, our inward self must be consecrated to God in service and sacrifice. Even life must be given if necessary. If we have not reached this station of nothingness, we have not attained to

real obedience to the Will of God. A pupil must submit entirely to the will of the teacher. This is true Sacrifice—true Obedience."

"Real obedience and real sacrifice are identical–absolute readiness to follow and perform whatever you are called upon to do in the Cause of God. When you really love God, you will be willing to sacrifice everything and submit yourself entirely to His Will. Consecrate yourself wholly to Him. His Will is everything, His service paramount. If they were to burn Me, kill or torture Me—no matter what affliction may descend upon Me, I shall welcome it as one welcomes pleasure. These are precious moments in 'Akka, so precious we wish they might never end. How is the Baha'i Faith progressing in America? After you return, the believers will be in a much stronger and better condition. But this cannot be unless they see and know he Will and Desire of God. I have no wish but His Will. His Will is 'Abdu'l-Baha. If each human creature had his own will and way, spiritual development would be impossible. The soldiers in an army are under the will and control of one commander; therefore, they are united and can press on to victory. If each soldier carried out his own inclination and desire, there would be just that many different intentions and nothing would be accomplished. One thousand soldiers under the control of a commander can overthrow and defeat any number of disorganized troops. Without a directing will all would be conquered and defeated. Be sure, therefore, that if the believers are not united in the Will of God they will not be assisted. This is especially necessary because all of them are under the Tent of the Covenant in this Revelation. There is strength only in unity. Under one Tent there is union and harmony. The Covenant of God in this Day of Manifestation is a Lifeboat, an Ark of Salvation. All true followers of the Blessed Perfection are sheltered and protected in this Ark. Whoever leaves it, trusting in his own will and strength, will drown and be destroyed. For the Blessed Perfection left no possibility for discord, disagreement, and dissension. The Covenant is like the sea, and the believers are as the fishes in the sea. If a fish leaves the water, it cannot live. There is nothing to equal, nothing so effective as the Covenant of God to bring about and continue Unity. Christ said to Peter, 'Thou art the rock upon which I will build My church.' Therefore, all the disciples followed Peter, and there was no dissension among them. The Blessed Perfection wrote a Testament or Covenant with His Own Pen so that no one who obeys it will deny or disobey God. This point is expressed very clearly in the Covenant He revealed. Therefore, there can be no possibility, no position of disobedience. He knew that Muhammad-'Ali would disobey the Covenant. By violating the Covenant he has become a fallen branch. The Covenant was also written by Muhammad-'Ali's own hand from dictation of the Blessed Perfection who knew he would disobey. What cause of union could be greater than the Covenant God has revealed through His Manifestation Baha'u'llah? Many of those who followed Muhammad-'Ali are coming back. After the departure of Baha'u'llah all the beautiful blossoms upon the Tree of Life were destroyed by Muhammad-'Ali and must now be grown again by the Love of 'Abdu'l-Baha. The work and mission of 'Abdu'l-Baha are very great. No one could express the grief which followed the turning away from the Covenant by Muhammad-'Ali. We should be thankful that the Blessed Perfection, foreseeing this action, ordained a Center of the Covenant through which, by allegiance and love, we may protect and preserve the Revelation of God."

At the time Muhammad-'Ali denied the Covenant and occasioned so much grief and suffering, the perfect calmness and spiritual strength of the Holy Leaf were most remarkable. The Blessed Perfection devotedly loved 'Abdu'l-Baha, and when He appeared, His expression would change from gravity to one of great

happiness and joy. Before His Ascension, the Blessed Perfection, realizing the trouble Muhammad-'Ali would bring about, would say, "Becheveh Áqá!" ("O to be pitied Master!") ('Abdu'l-Baha, Ten Days in the Light of 'Akka).

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According to the sacred Will and Testament of 'Abdu'l-Baha the guardian is the "sign of God" (W&T, p. 11 & 14) by which we can recognize the true Universal House of Justice (IBC/UHJ) of Baha'u'llah from fakes, frauds, and imitations; but also, the guardian performs a spiritual function.

This spiritual function includes–but is not limited to–the "diffusion of the Fragrances of God and the exaltation of His Word, for benevolent pursuits and for the common weal" (W&T, p. 15). He has "hands" to assist him that are only active during his own lifetime and some only for the limited period of certain singular tasks.

The power of this spiritual field that transcends the immediate personality of the guardian facilitates the love of God united with the knowledge of God amongst the people. It fosters the love we all have for one another–and the blessed relief from the sufferings of a war-torn world. This spiritual function provides the HEAT burning away the corruption and dross of dead attachments to the empty nothing of false religious forms and the vain imaginations of a false sense of self and mere blind imitations. This heat is the "sign of God" (W&T, p. 11) that there is healthy life in this body! That this body is able to overcome! That no infection of racism or foreign provocateur can withstand. That the spiritual immunities of the power of Covenant remain firm and secure, that the words of the Apocalypse shall be made absolutely manifest: "nothing unclean shall enter it" (Rev. 21:27). This is the heavenly purification by the fire of the fever of the body of Christ–the fire of the love of God–the heat within the mystical body of God, His Universal Temple, that is the body of all humanity at this time (subjective, objective and discerning) that seeks its purification in righteousness, health and the Oneness of Humanity, upon the universal foundation of the Most Great Justice for All! Fueled by the onrushing winds of the breaths of God, these flames–the sign of the remedy and not the disease–burn deeper and brighter so that no one can be spared this redemption whether objective faith, subjective faith or discerning faith alive. This is the baptism by fire and by the Holy Ghost. A baptism and anointing of the Baha'i Fireside On-Line teaching effort: http://bahaifireside.org/ The waters of life that are free of price! For those outside the protecting shelter of the Covenant it is the flames of war–the thermo-nuclear heat that follows them from the weapons of their own making.

The fact that the guardian is essentially human–like Shoghi Effendi and 'Abdu'l-Baha before him–and does not share in the sole-conferred infallibility set upon 'Abdu'l-Baha and Shoghi Effendi (as the greater and lesser branches named in the Kitab-i-'Ahd) by the Covenant of Baha'u'llah–only further serves to facilitate the loving-kindness and spiritual warmth inherent in our spiritual transactions one with another. This heat is the little leaven that leavens the whole lump! Our collective knowledge of the plan of God for the redemption of all humanity–as we each apply this in our immediate lives–will eventually see its outer manifestation in the fully elected body of the true and authentic Universal House of Justice of Baha'u'llah (www.UHJ.net) as humanity reaches its heightened days of maturation and development on

a global international scale.

Humanitarian efforts are indirectly bringing this about and establishing the universal value system adumbrated in the 12 Principles of Baha'u'llah (see below for the FULL LIST of these Authentic 12). When the peoples of the world finally get their selves together, when the individual souls finally soar high, free from the put-downs of a corrupt and degenerate mainstream establishment, and the spiritual dead lethargy and naysaying of their hapless neighbors who the teachers have been sent into the world to quicken with the quickening of God- -the powers and wonders they will accomplish are beyond the ken of mortal men and angels alike, beyond the any inkling of present understanding that we can even at this time fathom. Fast, very fast, approaches the 100th anniversary of the activation of the sacred Will and Testament of 'Abdu'l-Baha, November 28, 1921 to November 28, 2021. Hidden behind the veil stands the unfathomable greatness of the mystery of what comes next! As this Supreme Felicity descends upon the hearts, minds and souls of the receptive, so the reception of God will be immaculately perceived by those blessed and kept safe in the heart of Father Abraham in the name of the Nine Manifestations of God of the Adamic Cycle, in the awakening of this Gaia-world-of-Onesness that we all share and light up with the joyous science of pure expression and devout steadfastness, and ineffable dedication to that which is Real–too Real to be seen with the mortal naked eye! Powerful, powerful is the descender (the flow of this Jordan) down upon the faces, the heads and hearts, and the bodies, and the feet and the crowns, of those fitted to receive the immortal and everlasting blessing of God: the transmutation of soul into fire, and fire into light, and light into love, and love into grace, and grace into the perfection of being allied with all others in the Oneness of Humanity for this day and age–the Day Baha'u'llah has called the day of God!!

Have the people of the world independently investigated the truth? Have they used the intellect that God them to see the truth with their own eyes and not through the eyes of their neighbor? Have they seen the immaculate vision of The Prophecies fulfilled? Have they glimpsed the fullness of their own sanctified stations–the very perfection of their very own selves–in the holiness of the Kingdom of God–now established on earth as it is in heaven? Or have they only seen the face of death looming before them, the loss of this world of material vanity, the sagging flesh off the bones, the rotted teeth falling out of their gum, the wrinkles of time stealing away their fleshy forms? Or have they seen, so says Baha'u'llah: O Thou "SON OF THE SUPREME! I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?" (Baha'u'llah, Hidden Words, 32). Do they look forward to the reunion in this world and the next. Do they work to make this world into the paradise reflecting the power of the next. Who starves in the next? No one. Why do they starve here? Who is without shelter in the next? No one! Why have they no shelter here? Who is abandoned in the next? No one. Why are they alone and forlorn here? Who is rejected in the next? No one. Why have they been rejected here? They are starved, rejected, burned, hated, beaten, forlorn, abandoned here by mortal men who themselves are doomed to die. But God forsakes none, abandons none, leaves out none, disinherits none! "Say! All are from God and unto him all shall return."

Where is the next life, where is the next world, where is the land of promise, that of hope, the spirit, the mystery? When is the next world, when is the promise, when is the hope, the spirit and the mystery? These are here now within this world and surrounding this world: interpenetrating and pervading this entire world of appearances is the next a deeper, bigger, larger, more active reality alive in the horizons

upon this world and within your very own selves!

For the next is now, the next is here, the next is within and around this present world, would the people had eyes to see and ears to hear it. Do we "go" somewhere else–or does this veil of tears fall away from us and we see the inner reality of what we have become–what we have made of ourselves and our world–some to everlasting life and some to everlasting shame and contempt? How shameful to push credos and false lifestyles and pseudo morality and false spirituality and hijacked phony organizations upon the people in the name of dogma, indoctrination, and the name of the very word of God. The manifestations of God and the promised ones have all come into our world as educators to allow the dross of this husk to fall away, so that the true state and condition of affairs should be made clearly known–so that everyone should be saved. Who are we willing to leave behind no one. But yet some shall be first and some last. Those newly raptured today in the immediate hearing of the heaven of these words are caught up in The prophecy of God with the rest of us and our Lord that is fulfilled in the here and now. Those thrown into the purifying fire of humanities diversity and emergent oneness shall also attain unto the fulfillment of what has been promised. Why cry over those who are last if you are first? Do you not see the end of things in the beginning of things? Who is first, and who is last? Who is left and who is right? All shall be called to account, all debts shall be paid, and all shall be redeemed. Those who work that last hour shall receive the same wages as those who have worked all day, all month, and all year–for in the terminology God and his blessed ones in relation to the temple a day is even as a year (Num. 14:34; Ex. 4:6). So the hosts of heaven and the commander of the faithful have appeared before all people today with heaven on their right side and paradise on their left! Take your pick and choose the choice wisely for you. Bewildered the ignorant can longer discern their very own hell. Heaven or paradise for all–though some prefer neither. So Baha'u'llah says:

"Heard it ye ever reported by your fathers of old, or by the generations that preceded them, even unto the first Adam, that any one coming in the clouds of revelation, being invested with manifest and transcendent sovereignty, having on his right hand the Kingdom of God and on his left all the power and glory of His everlasting dominion, any one preceded by the hosts of God, the Almighty, the All-Compelling, the Most Powerful, and uttering continually verses whose import the minds of the most learned and wisest of men are powerless to fathom, should yet be the bearer of a message that is not of God? Be discerning, then, and speak ye the truth, the very truth, if ye claim to be honest and high-minded." (Gleanings, CXXI)

"Say, God is my witness! The Promised One Himself hath come down from heaven, seated upon the crimson cloud with the hosts of revelation on His right, and the angels of inspiration on His left, and the Decree hath been fulfilled at the behest of God, the Omnipotent, the Almighty. Thereupon the footsteps of everyone have slipped except such as God hath protected through His tender mercy and numbered with those who have recognized Him through His Own Self and detached themselves from all that pertaineth to the world. (Tablets of Baha'u'llah, pp. 182-183)

And 'Abdu'l-Baha: "Take the cup of the love of God in thy right hand and with thy left hand hoist the banner of universal peace, love and affection among the nations of the earth."

Thus all are summed equally unto the throne of God, and to the paradise and heaven of reunion with the blessed Divine. So God has revealed:

“Even those who worship other gods, worship Me, though they realize it not… But, also, those who worship Me as The Absolute; The Infinite; The Unmanifest; The Omnipresent, Omnipotent, Omniscient; The Unknowable; The Unthinkable; The Ineffable; The Invisible; The Eternal; The Immutable; The All… verily, these also cometh unto Me.

“The path of those who are attracted by Me as the Absolute and Unmanifest is much harder to travel than is that of those who worship Me as God manifest, and having form. This Absolute conception is most difficult of realization to the finite mind of man. It is most difficult for the visible to realize the invisible–the finite, the infinite–the possessor of qualities and attributes, that which hath neither but yet is above both.” (Bahgavad Gita, Ramacharaka Tanslation, pp. 98, 123-124)

“No man has ever seen God at any time” (John 1:18, KJV); “God is spirit, and those who worship him must worship him in spirit and truth” (John 4:24, RSV); “Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse” Romans 1:20, RSV)

‘Abdu’l-Baha re-affirms that “the Father is in the Son, and the Son is in you” as it is written in the Gospels, says Christ: “Don’t you believe that I am in the Father, and that the Father is in me?… On that day you will realize that I am in my Father, and you are in me, and I am in you” (John 14:10, 20, NIV; and Peter states: “that through these ye may become partakers of the Divine Nature” (2 Peter 1:4, ASV).

As for now, we have lived long enough to see the beginnings of the four regions of East, West, North and South organically emerge the four foundations of our international school that is even now bringing this education to all the people of the world. This increase of life, and life abundantly, will culminate in the ultimate outwardly discerning awakened Oneness of Humanity being established all throughout the world. The Oneness of Humanity will eliminate prejudice of all kinds; the Oneness of Humanity will open the people’s minds up to seeing the truth with their own eyes and not through that of others. The Oneness of Humanity will ANSWER the PRAYER OF THE LAMB: that all people should be freed from the clutter that fills their minds. The Oneness of Humanity will allow the people to have direct and immediate access to the truth of the world’s sacred scriptures–such as the Bible and the Koran and Gita–thus eliminating the need of a clergy class. The Oneness of Humanity will upraise the people through universal compulsory education to be free from false forms of religion, to be free from outer forms of analogy and symbolism, to see through into the deeper recesses of the meaning of The prophecies of God, to win their own stations. Through the Oneness of Humanity wars, poverty, ignorance, disease, loneliness, isolation, hatred, bigotry, racism, slavery, violence, the police- state, abuses, greed and corruption will all cease! All will be able to bring down the power of the spiritual life of God from the next world that is the real inner world touching upon us even now–as we are the living intermediaries channeling spirit, life, heat and truth into this outer world of opposites transforming the continents of this earth into paradise itself; roiling the seas of the oceans of the love of God and overflowing the hearts, minds and souls of all people everywhere. The Oneness of Humanity will accomplish this.

This Oneness of Humanity is alive today in the four major communities of the Americas, Africa, Europe and Asia as well as those souls in outlying areas and isolated centers. Only a diversity of such people as these–who are educated and knowledgeable about the word of God, and animated by the spirit of Baha'u'llah as a single people, even as "one soul in many bodies"–can sustain the fullness of the power, the exaltation, and the everlasting glory of the gospel of this Kingdom established on earth as it is in heaven today in this day and age! Thus Baha'u'llah calls this day: "the Day of God" and by an African proverb we should all "make ourselves good food for God."

Twelve Principles of the Baha'i Faith

http://uhj.net/bahaiprinciples/bahai-12-principles.html

1. The Oneness of Humanity
2. Independent and Unfettered Investigation of the Truth
3. The Foundation of All Religions is One
4. Religion Must be the Source of Unity
5. Religion Must be in Accord with Science and Reason
6. The Equality of Men and Women
7. The Removal of All Prejudice: Religious, Racial, Political, etc…
8. Universal Peace Upheld by a Spiritual World Government
9. Universal Education
10. Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King as its President

As our religion is an unorganized religion as soon as anyone accepts Baha'u'llah (accepts the above 12 Principles of Baha'u'llah) they are immediately a Baha'i and can go out and teach and come to the 19 day feats and invite their friends and families starting vibrant community life! There is no ordained clergy in our unorganized faith. All have been given the franchise to teach on page 10 of the sacred Will and Testament of 'Abdu'l-Baha. It is the power of the Covenant, the acknowledgement of the identity of the living Davidic King that sustains us in our teaching effort. Outside of the Covenant: "they will utterly destroy the Cause of God, exterminate His Law and render of no account all efforts exerted in the past." (W&T, p. 20)

In the meanwhile, the international community of the covenant (ICC) with the living Davidic King as the symbol of the Oneness of Humanity, established on the foundation (platform or pavement) of the Most Great Justice for all, living amongst the believers as a fellow adherent of the Baha'i faith of equal stature with all the rest in this day–is an astonishment to the people of the world! According to the prophecy of God he is a "rock of offence" (1 Pet 2:8) to every wavering soul; but precious to the beloved of God: "Unto you therefore which believe he is precious" (1 Pet. 2:7 KJV).

It is through the precious power of the Holy Spirit that the souls are attracted to this teaching effort–and

through the power of the Holy Spirit some few have either stumbled, stopped or stayed, or even fewer been repelled. This attracting power is the cleansing agent of humanity, as it is written that "nothing unclean shall enter it" (Rev. 21:27 ESV). The Covenant of God is at once a blessing to the righteous and a curse to the wicked. 'Abdu'l-Baha explains:

"But the Covenant of God and His Testament is a bounty to the righteous and a curse to the wicked.

"On hearing this Command [of the Covenant: that the guardian is the irremovable "member for life" and "sacred head" of the Universal House of Justice (see W&T, p. 14, 15)] some faces have rejoiced by this Glowing Lamp, and others become gloomy and in their hearts the fire of jealousy and rebellion hath been kindled.

"They disobeyed the Command of their Lord the Merciful ["This House of Justice enacteth the laws and the government [the Davidic Kingship seated upon the throne of David] enforceth them. The legislative body must reinforce the executive [Davidic Kingship], the executive [the Davidic King] must aid and assist the legislative body [the entire body of believers and their democratic representatives] so that through the close union and harmony of these two forces [head and body both, guardian and all the body of believers worldwide], the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as paradise itself." (W&T, p. 15)]... They disobeyed the Command of their Lord the Merciful, endeavored to spread lies and arose to divulge seditious rumors contrary to that [The Prophecies and The Covenant: see Psalms 89] which was descended from God.

"They imagine that they are able to resist this Power, which penetrates into the heart of the contingent world, or to cover the Truth through their false tongues and complicated opinions, and to withhold this Sea from surging, the holy fragrances from being spread, and the breaths of the Spirit of the Ancient from reaching the beloved! No, by no means! Verily, the Word of God penetrates into the core of all things and cannot be resisted either by the hosts of the world or by the armies of the enemies! In the past ages there is a warning to every intelligent one! Ye shall see their banners reversed, their sign abolished, their happiness destroyed in those regions in a similar way to the disappointment of their hopes in the East.

"But, as the people of the West [the American Baha'is outside the Covenant] are still children in the Cause and have not perfect knowledge of its reality and validity, the nakazeen [the Covenant- breaking NSA in Chicago and Wilmette fooled by Ruhiyyih Khanum and the "Hands"– Khanumites] thought it to be an easy prey and availed themselves of this opportunity for laying doubts and suspicions, speaking false words, divulging seditious calumnies [against 'Abdu'l- Baha's legally adopted Aghsan-son Mason Remey] among the people. Ye shall see all this as scattered dust [all Covenant-breaking assemblies both local and national in every land shall fall], and all these thick, dark clouds which were gathered in those far regions, will disappear and the Sun of Certainty and Reality shall shine with the Most Dazzling Light; the darkness will vanish, the firm believers will be in great joy, and the nakazeen [the Khanumites and Covenant-breakers (cb's) leagued to Haifa] shall be in evident loss." ('Abdu'l-Baha, Tablets, pp. 439-440)

Attacks and slander against our community–and disparagements against the Most Dazzling Light reflected through the lampglass of the secondary mirror of the personality of the guardian that fail to respect this position amongst the people as well as that Most Dazzling Light reflected though the

secondary mirrors of his fellow adherents (men and women both)–only serve to more greatly cause the effusions of the divine fragrances of God to be more powerfully promulgated through the world. The forces of this Most Dazzling Light winning out over shadow and shade alike.

Because of the extreme power of the unity of the Covenant–part of my mission is to accentuate individual differences, foster access to personal creativity, and scientific and academic freedom(s) so that we can have balance in the light–unity in diversity–and all people can find shelter and not only grow but thrive! Only through the practice of sustained concentration in the presence of God–as prescribed in the spiritual parts of the Aqdas (personal spiritual practices) can the individual personality attain unto its highest station. The highest station is the perfection of its own self. Through the attacks against us by the Covenant-breakers (cb's), God projected this message worldwide and raised up the people on the sub-continent in India. "One [of those] consecrated soul[s] is preferable to a thousand other souls." Each of us–no matter where we are located can choose to arise with the vehement confirming support of God, and as such are worthy as consecrated unto God and far preferable to thousands upon thousand of the rest. Quality trumps quantity every time!

Of those in Africa: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Europe: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Bulgaria: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Russia: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Alaska: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in America: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in the UK: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in France: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Canada: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in China: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Japan: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Asia: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Persia: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Egypt: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Dubai: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Syria: "One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Palestine:"One [of those] consecrated soul[s] is preferable to a thousand other souls."

Of those in Israel: “One [of those] consecrated soul[s] is preferable to a thousand other souls.”

Of those in Iraq: “One [of those] consecrated soul[s] is preferable to a thousand other souls.”

Were we surrounded by multitudes upon multitudes of believers, and had war-chests filled with cash, capital and stock–how would the reality of the invincible power of God, and the purity of our motives been seen? If an army slay a goliath where is the surprise? If it be a shepherd boy, slight of stature, with a single stone–then this is a surprise indeed! Many turned out to see him lose. Not only of the Palestinians but of the Jews. Yet God handed the victory over to him, and after the passing of the necromancy of Saul, the government of the nation as well. In this way God set all his people free! We have seen these miracles of God clear the path for the faith in the past, they are doing so even now, and will continue to occur in the future, each day by day and one day at a time! Thus we have faith–but not a blind faith–a faith based on proof. The proofs of prophecy fulfilled, the proofs of the influx of the onrushing rays of the Holy Spirit within us all. Open your eyes and see this faith unfold in his presence. This is occurring even now! Pause and reflect upon the spirit that animates you from within! “One on the side of God is a majority!”

Miracles do happen–but you have to have eyes to see and ears to hear them!

Others just remain blind–it matters not if they are blind in the dark, have their eyes closed, or are just blinded by the light itself–in any case they cannot see. Therefore we have been sent forth as a healing to the nations. We have a faith but not a blind faith. A faith based upon the proofs, upon prophecy fulfilled, the reality of the unseen! This, therefore, is the time for us to make our adjustments to deepen in the faith, transition away from our dependence upon this world of false forms and into dependence upon the Holy Spirit, reliance to the Will of God, and love to serve and know the Light. In other words to become independent of all save God!

The divine economy and most great justice will be established–with the help of the leadership of the world or inspite of them. Who will Shiva spare?

Truly the opening of any flower from a bud is a miracle indeed–as is the birth of a baby; the birth of a nation; and today the birth of the spiritual and everlasting Kingdom upon this earth–as the living Gaia–that will only occur once. The birth pangs of this Kingdom are the death pangs of this Beast. All the souls in the galaxy await the birth of this world of ours. It is the exciting event of the epoch!

How is this happening? It is because of the powerful love that the Baha’is have for God, reflected in their love for the guardian (a symbol of the whole) and for one another. This is as it should be! It is as Jesus said: “A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another.” (Jn. 13:35 NIV) We are the disciples of Jesus on both his first and second comings. This love shines forth in our knowledge of the Faith, in our spiritual reality, in our critical thinking and intellectual endeavor, in our hearts, loves, and lives. We sum this up in one name–Baha’i–and in this name, one name of the Father, we have a unity–like a surname, and in our given names as individuals we have our diversity and individual souls reflecting the dazzling light of the One True Invisible God!

This community alone has the enduring love and coherence of people of all faiths and backgrounds; all

nationalities, colors, persuasions, beliefs, and individual differences. Here people from Baha'i homes, Islamic backgrounds, Hindu, Buddhist, Jew and Christian alike, people of native and indigenous faiths, all congregate and assemble under the over-shadowing shelter of the One True Invisible God! It is important that all the believers begin to network with each other. That they get to know one another through social media; see each other's faces, read each others writings, know each other's thoughts, hear each other's loves, listen to each other's concerns, laugh with each other's jokes, take pause at each other's pains and sorrows, accept each other's weaknesses, route for each other's battles, for it is in the weakness of the spirit–the frailties of our human hearts–that we have the strength (the sensitivity) of our spiritual feeling. It is those who are hard of heart, hard of hearing, hard-headed, (insensitive) that do not either have the spiritual sensitivity nor the intellect or moral fiber and fortitude to hold fast and firm: "Or is it that a single arrow hath driven thee from the battle?" (Baha'u'llah, 7 Valleys).

More than dissipated false love, or feigned "tolerance" we have both the real acceptance and deep warmth for each and every person with all their individual differences and diversity! More than feigned knowledge, or false truth claims, we have a real education of divine and spiritual origin, the foundation of our school (the school of the prophets) without intermediaries and clergy blocking our way and access to the self-awakened teachers that God Himself has sent amongst us in every day and age. While the people run around in confusion–exclaiming "Atman is one with Brahmin"–the four faces of Brahma hide in shame as the ten avatars of Mahavishnu- Saivarkal(1) walk amongst us and dance this dream awake! Who are these people to claim to solve the divine mystery? Spirituality cannot be organized, says 'Abdu'l-Baha. But spiritual people can organizes themselves to accomplish miraculous results! God loves those who work in groups! In such cases as these the opposite of what you might think is the truth! The fewer the numbers–the easier the unity–the more powerful and extreme the result:

"One thousand soldiers under the control of a commander can overthrow and defeat any number of disorganized troops." ('Abdu'l-Baha)

"Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it's the only thing that ever has." (Margaret Mead)

"Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6 KJV)

Everywhere we go we find the committed citizens of the nations, of the religions, of Islam, of Israel, or Iran, or Russia of the United States–the nationalist, the sectarians, the separatists–but where are the committed citizens of the world–if not us? Who considers themselves world citizens, above that of nation, state, creed and color? Where are the human beings who are universal–if not us? Those who accept all Nine great revelators of the Adamic cycle, all revealed systems of Gods's word and the holy divine truth? Where are these people–that God promised to Baha'u'llah He Himself would raise up to bring victory to this Cause in his name?

"One night, in a dream, these exalted words were heard on every side: "Verily, We shall render Thee victorious by Thyself and by Thy Pen. Grieve Thou not for that which hath befallen Thee, neither be Thou afraid, for Thou art in safety. Erelong will God raise up the treasures of the earth—men and women who will aid Thee through Thyself and through Thy Name, wherewith God hath revived the hearts of such as

have recognized Him." (Baha'u'llah, ESW)

There is none other. It falls to us.

Those outside the Kingdom: They are their own worst enemies! Following Pogo they confess: "We have met the enemy and he is us!" We are those that have been sent forth from time immemorial to free the people from the shackles of vain imaginations, false religions creeds, political-economic wars, disease, starvation and poverty and enslavement to false leadership. As teachers, educators, and guides we have arrived above all for the total destruction and complete annihilation of ignorance.(2) God says: "My people are destroyed for lack of knowledge!" Therefore God Himself has sent forth these world citizens, men and women, as educators in His Name–the name of the Father–Baha'u'llah: Baha'i. And through the power of the Covenant of God, and with the light of love in our hearts, minds and souls–we shall not only overcome–but God shall be all and all to everyone. "In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree." (Zech. 3:10 KJV)

Have the people forgot the promises of God? Have you laid aside the love you once had? Every prophecy from God is a promise from God because a prophecy is a promise and God doesn't make a promise except that He keeps it! They say, that God broke his Covenant–broke his promise and the Davidic Kingship has come to end–but has it? No. They say that God and Baha'u'llah broke their promise to 'Abdu'l-Baha that he would have a son to succeed him, but what about his Aghsan-son Mason? Well they say if you don't count Mason–then there is no son. And if you don't count God, then is there no god either? So who is the liar? God? Baha'u'llah? 'Abdu'l-Baha? Did God break his own Covenant? Of course not. It is those who impute God as the breaker of his own Covenant that are themselves the Covenant-breakers. Mason is the aghsan-son of 'Abdu'l-Baha, the rightful first president of the IBC/UHJ, the real successor to the guardianship of Shoghi Effendi. How convenient for them to blame God or his promised ones. How foolish of the loved ones of God to believe them? Even for a single instant?! "Verily we wronged them not but that they wronged themselves." (W&T, p. 9). So what is the remedy?

God had an ace up his sleeve. This is the establisher of the Baha'i Faith Dr. Leland Jensen. When all fell away he remained firm. The faith was whittled down to he and his wife Opal, both Knights of Baha'u'llah. Even the guardian at that time, Pepe, had given up belief in himself?!? Those were the days when I came into the faith in 1985. Dr. Jensen was the teacher of the current Guardian. He was my mentor in the faith. My educator in the Covenant. My greatest supporter in my work on The prophecies. This is why the current Guardian is under the provisions of the Covenant and firm. When the previous violations of the Covenant happened, the guardians (Mason and Pepe) awaited the coming of the promised one to come after the 1335 days/years, spoken of by 'Abdu'l-Baha in the book Baha'u'llah and the New Era, chapter "Prophecies of Baha'u'llah and 'Abdu'l-Baha" subsection "Coming of the Kingdom of God." This was fulfilled–'Abdu'l-Baha explains–in 1963. In 1980, Dr. Jensen made the world-wide news media. He was in all the newspapers in the US and on TV. When they interviewed him he said that "In the year 2001, the Kingdom would establish itself." Ten days after the collapse of the Trade Towers on 9-11 in the year 2001 God brought forth his "servant the BRANCH" (Zech. 3:8, KJV). This refers not only to the person of the guardian, the "man whose name is the Branch" (Zech. 6) but also the coming forth of the Branch of the Holy Spirit itself!

Not only is this person the guardian seated upon the throne of King David in the lesser Covenant, but he also fulfills prophecy in the greater covenant of God for his prophesied name, prophesied date, prophesied address, and prophesied mission. Many of the friends in the year 2001 (and shortly after) wrote epistles and weighty letters defending the guardianship and showing how the prophecies of God were fulfilled in him. (These are available upon request from the friends that wrote them). Thus the faith was saved from the Covenant-breakers and projected to all the people of the world. According to Peter: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-20 KJV). These prophecies that the guardian fulfills come by the Holy Spirit. In the Revised Standard Version it states: "because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Pet. 1:21 RSV) and in the note (e): "other authorities read: moved by the Holy Spirit holy men of God spoke." The denial of these prophecies is therefore the denial of the Holy Spirit. The blasphemy of these prophecies, the blasphemy of the Holy Spirit. The demonization of these prophecies is the demonization of the Holy Spirit. Jesus explained:

"When his family heard about it, they went to restrain him, because they kept saying, "He's out of his mind!" The scribes who had come down from Jerusalem kept repeating, "He has Beelzebul," and, "He drives out demons by the ruler of demons." So Jesus called them together and began to speak to them in parables. "How can Satan drive out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a household is divided against itself, that household won't stand. So if Satan rebels against himself and is divided, he cannot stand. Indeed, his end has come. No one can go into a strong man's house and carry off his possessions without first tying up the strong man. Then he can ransack his house. I tell all of you with certainty, people will be forgiven their sins and whatever blasphemies they utter. But whoever blasphemes against the Holy Spirit can never be forgiven, but is guilty of eternal sin."…because they had been saying, "He has an unclean spirit." (Mark 3:21-30, ISV).

Each of us receives our own personal rays of the Holy Spirit. This is what Jesus said that "the Father is in the son and the son is in you." Thus the light of God stands within us all. Jesus explained, therefore, that accusation of the "unclean spirit" is the blasphemy of the Holy Spirit. He said this "because they had been saying, 'He has an unclean spirit.'" "Because they kept saying, 'He's out of his mind!'" Thus they were against the spirit within him, that is the spirit of the Father which is the spirit of Baha'u'llah–the spirit of "the Father and the Son" that abides within us all. Those against the spirit of the Father and the Son–the spirit of Baha'u'llah and Jesus–are against the spirit of Christ. Anti means against. Christ means the anointed descendant of King David. Both Baha'u'llah and Jesus are "made of the seed of David according to the flesh" (Rom. 1:3, 4 KJV) but Jesus was declared to be the "son of God" because of the Holy Spirit–or "the spirit of holiness." The direct attack on the inner spirit of holiness, that is the Holy Spirit as embodied by the promised ones, is in reality the spirit of antichrist that has infected the population. "Because they had been saying, 'He has an unclean spirit.'" "Because they kept saying, 'He's out of his mind!'" (Mark 3:21, 30 ISV)

Those who broke the Covenant in the past in ignorance are saved from this denial of the Holy Spirit. But those who themselves wrote in defense of the Covenant in 2001 and accepted the prophecies of the Holy Spirit and had the Holy Spirit come upon them and then later turned aside and spoke against the Holy Spirit after they had received and then renounced the vision of their station, and denied the prophecies, these are those who have fallen and they can't get up: "For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, if they then commit apostasy, since they crucify the Son of God [the lamb returned to establish his Father's (Baha'u'llah's) Kingdom] on their own account and hold him [the guardian] up to contempt. For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned." (Hebrews 6:4-8 RSV)

Footnotes:

1 Nine Manifestations of God in the Adamic Cycle: Adam, Moses, Krishna, Zoroaster, Buddha, Jesus, Muhammad, the Bab and Baha'u'llah. The tenth is the establisher (kalki). See Entry By Troops, Chapter 10: The Kabbalah Tree, for more: http://entrybytroops.org/

2 St. Michael steps on his throat with Shiva's foot as David dances up the mountain with the holy prophets.

The Holy Spirit is all we have that is our connection to God. This connection links us with the promised ones and the Manifestations of God as the spiritual community in this world and the next. In Baha'u'llah and the New Era, it is explained:

PRAYER

"Prayer is a ladder by which everyone may ascend to Heaven."—MUḤAMMAD.

Conversation with God

"Prayer," says 'Abdu'l-Baha, "is conversation with God." In order that God may make known His Mind and Will to men, He must speak to them in a language which they can understand, and this He does by the mouths of His Holy Prophets. While these Prophets are alive in the body They speak with men face to face and convey to them the Message of God, and after Their death Their message continues to reach men's minds through Their recorded sayings and writings. But this is not the only way in which God can commune with and inspire those whose hearts are seeking after truth, wherever they are, and whatever their native race or tongue. By this language the Manifestation continues to hold converse with the faithful after His departure from the material world. Christ continued to converse with and inspire His disciples after His crucifixion. In fact He influenced them more powerfully than before; and with other

Prophets it has been the same. ‘Abdu’l-Baha speaks much of this spiritual language. He says, for instance:

“We should speak in the language of heaven–in the language of the spirit–for there is a language of the spirit and heart. It is as different from our language as our own language is different from that of the animals, who express themselves only by cries and sounds.

“It is the language of the spirit which speaks to God. When, in prayer, we are freed from all outward things and turn to God, then it is as if in our hearts we hear the voice of God. Without words we speak, we communicate, we converse with God and hear the answer. … All of us, when we attain to a truly spiritual condition, can hear the Voice of God. (From a talk reported by Miss Ethel J. Rosenberg).

“Baha’u’llah declares that the higher spiritual truths can be communicated only by means of this spiritual language. The spoken or written word is quite inadequate. In a little book called The Seven Valleys, in which He describes the journey of travelers from the earthly dwelling to the Divine Home, He says, in speaking of the more advanced stages of the journey:

“The tongue is unable to give an account of these, and utterance falls exceedingly short. The pen is useless in this court, and the ink gives no result but blackness. … Heart alone can communicate to heart the state of the knower; this is not the work of a messenger, nor can it be contained in letters.”

“Abdu’l-Baha states: “Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truth, for it is self-evident that a child cannot be instructed without a teacher, and knowledge is one of the bounties of God. The soil is not covered with grass and vegetation without the rain of the cloud; therefore the cloud is the intermediary between the divine bounties and the soil. … The light hath a center and if one desire to seek it otherwise than from the center, one can never attain to it. … Turn thine attention to the days of Christ; some people imagine that without the Messianic outpourings it was possible to attain to truth, but this very imagination became the cause of the deprivation.”

ONENESS OF THE TWO WORLDS

“The unity of humanity as taught by Baha’u’llah refers not only to men still in the flesh, but to all human beings, whether embodied or disembodied. Not only all men now living on the earth, but all in the spiritual world as well, are parts of one and the same organism and these two parts are intimately dependent, one on the other. Spiritual communion one with the other, far from being impossible or unnatural, is constant and inevitable. Those whose spiritual faculties are as yet undeveloped are unconscious of this vital connection, but as one’s faculties develop, communications with those beyond the veil gradually become more conscious and definite. To the Prophets and saints this spiritual communion is as familiar and real as are ordinary vision and conversation to the rest of mankind.

“‘Abdu’l-Baha said to Miss E. J. Rosenberg in 1904: “The grace of effective intercession is one of the perfections belonging to advanced souls, as well as to the Manifestation of God. Jesus Christ had the power of interceding for the forgiveness of His enemies when on earth, and He certainly has this power

now. ‘Abdu’l-Baha never mentions the name of a dead person without saying ‘May God forgive him!’ or words to that effect. Followers of the prophets have also this power of praying for the forgiveness of souls. Therefore we may not think that any souls are condemned to a stationary condition of suffering or loss arising from absolute ignorance of God. The power of effective intercession for them always exists… The rich in the other world can help the poor, as the rich can help the poor here. In every world all are the creatures of God. They are always dependent on Him. They are not independent and can never be so. While they are needful of God, the more they supplicate, the richer they become. What is their merchandise, their wealth? In the other world what is help and assistance? It is intercession. Undeveloped souls must gain progress at first through the supplications of the spiritually rich; afterwards they can progress through their own supplications.”

“Again He says: “Those who have ascended have different attributes from those who are still on earth, yet there is no real separation… Sincere prayer always has its effect, and it has a great influence in the other world. We are never cut off from those who are there. The real and genuine influence is not in this world but in that other.” (Notes of Mary Hanford Ford: Paris, 1911).

“In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you!”(‘Abdu’l-Baha, ‘Abdu’l-Baha in London, p. 97).

“On the other hand, Bahá’u’lláh writes:

“He who lives according to what is ordained for him–the Celestial Concourse, and the people of the Supreme Paradise, and those who are dwelling in the Dome of Greatness will pray for him, by a Command from God, the Dearest and the praiseworthy.” (Tablet translated by ‘Alí Kuli Khán).

“When ‘Abdu’l-Baha was asked how it was that the heart often turns with instinctive appeal to some friend who has passed into the next life, He answered:—“It is a law of God’s creation that the weak should lean upon the strong. Those to whom you turn may be mediators of God’s power to you, even as when on earth. But it is the One Holy Spirit that strengthens all men.” (‘Abdu’l-Baha, ‘Abdu’l-Baha in London, p. 98.)

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ENQUIRY REGARDING PRAYER

Dear Guardian,

I will appreciate if, when you get the time, you can help me understand the following statement (from Shoghi Effendi). I find it quite difficult to understand, probably because I have not been used to the idea, e.g., how one can think of the Master while praying? It also says we can ask Baha’u’llah for something. Any help you give will be much appreciated.

Yours in El-Abha…

From Shoghi Effendi:

“In regard to your question: we must not be rigid about praying; there is not a set of rules governing it; the main thing is we must start out with the right concept of God, the Manifestation, the Master, the Guardian–we can turn, in thought, to any one of them when we pray. For instance you can ask Baha’u’llah for something, or, thinking of Him, ask God for it. The same is true of the Master or the Guardian. You can turn in thought to either of them and then ask their intercession, or pray direct to God. As long as you don’t confuse their stations, and make them all equal, it does not matter much how you orient your thoughts.” (Shoghi Effendi, 24 July 1946, to an individual believer)

Dear friend,

The full explanation would take too long for a letter at this time. Briefly, the “orientation of thoughts” and the “co-mingling of station” as described in Baha’u’llah and the New Era on the chapter on ‘Prayer’ and the ‘Oneness of Two Worlds’ is what is meant [see excerpts above]. You should deepen on those chapters and other such writings, such as Some Answered Questions (SAQ). Knowing that in the Universe “everything is alive” (see Tablet to August Forel) and “all things are connected” will make greater sense here… The obstacle is for those raised in rigid forms of rigid rules of prayer systems. This is why he says “We must not be rigid about praying; there is not a set of rules governing it…”

Prayer in this sense isn’t really anymore mysterious than open conversation with a close friend. In conversation we speak, we share, we listen, we are not bound by rigid rules that prevent or hamper our spiritual and emotional expressions of our thoughts and experiences one with another. This is closer to the truth…

After you have deepened on this if you wish you may try these other modalities of prayer that the Guardian has suggested in his letters, and see what effects they may have… This is all acceptable unto God, the Lord of All the Worlds! In the Will and Testament it is written that the Bab and Baha’u’llah are the supreme manifestations of God and all else are servants. God has created a kingdom in which the servants may have direct access to the spiritual community as well as the co-mingling of station with the different educators and promised ones and centers of the covenant that He and He alone has sent out into this world. I hope these words while brief will suffice for now…

I remain yours, your servant, Neal.

*****

Our physical body is not directly receptive to the Holy Spirit without our soul. Our soul is directly receptive to the Holy Spirit that then stimulates our nervous system and effects our physical form, and our thoughts, words, and deeds. Also God works upon us directly through the Holy Spirit that permeates and interpenetrates the physical world and the entire worlds of creation. Thus the word of God is given through the Manifestation who appears in the physical world as physical human being. We also have the record of the word of God in the physical documents such as the Bible and other Holy scriptures that take physical form. However the reality of the Holy Spirit is a direct interaction upon our soul in the spiritual world of being. We receive this through our rays of faith–that is our personal branch of the Holy Spirit

that comes upon us. This is the direct and immediate access to our spiritual experience with the Divine as well as with one another in the realms on high which in reality are the deeper realms within our very own selves and the innermost reality of the external world of being. The alignment and coherence of the so-called inner and outer and greater and lesser worlds allows this to become tangible fact experienced by us all. ‘Abdu’l-Baha explains:

“O thou who art Conscious!

“At last thou didst learn of the path of salvation and didst find the straight way. Now remain firm that thou mayest attain confirmation and victory.

The powers of the sympathetic nerve are neither entirely physical nor spiritual, but are between the two (systems). The nerve is connected with both. Its phenomena shall be perfect when its spiritual and physical relations are normal.

“When the material world and the divine world are well co-related, when the hearts become heavenly and the aspirations grow pure and divine, perfect connection shall take place. Then shall this power produce a perfect manifestation. Physical and spiritual diseases will then receive absolute healing.

“The exposition is brief. Ponder and thou shalt understand the meaning. Although, on account of lack of time, the answer is short, by close reflection it shall be made long.” (‘Abdu’l-Baha, “Answer to question of a physician regarding the sympathetic nervous system of the human organism,” Tablets, p. 309)

Our soul is receptive to the Holy Spirit (via any direct channel) that we receive through our rays of faith and focus through the power of the coherence of our intellect and the heart of our righteous deeds and words into the real acts of our life. “No thing have I perceived, except that I perceived God within it, God before it, or God after it” (Baha’u’llah, Iqan). When the Holy Spirit comes upon a person they not only accept The prophecies, they accept God and accept the transformation of their true selves. The rejection of this is the rejection of the whole kittenkaboodle. Those who had once accepted the prophecies but now whisper against them walk upon very thin ice indeed! For the blasphemy of the Holy Spirit is the only unforgiveable sin (See SAQ for why). What can we do for them before its too late for them? First we should think of ourselves. For it is only through our strengthening in the firmness of the Covenant, our commitment to this Cause, the firm resolve of our own personal spiritual nerve in the service of God, as agency of the Holy Spirit, our solidarity and fidelity with the guardian in fealty to the Will and Testament that we shall prevail–and in this prevailing–then maybe shall they prevail over their very own selves–and enter once again into the light, that the siren song of earthly glory has swerved away from this clear path and most excellent of vestatures.

The embodiment of the Holy Spirit within the community of the Covenant on earth cannot be in conscious exclusion of the person of the living Davidic King. In fact the testing on earth is essential for people to gain through their own personal experience the freedom of choice to choose if they wish to have this embodiment in this world and the next or not. This is why the test comes down to a test of personality. Those who are fitted for the tests–are hollowed out, so to speak to become receptacles for the divine grace. Those in vehement enmity to this, the teachings on prayer, the succession of personalities

upon the throne on earth, are not able to advance and ascend to the next level–which is the attainment of their own spiritual stations. The Nine Manifestations of God as depicted on the Qabala Tree represent the point of adoration, that is the attractive point of the appearance of the Holy Spirit and its effulgence upon the earth and within the context of the world of humanity. One of the spiritual functions of the Covenant regardless of the personality of any one individual promised one is the continuation of the world of humanity remaining fully contacted with the spiritual realms of God through the power of this inviolable Covenant. This is why the point of adoration moves from place to place until at the sign of the maturity of the human race it will come to rest–and blessed are those who enter into his rest. We don't pray to Baha'u'llah but to the glory of God that transcends His personality and that of his sucessorship.

These are of the spiritual teaching that are of the "deep things of God" (1 Cor. 2:10). This is the inner operating reality behind the scenes that is outwardly progressing the cause and directing all its activities at the present time. All people have come into conformity with is teaching through the subjective faiths of the world. Therefore:

The Faith has been raised up in Africa! In Egypt! In Syria! In the Middle East! In Asia, India, Australia, Europe, and the Americas! The angels of God dwell in Europe and in the UK: in France and in Russia their spirits soar in the heaven of God! In Canada, Alaska, and North America the souls are rejoicing on every side! California, Montana, Colorado, Nevada, New Mexico, Missouri, Tennessee, Florida, Pennsylvania, New York, Minnesota, Wisconsin, Michigan, Maharashrta, Telangana, Delhi, South Africa, Botswana, Uganda, Nigeria, Yorkshire and the Humber, and Sofia, Delhi, Nashik, Pune, Chennai, to name a few…

Peter states through this covenant (promise) we become partakers of divinity: "By whom he hath given us most great and precious promises [Covenant of Baha'u'llah/Will and Testament of 'Abdu'l-Baha]: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world." (2 Peter 1: 4 Douay-Rheims) Thus those who endure to the end are to receive everlasting life in eternal paradise. For the sensitive living soul the spiritual is awakening and born from within–it is reflected and confirmed from without: For God shall be all and all to everyone!

The Revelationof Baha'u'llah: the Revelation of the supreme and ultimate INNER-LIGHT (baha) of the glory and splendour of God in the Highest!

The foundations of our school are laid firm and secure. Blessings upon everyone this Ridvan 172 BE.

I remain yours, Your servant,

Neal. Guardian/President www.UHJ.net www.bahaifireside.org

MASTER'S TABLET OF THE EXALTED BEAUTY!

O ye who have turned your faces toward the Exalted Beauty! By night, by day, at morningtide and sunset, when darkness draweth on, and at early light I remember, and ever have remembered, in the realms of my mind and heart, the loved ones of the Lord. I beg of Him to bestow His confirmations upon those

loved ones, dwellers in that pure and holy land, and to grant them successful outcomes in all things: that in their character, their behaviour, their words, their way of life, in all they are and do, He will make them to achieve distinction among men; that He will gather them into the world community, their hearts filled with ecstasy and fervour and yearning love, with knowledge and certitude, with steadfastness and unity, their faces beauteous and bright.

O ye beloved of the Lord! This day is the day of union, the day of the ingathering of all mankind. `Verily God loveth those who, as though they were a solid wall, do battle for His Cause in serried lines!' Note that He saith 'in serried lines'–meaning crowded and pressed together, one locked to the next, each supporting his fellows. To do battle, as stated in the sacred verse, doth not, in this greatest of all dispensations, mean to go forth with sword and spear, with lance and piercing arrow–but rather weaponed with pure intent, with righteous motives, with counsels helpful and effective, with godly attributes, with deeds pleasing to the Almighty, with the qualities of heaven. It signifieth education for all mankind, guidance for all men, the spreading far and wide of the sweet savours of the spirit, the promulgation of God's proofs, the setting forth of arguments conclusive and divine, the doing of charitable deeds.

Whensoever holy souls, drawing on the powers of heaven, shall arise with such qualities of the spirit, and march in unison, rank on rank, every one of those souls will be even as one thousand, and the surging waves of that mighty ocean will be even as the battalions of the Concourse on high. What a blessing that will be–when all shall come together, even as once separate torrents, rivers and streams, running brooks and single drops, when collected together in one place will form a mighty sea. And to such a degree will the inherent unity of all prevail, that the traditions, rules, customs and distinctions in the fanciful life of these populations will be effaced and vanish away like isolated drops, once the great sea of oneness doth leap and surge and roll.

I swear by the Ancient Beauty, that at such a time overwhelming grace will so encircle all, and the sea of grandeur will so overflow its shores, that the narrowest strip of water will grow wide as an endless sea, and every merest drop will be even as the shoreless deep.

O ye loved ones of God! Struggle and strive to reach that high station, and to make a splendour so to shine across these realms of earth that the rays of it will be reflected back from a dawning- point on the horizon of eternity. This is the very foundation of the Cause of God. This is the very pith of the Law of God. This is the mighty structure raised up by the Manifestations of God. This is why the orb of God's world dawneth. This is why the Lord establisheth Himself on the throne of His human body.

O ye loved ones of God! See how the Exalted One– may the souls of all on earth be a ransom for Him–for this high purpose made His blessed heart the target for affliction's spears; and because the real intent of the Ancient Beauty–for Him may the souls of the Concourse on high be offered up–was to win this same supernal goal, the Exalted One bared His holy breast for a target to a myriad bullets fired by the people of malice and hate, and with utter meekness died the martyr's death. On the dust of this pathway the holy blood of thousands upon thousands of sacred souls gushed out, and many a time the blessed body of a loyal lover of God was hanged to the gallows tree.

The Abha Beauty Himself–may the spirit of all existence be offered up for His loved ones–bore all manner of ordeals, and willingly accepted for Himself intense afflictions. No torment was there left that His sacred form was not subjected to, no suffering that did not descend upon Him. How many a night, when He was chained, did He go sleepless because of the weight of His iron collar; how many a day the burning pain of the stocks and fetters gave Him no moment's peace. From Níyávarán to Tihrán they made Him run–He, that embodied spirit, He Who had been accustomed to repose against cushions of ornamented silk– chained, shoeless, His head bared; and down under the earth, in the thick darkness of that narrow dungeon, they shut Him up with murderers, rebels and thieves. Ever and again they assailed Him with a new torment, and all were certain that from one moment to the next He would suffer a martyr's death. After some time they banished Him from His native land, and sent Him to countries alien and far away. During many a year in `Iráq, no moment passed but the arrow of a new anguish struck His holy heart; with every breath a sword came down upon that sacred body, and He could hope for no moment of security and rest. From every side His enemies mounted their attack with unrelenting hate; and singly and alone He withstood them all. After all these tribulations, these body blows, they flung Him out of `Iráq in the continent of Asia, to the continent of Europe, and in that place of bitter exile, of wretched hardships, to the wrongs that were heaped upon Him by the people of the Qur'an were now added the virulent persecutions, the powerful attacks, the plottings, the slanders, the continual hostilities, the hate and malice, of the people of the Bayan. My pen is powerless to tell it all; but ye have surely been informed of it. Then, after twenty-four years in this, the Most Great Prison, in agony and sore affliction, His days drew to a close.

To sum it up, the Ancient Beauty was ever, during His sojourn in this transitory world, either a captive bound with chains, or living under a sword, or subjected to extreme suffering and torment, or held in the Most Great Prison. Because of His physical weakness, brought on by His afflictions, His blessed body was worn away to a breath; it was light as a cobweb from long grieving. And His reason for shouldering this heavy load and enduring all this anguish, which was even as an ocean that hurleth its waves to high heaven–His reason for putting on the heavy iron chains and for becoming the very embodiment of utter resignation and meekness, was to lead every soul on earth to concord, to fellow-feeling, to oneness; to make known amongst all peoples the sign of the singleness of God, so that at last the primal oneness deposited at the heart of all created things would bear its destined fruit, and the splendour of `No difference canst thou see in the creation of the God of Mercy,' would cast abroad its rays.

Now is the time, O ye beloved of the Lord, for ardent endeavour. Struggle ye, and strive. And since the Ancient Beauty was exposed by day and night on the field of martyrdom, let us in our turn labour hard, and hear and ponder the counsels of God; let us fling away our lives, and renounce our brief and numbered days. Let us turn our eyes away from empty fantasies of this world's divergent forms, and serve instead this pre-eminent purpose, this grand design. Let us not, because of our own imaginings, cut down this tree that the hand of heavenly grace hath planted; let us not, with the dark clouds of our illusions, our selfish interests, blot out the glory that streameth from the Abhá Realm. Let us not be as barriers that wall out the rolling ocean of Almighty God. Let us not prevent the pure, sweet scents from the garden of the All-Glorious Beauty from blowing far and wide. Let us not, on this day of reunion, shut out the vernal downpour of blessings from on high. Let us not consent that the splendours of the Sun of

Truth should ever fade and disappear. These are the admonitions of God, as set forth in His Holy Books, His Scriptures, His Tablets that tell out His counsellings to the sincere.

The glory rest upon you, and God's mercy, and God's blessings.

THE ADVENT OF DIVINE JUSTICE

"Reflections such as these should steel the resolve of the entire Baha'i community, should dissipate their forebodings, and arouse them to rededicate themselves to every single provision [including the living guardianship of the Davidic kingship as presidents of the real UHJ of Baha'u'llah: www.UHJ.net] of [the sacred Will and Testament of 'Abdu'l-Baha] that Divine Charter [see WOB, p. 144] whose outline has been delineated for them by the pen of 'Abdu'l- Baha."

"Dearly beloved friends! A rectitude of conduct which, in all its manifestations, offers a striking contrast to the deceitfulness and corruption that characterize the political life of the nation and of the parties and factions that compose it; a holiness and chastity that are diametrically opposed to the moral laxity and licentiousness which defile the character of a not inconsiderable proportion of its citizens; an interracial fellowship completely purged from the curse of racial prejudice which stigmatizes the vast majority of its people–these are the weapons which the American believers can and must wield in their double crusade, first to regenerate the inward life of their own community, and next to assail the long-standing evils that have entrenched themselves in the life of their nation. The perfection of such weapons, the wise and effective utilization of every one of them, more than the furtherance of any particular plan, or the devising of any special scheme, or the accumulation of any amount of material resources, can prepare them for the time when the Hand of Destiny will have directed them to assist in creating and in bringing into operation that World Order which is now incubating within the worldwide administrative institutions of their Faith.

"In the conduct of this twofold crusade the valiant warriors struggling in the name and for the Cause of Bahá'u'lláh must, of necessity, encounter stiff resistance, and suffer many a setback. Their own instincts, no less than the fury of conservative forces, the opposition of vested interests, and the objections of a corrupt and pleasure-seeking generation, must be reckoned with, resolutely resisted, and completely overcome. As their defensive measures for the impending struggle are organized and extended, storms of abuse and ridicule, and campaigns of condemnation and misrepresentation, may be unloosed against them. Their Faith, they may soon find, has been assaulted, their motives misconstrued, their aims defamed, their aspirations derided, their institutions scorned, their influence belittled, their authority undermined, and their Cause, at times, deserted by a few who will either be incapable of appreciating the nature of their ideals, or unwilling to bear the brunt of the mounting criticisms which such a contest is sure to involve. "Because of 'Abdu'l-Baha," [remaining loyal to every single provision of His sacred Will and testament including the living Davidic King the great grandson of 'Abdu'l-Baha now entitled the guardianship continuing as the Presidents of the true UHJ of Baha'u'llah (www.UHJ.net)] the beloved Master has prophesied, "many a test will be visited upon you. Troubles will befall you, and suffering afflict you."" (Shoghi Effendi, Advent of Divine Justice.)

“Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants and all abide by His bidding!”–The Bab

TRIUMPH OF THE CAUSE

Lauded be Thy name, O Lord my God! Darkness hath fallen upon every land, and the forces of mischief have encompassed all the nations. Through them, however, I perceive the splendors of Thy wisdom, and discern the brightness of the light of Thy providence.

They that are shut out as by a veil from Thee have imagined that they have the power to put out Thy light, and to quench Thy fire, and to still the winds of Thy grace. Nay, and to this Thy might beareth me witness! Had not every tribulation been made the bearer of Thy wisdom, and every ordeal the vehicle of Thy providence, no one would have dared oppose us, though the powers of earth and heaven were to be leagued against us. Were I to unravel the wondrous mysteries of Thy wisdom which are laid bare before me, the reins of Thine enemies would be cleft asunder.

Glorified be Thou, then, O my God! I beseech Thee by thy Most Great Name to assemble them that love Thee around the Law that streameth from the good pleasure of Thy will, and to send down upon them what will assure their hearts.

Potent art thou to do what pleaseth Thee. Thou art, verily, the Help in Peril, the Self-Subsisting. – Baha’u’llah

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AN OPEN EPISTLE FROM K. P. SEELEY Knight of Baha’u’llah

Dear Neisan R. Pehnro,

Thank you for your inquiry.

I’ll get right to the body of your message.

If seen as presented by the organization based in Haifa, Israel the Baha’i Faith could indeed appear to be a “watered-down, customized version of Shiism” as you said.

In fact the actual Baha’i Faith isn’t anything of the sort. What happened was that in 1957 Ruhiyyih Khanum, the wife of Shoghi Effendi, together with the Hands appointed by Shoghi Effendi led a coup that derailed Shoghi Effendi’s long-term plans for the progress of the global teaching effort and the development of the Baha’i Administration, the very role for which he was chosen by Abdu’l-Baha’.

They lied to the entire world of Baha’i believers by telling them to pray for his recovery from the Asian

Flu many hours after he had passed on to make time for them to solidify their grip on their assumed positions of authority, positions which they did not actually hold.

The primary goal of their coup was to disband the First International Baha'i Council which had as its President, Abdu'l-Baha's adopted son, Charles Mason Remey who was to serve as The Aghsan Guardian of the Baha'i Faith upon the passing of Shoghi Effendi, as provided for explicitly in the Will and Testament of Abdu'l-Baha'. That First International Baha'i Council appointed by Shoghi Effendi was, in accordance with the writings of both Baha'u'llah and Abdu'l-Baha', the first of four stages in the development of the true Universal House of Justice of Baha'u'llah.

Once that council and its President were effectively removed and replaced with/by Ruhiyyih Khanum and the Hands, and the Baha'i's of the world were sufficiently convinced that turning to Khanum and the Hands was indeed the proper thing to do, they were free to make up whatever they chose to command allegiance and extract money from their followers who never realized they were no longer following Baha'u'llah and had come out from under the provisions of His Covenant. Their false, non-Baha'i administration has continued in this manner to this day.

Part of the false narrative they concocted was that God had mysteriously changed His will with regard to the continuation of the Guardianship (the Davidic Kingship, see Psalm 89, Jeremiah 33 & The Proclamation Of Baha'u'llah pg. 89) without providing any direction as to what the new plan was. They used the term "Bada" to express this. (Baha'u'llah prophesied decades earlier that some within the ranks would attempt to suffocate His Revelation with "the pillow of bada".)

This was simply a lie but they were told by Khanum and the Hands that turning to the EXPLICIT writings of Baha'u'llah, Abdu'l-Baha' or Shoghi Effendi would be the wrong thing to do and would lead only to confusion and conflict. They were told that they must stay calm and await the instructions of the Hands. This set up a type of Imamate where the Hands would be the supreme leaders telling all the people what to believe, who to talk to, who to avoid/shun and what subjects were taboo to speak of amongst themselves under threat of the most severe spiritual and temporal sanctions. Uninformed yet religious people being as they were in the Baha'i world at that time and since, this tactic proved very effective and their self-created, self-assumed positions of authority were thus secured in an atmosphere of fear, misplaced reverence and ignorance.

They invented and perpetuated the prohibition of women being elected to the UHJ, as you now understand from your reading of this proclamation – http://www.uhj.net/justice-for-women.html – which clears that matter up. Now you know that no such prohibition has ever been, nor now is, any part of the Aqdas, the Baha'i Laws.

To be clear on the Aqdas, we the Baha'i's Under the Provisions of the Covenant are not in any way reforming the Aqdas. The Aqdas has never actually been given to the people. What parts were given by Shoghi Effendi were co-opted, rewritten and mis-interpreted by the Hands and fed back to the people following them saying things in diametric opposition to the Revelation of Baha'u'llah and the 12 Basic Baha'i Principles. http://uhj.net/bahaiprinciples/bahai-12-principles.html

Quoting Shoghi Effendi:

“The Persians do not have the complete “Aqdas”, nor even a complete compilation, as it is not yet a “book”. The laws are encountered in many Tablets written by Baha’u’llah. For example, in a Tablet written to a certain person, He would suddenly announce a new Law. Some day, all of these will be compiled into a single book. “The Aqdas” will have to be translated by experts. The present Guardian will not do it. When the Baha’i State is formed, “The Aqdas” will be promulgated. The Laws are few but very strict…. There are twenty-six volumes of the Tablets directed to persons, which contain parts of the “Aqdas”. These will later be included in the “Aqdas”.

“I have indicated some of these laws for present observance. I shall see how the people obey them and give them out gradually. Little by little the Guardian will indicate those Laws which are obligatory, binding, and those which are recommended.” (Shoghi Effendi, To a Believer, Jan. 15 – Feb 11, 1956)

The 26 volumes that will form the Aqdas include the 12 Basic Baha’i Principles – http://uhj.net/bahaiprinciples/bahai-12-principles.html – These form the core principles of the Aqdas, they are upheld by the current Guardian, and they are not to be violated.

With this in mind I will now address the issue of Homosexuality in the light of the true Baha’i Aqdas. You will see as you did in the case with the equality of men and women, the 6th Basic Baha’i Principle – http://uhj.net/bahaiprinciples/equality.html – upheld in the true Baha’i Aqdas, that the Aqdas is not in need of any reformation but more of a restoration from the corruption imposed upon the Baha’i’s and others by Ruhiyyih Khanum and the Hands.

The Aqdas makes no mention whatsoever at all of Homosexuality or anything related to the entire LGBT population within the family of Man.

Ruhiyyih Khanum and the Hands conflated the Aqdas law against Pederasty with Homosexuality for personal reasons and absolutely nothing more.

All laws regarding marriage among Baha’i’s are for the protection of the children who can come from the union of a man and a woman to help assure that they’ll have a stable, loving home to be safely and successfully reared within. There are no laws in the actual, true Baha’i Aqdas regarding Homosexuality.

One’s sexual identification is not a matter of law. It is not an issue for the state and furthermore it is not an issue at all. It is a private, personal matter in which the state, in this case the Baha’i Administration, has absolutely no jurisdiction. Nor is one’s sexual identification a spiritual matter, it is a biological (scientific) matter.

The violators of Baha’u’llah’s Covenant have chosen to use letters, some of which are of suspicious origin, yet attributed to Shoghi Effendi, as justification for their draconian attitudes toward the entire LGBT population. Back when these letters were allegedly written by Shoghi Effendi it was thought that Homosexuality was a mental illness as defined in the DSM, the Diagnostic and Statistical Manual of mental disorders. This incorrect attribution has at its root a false Christian Theology the psychology of which I will not get into in this letter as it would be tangential and voluminous but it must also be said

that this false Christian Theology and that of “original sin” have no place within the Bible as well.

Suffice it to say that none of what is used to permit any discrimination on any level up to the atrocities in such places as Uganda and others against any among the LGBT population has any origin or place within the Revelation of Baha’u’llah or the actual, true Baha’i Aqdas.

Here is what Shoghi Effendi stated about reliance upon him for guidance in matters of science:

“The infallibility of the Guardian [Shoghi Effendi] is confined to matters which are strictly related to the Cause and interpretation of the teachings; he [Shoghi Effendi] is not an infallible authority on other subjects, such as economics, science, etc.” (Shoghi Effendi, 17 Oct. 1944)

As stated earlier;

The 26 volumes that will form the Aqdas include the 12 Basic Baha’i Principles – http://uhj.net/bahaiprinciples/bahai-12-principles.html – These form the CORE PRINCIPLES of the Aqdas, they are upheld by the current Guardian, and they are not to be violated.

In the matter of sexual orientation/identification of the LGBT population within the global family of Man, there can be no prejudicial laws or discriminatory practices within the Baha’i Community worldwide. This is in accordance with the 7th Basic Baha’i Principle – http://uhj.net/bahaiprinciples/remove-prejudice.html – upheld in the true Baha’i Aqdas, which requires the elimination of all forms of prejudice. Any prejudicial or discriminatory laws, acts or practices in this or any other regard are in direct violation of the Baha’i Aqdas.

The Fundamentalist Baha’i’s, Firm in the Covenant, are those who adhere to the 12 Basic (Fundamental) Baha’i Principles which are upheld one and all within the Baha’i Aqdas as found throughout the writings of Baha’u’llah and made increasingly clear and explicit by the explanations and commentaries of Abdu’l-Baha’.

I hope that you will find this a satisfactory explanation in response to your inquiry and it is my hope that you will feel free to share this document with all.

Yours in service to God through service to humanity,

KPS,
Knight Of Baha’u’llah

BAHA’I RIDVAN REPORT FROM AFRICA

Dear friends,

It has been 152 years since the declaration of Baha’u’llah in Ridvan in 1863 (1863 + 152 = 2015). The number 152 contains the values of the digits of the letters of the most great name: a+ 1, b = 2 and h = 5.

These are the spiritual values of the golden proportion that Muhammad says in the Koran are things are fashioned after this divine proportion. Moreover, Baha'u'llah would sometimes sign his own letters and epistles simply with the number: 152.

This year 152 has special significance in the unleashing of the rays of the Holy Spirit upon all the peoples of the world and is being significantly felt all throughout the people of the Covenant in the Baha'i world this year. This is THE ONLY POWER that can induce the full and complete REVOLUTION OF THE HEART.

In regards to the conditions in South Africa 'Abdu'l-Baha replies "That which God desires from men is the heart. A black man with a good character is far superior to a white man with a character that is less good."

I have attached below the current update from the teacher center of the South.

'Abdu'l-Baha continues: "In a short time the relationship between the coloured and white people will still further improve, and bye and bye no difference will be felt between them. White doves and purple doves exist, but both kinds are doves." ('Abdu'l-Baha in London, p. 68)

Quite frankly, having myself been raised in a household from birth overseen by grandparents with Baha'i principles and Baha'i values these statements of 'Abdu'l-Baha perplex me. From my point of view these words call to mind–truly–a spiritually advanced being attempting to communicate something far, far superior to the mind of 20th Century man.

We of the 21st Century Humanity are of a New Creation. Yet we have still to come to the full realization of just what the total impact of this Revelation Direct from God truly means!

Please find attached the current report from the Baha'i Center in Africa,

Your servant, Neal, Guardian (www.UHJ.net)

152nd RIDVAN REPORT FROM AFRICA 172 BE

Allah'u'abha!

To the Guardian.

Greetings to all at the Centre, a blessed Ridvan!

This letter serves to brief the Universal House of Justice [www.UHJ.net] on the state of the situation in South-Africa.

Firstly: prior to the shift from the previous administration to the current, Africa had either unstable governments or weak economies. Zimbabwe just next door was crippled by sanctions imposed by the

America. States like Nigeria although independent but had weak economies. A negotiated settlement in South-Africa meant, governance had to include liberation movements and former Bantustan states. Whilst negotiations were ongoing, former employees in key areas such as border control, police mostly white fearing a backlash were leaving their jobs. For a time, borders were left unattended. This allowed for migrants to flow into the country .Most were from nearby Zimbabwe. When the new government took over, new employees from previously disadvantaged communities filled posts such as(border control, police, home Affairs etc.) all strategic key areas. Most were connected with the ruling party ANC. At this time, corruption was the order of the day. My wife also worked at one of these border Posts.

As I write to you, she attends a court case as a witness, were an employee forged her signature in corrupt activities. A number of ordinary South-Africans were left out unemployed(I'm one of those).Employment was easy if you were politically connected. The graduating youth couldn't get jobs. With the country full of migrants, mostly illegal, the frustration took effect. The ground unemployed frustrated South-Africans recently attacked migrants. This is the current state of affairs in South-Africa. Although we as Bahai's do not involve ourselves in Politics, the situation presents an opportunity for consolidating teaching the faith. We seize the space in social networks to shine the light. We understand that the whole world groans in travail upon travail. And nothing short of Baha'u'llah's prescribed medicine can remedy the situation. This demands firmness in the Covenant and practically living the Baha'i life. I attach with this letter a picture of myself as at present aged 44. A blessed Ridvan to all.

Bahai love, L.M.(Mr). South-Africa.

This entry was posted on Saturday, May 2nd, 2015 at 2:44 am and is filed under Baha'i Calendar, Current Events, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Jama'l 11, 172 B.E. (5/8/2015)

I have come from the Orient to visit your country. Surely this continent is praiseworthy from all points of view, and there are signs of prosperity everywhere. The people show refinement, and evidences of progressive civilization abound. I will give you a brief exposition of the fundamental principles of Bahá'u'lláh's teachings in order that you may be informed of the nature and significance of the Bahá'í movement.

About sixty years ago the greatest enmity and strife existed among the various peoples and religious denominations of Persia. Throughout the world generally war and dissension prevailed. At this time Bahá'u'lláh appeared in Persia and began devoting Himself to the uplift and education of the people. He united divergent sects and creeds, removed religious, racial, patriotic and political prejudices and established a strong bond of unity and reconciliation among varying degrees and classes of mankind. The enmity then existing among the people was so bitter and intense that even ordinary association was out of the question. They would not meet and consult with each other at all. Through the power of the teachings of Bahá'u'lláh the most wonderful results were witnessed. He removed the prejudices and hatred from human hearts and wrought such transformation in their attitudes toward each other that today in Persia there is perfect accord among hitherto bigoted religionists, varying sects and divergent classes. This was not an easy accomplishment, for Bahá'u'lláh underwent severe trials, great difficulties and violent persecution. He was imprisoned, tortures were inflicted upon Him, and finally He was banished from His native land. He bore every ordeal and infliction cheerfully. In His successive exiles from country to country up to the time of His ascension from this world, He was enabled to promulgate His teachings, even from prison. Wherever His oppressors sent Him, He hoisted the standard of the oneness of the world of humanity and promulgated the principles of the unity of mankind. Some of these principles are as follows. First, it is incumbent upon all mankind to investigate truth. If such investigation be made, all should agree and be united, for truth or reality is not multiple; it is not divisible. The different religions have one truth underlying them; therefore, their reality is one.

Each of the divine religions embodies two kinds of ordinances. The first is those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or fundamental, one and the same in all religions, changeless and eternal—reality not subject to transformation. Abraham heralded this reality, Moses promulgated it, and Jesus Christ established it in the world of mankind. All the divine Prophets and Messengers were the instruments and channels of this same eternal, essential truth.

The second kind of ordinances in the divine religions is those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, conditions and differing capacities of humanity. For instance, in the day of Moses ten commandments in regard to murder were revealed by Him. These

commandments were in accordance with the requirements of that day and time. Other laws embodying drastic punishments were enacted by Moses—an eye for an eye, a tooth for a tooth. The penalty for theft was amputation of the hand. These laws and penalties were applicable to the degree of the Israelitish people of that period, who dwelt in the wilderness and desert under conditions where severity was necessary and justifiable. But in the time of Jesus Christ this kind of law was not expedient; therefore, Christ abrogated and superseded the commands of Moses.

In brief, every one of the divine religions contains essential ordinances, which are not subject to change, and material ordinances, which are abrogated according to the exigencies of time. But the people of the world have forsaken the divine teachings and followed forms and imitations of the truth. Inasmuch as these human interpretations and superstitions differ, dissensions and bigotry have arisen, and strife and warfare have prevailed. By investigating the truth or foundation of reality underlying their own and other beliefs, all would be united and agreed, for this reality is one; it is not multiple and not divisible.

The second principle or teaching of Bahá'u'lláh is the proclamation of the oneness of the world of humanity—that all are servants of God and belong to one family; that God has created all and, therefore, His bestowals are universal; and that His providence, training, sustenance and loving-kindness surround all mankind.

This is the divine policy, and it is impossible for man to lay the foundation of a better plan and policy than that which God has instituted. Therefore, we must recognize and assist the purpose of the glorious Lord. Inasmuch as God is kind and loving to all, why should we be unkind? As this human world is one household, why should its members be occupied with animosity and contention? Therefore, humanity must be looked upon with the eye of equal estimate and in the same attitude of love. The noblest of men is he who serves humankind, and he is nearest the threshold of God who is the least of His servants. The glory and majesty of man are dependent upon his servitude to his fellow creatures and not upon the exercise of hostility and hatred.

The third principle or teaching of Bahá'u'lláh is the oneness of religion and science. Any religious belief which is not conformable with scientific proof and investigation is superstition, for true science is reason and reality, and religion is essentially reality and pure reason; therefore, the two must correspond. Religious teaching which is at variance with science and reason is human invention and imagination unworthy of acceptance, for the antithesis and opposite of knowledge is superstition born of the ignorance of man. If we say religion is opposed to science, we lack knowledge of either true science or true religion, for both are founded upon the premises and conclusions of reason, and both must bear its test.

The fourth principle or teaching of Bahá'u'lláh is the readjustment and equalization of the economic standards of mankind. This deals with the question of human livelihood. It is evident that under present systems and conditions of government the poor are subject to the greatest need and distress while others more fortunate live in luxury and plenty far beyond their actual necessities. This inequality of portion and privilege is one of the deep and vital problems of human society. That there is need of an equalization and apportionment by which all may possess the comforts and privileges of life is evident. The remedy must

be legislative readjustment of conditions. The rich too must be merciful to the poor, contributing from willing hearts to their needs without being forced or compelled to do so. The composure of the world will be assured by the establishment of this principle in the religious life of mankind.

The fifth principle or teaching of Bahá'u'lláh is the abandoning of religious, racial, patriotic and political prejudices, which destroy the foundations of human society. All mankind are creatures and servants of the one God. The surface of the earth is one home; humanity is one family and household. Distinctions and boundaries are artificial, human. Why should there be discord and strife among men? All must become united and coordinated in service to the world of humanity.

The sixth principle or teaching of Bahá'u'lláh concerns the equality of man and woman. He has declared that in the estimation of God there is no distinction of sex. The one whose heart is most pure, whose deeds and service in the Cause of God are greater and nobler, is most acceptable before the divine threshold—whether male or female. In the vegetable and animal kingdoms sex exists in perfect equality and without distinction or invidious estimate. The animal, although inferior to man in intelligence and reason, recognizes sex equality. Why should man, who is endowed with the sense of justice and sensibilities of conscience, be willing that one of the members of the human family should be rated and considered as subordinate? Such differentiation is neither intelligent nor conscientious; therefore, the principle of religion has been revealed by Bahá'u'lláh that woman must be given the privilege of equal education with man and full right to his prerogatives. That is to say, there must be no difference in the education of male and female in order that womankind may develop equal capacity and importance with man in the social and economic equation. Then the world will attain unity and harmony. In past ages humanity has been defective and inefficient because it has been incomplete. War and its ravages have blighted the world; the education of woman will be a mighty step toward its abolition and ending, for she will use her whole influence against war. Woman rears the child and educates the youth to maturity. She will refuse to give her sons for sacrifice upon the field of battle. In truth, she will be the greatest factor in establishing universal peace and international arbitration. Assuredly, woman will abolish warfare among mankind. Inasmuch as human society consists of two parts, the male and female, each the complement of the other, the happiness and stability of humanity cannot be assured unless both are perfected. Therefore, the standard and status of man and woman must become equalized.

Among other teachings and principles Bahá'u'lláh counsels the education of all members of society. No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy—that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and deserts.

Bahá'u'lláh teaches that the world of humanity is in need of the breath of the Holy Spirit, for in spiritual quickening and enlightenment true oneness is attained with God and man. The Most Great Peace cannot be assured through racial force and effort; it cannot be established by patriotic devotion and sacrifice; for nations differ widely and local patriotism has limitations. Furthermore, it is evident that political power and diplomatic ability are not conducive to universal agreement, for the interests of governments are

varied and selfish; nor will international harmony and reconciliation be an outcome of human opinions concentrated upon it, for opinions are faulty and intrinsically diverse. Universal peace is an impossibility through human and material agencies; it must be through spiritual power. There is need of a universal impelling force which will establish the oneness of humanity and destroy the foundations of war and strife. None other than the divine power can do this; therefore, it will be accomplished through the breath of the Holy Spirit.

No matter how far the material world advances, it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and coordinated will happiness be assured. Then material civilization will not contribute its energies to the forces of evil in destroying the oneness of humanity, for in material civilization good and evil advance together and maintain the same pace. For example, consider the material progress of man in the last decade. Schools and colleges, hospitals, philanthropic institutions, scientific academies and temples of philosophy have been founded, but hand in hand with these evidences of development, the invention and production of means and weapons for human destruction have correspondingly increased. In early days the weapon of war was the sword; now it is the magazine rifle. Among the ancients, men fought with javelins and daggers; now they employ shells and bombs. Dreadnoughts are built, torpedoes invented, and every few days new ammunition is forthcoming.

All this is the outcome of material civilization; therefore, although material advancement furthers good purposes in life, at the same time it serves evil ends. The divine civilization is good because it cultivates morals. Consider what the Prophets of God have contributed to human morality. Jesus Christ summoned all to the Most Great Peace through the acquisition of pure morals. If the moral precepts and foundations of divine civilization become united with the material advancement of man, there is no doubt that the happiness of the human world will be attained and that from every direction the glad tidings of peace upon earth will be announced. Then humankind will achieve extraordinary progress, the sphere of human intelligence will be immeasurably enlarged, wonderful inventions will appear, and the spirit of God will reveal itself; all men will consort in joy and fragrance, and eternal life will be conferred upon the children of the Kingdom. Then will the power of the divine make itself effective and the breath of the Holy Spirit penetrate the essence of all things. Therefore, the material and the divine, or merciful, civilizations must progress together until the highest aspirations and desires of humanity shall become realized.

These are a few of the teachings and principles of Bahá'u'lláh, briefly presented so that you may be informed of their significance and purpose and find them a stimulus to your knowledge and actions. I ask God to assist this prosperous and progressive nation and to bestow His blessings upon this just government and wonderful continent of the West.

Abdu'l-Baha', The Promulgation Of Universal Peace

7 May 1912
TALK AT HOTEL SCHENLEY
PITTSBURGH, PENNSYLVANIA

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BAHA'I JUSTICE

Baha'i Sabbath: Jama'l 18, 172 B.E. (5/15/2015)

The material world is subject to change and transformation. The Cause of the Kingdom is eternal; therefore, it is the most important. But, alas, day by day the power of the Kingdom in human hearts is weakened, and material forces gain the ascendancy. The divine signs are becoming less and less, and human evidences grow stronger. They have reached such a degree that materialists are advancing and aggressive while divine forces are waning and vanishing. Irreligion has conquered religion. The cause of the chaotic condition lies in the differences among the religions and finds its origin in the animosity and hatred existing between sects and denominations. The materialists have availed themselves of this dissension amongst the religions and are constantly attacking them, intending to uproot the tree of divine planting. Owing to strife and contention among themselves, the religions are being weakened and vanquished. If a commander is at variance with his army in the execution of military tactics, there is no doubt he will be defeated by the enemy. Today the religions are at variance; enmity, strife and recrimination prevail among them; they refuse to associate; nay, rather, if necessary they shed each other's blood. Read history and record to see what dreadful events have happened in the name of religion. For instance, the Hebrew prophets were sent to announce Christ, but unfortunately the Talmud and its superstitions veiled Him so completely that they crucified their promised Messiah. Had they renounced the talmudic traditions and investigated the reality of the religion of Moses, they would have become believers in Christ. Blind adherence to forms and imitations of ancestral beliefs deprived them of their messianic bounty. They were not refreshed by the downpouring rain of mercy, nor were they illumined by the rays of the Sun of Truth.

Imitation destroys the foundation of religion, extinguishes the spirituality of the human world, transforms heavenly illumination into darkness and deprives man of the knowledge of God. It is the cause of the victory of materialism and infidelity over religion; it is the denial of Divinity and the law of revelation; it refuses Prophethood and rejects the Kingdom of God. When materialists subject imitations to the intellectual analysis of reason, they find them to be mere superstitions; therefore, they deny religion. For instance, the Jews have ideas as to the purity and impurity of religion, but when you subject these ideas to scientific scrutiny, they are found to be without foundation.

Is it impossible for us to receive the infinite bounties of God? Is it impossible to attain the virtues of the spiritual world because we are not living in the time of Moses, the period of the prophets or the era of Christ? Those were spiritual cycles. Can we not develop spiritually because we are far from them and are living in a materialistic age? The God of Moses and Jesus is able to bestow the same favors, nay, greater favors upon His people in this day. For example, in past ages He bestowed reason, intelligence and understanding upon His servants. Can we say He is not able to confer His bounties in this century? Would it be just if He sent Moses for the guidance of past nations and entirely neglected those living now? Could it be possible that this present period has been deprived of divine bounties while past ages of tyranny and barbarism received an inexhaustible portion of them? The same merciful God Who bestowed

His favors in the past has opened the doors of His Kingdom to us. The rays of His sun are shining; the breath of the Holy Spirit is quickening. That omniscient God still assists and confirms us, illumines our hearts, gladdens our souls and perfumes our nostrils with the fragrances of holiness. Divine wisdom and providence have encircled all and spread the heavenly table before us. We must take a bountiful share of this generous favor.

The work of the shepherd is to bring together the scattered sheep. If he disperses the united flock, he is not the shepherd. As the Prophets fulfilled Their mission in this respect, They are the true Shepherds. When Moses appeared, the Israelitish people were disorganized. Enmity and discord increased their disunion. With divine power He assembled and united this scattered flock, placed within their hearts the pearl of love, freed them from captivity and led them out of Egypt into the Holy Land. They made wonderful progress in sciences and arts. Bonds of social and national strength cemented them. Their progress in human virtues was so rapid and wonderful that they rose to the zenith of the Solomonic sovereignty. Could it be said that Moses was not a real Shepherd and that He did not gather these scattered people together?

Christ was a real Shepherd. At the time of His manifestation, the Greeks, Romans, Assyrians and Egyptians were like so many scattered flocks. Christ breathed upon them the spirit of unity and harmonized them.

Therefore, it is evident that the Prophets of God have come to unite the children of men and not to disperse them, to establish the law of love and not enmity. Consequently, we must lay aside all prejudice —whether it be religious, racial, political or patriotic; we must become the cause of the unification of the human race. Strive for universal peace, seek the means of love, and destroy the basis of disagreement so that this material world may become divine, the world of matter become the realm of the Kingdom and humanity attain to the world of perfection.

Abdu'l-Baha', The Promulgation Of Universal Peace

31 May 1912
TALK AT TOWN HALL
FANWOOD, NEW JERSEY

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BAHA'I JUSTICE

Baha'i Month: Azamat (Grandeur) 1, 172 B.E. (5/17/2015)

The body politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that, unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times, and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts.

Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soul-bond may be established, this heart-attachment realized and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance and attune our ears to enjoy the celestial melodies of the heavenly Word. This is our greatest hope. This is our ultimate purpose.

Abdu'l-Baha', The Promulgation Of Universal Peace

8 June 1912
TALK AT 309 WEST SEVENTY-EIGHTH STREET, NEW YORK

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BAHA'I JUSTICE

Abdu'l-Baha' on Man, Nature, Materialism & Atheism 1

A few days ago I arrived in New York, coming direct from Alexandria. On a former trip I traveled to Europe, visiting Paris and London. Paris is most beautiful in outward appearance. The evidences of material civilization there are very great, but the spiritual civilization is far behind. I found the people of that city submerged and drowning in a sea of materialism. Their conversations and discussions were limited to natural and physical phenomena, without mention of God. I was greatly astonished. Most of the scholars, professors and learned men proved to be materialists. I said to them, "I am surprised and astonished that men of such perceptive caliber and evident knowledge should still be captives of nature, not recognizing the self-evident Reality."

The phenomenal world is entirely subject to the rule and control of natural law. These myriad suns, satellites and heavenly bodies throughout endless space are all captives of nature. They cannot transgress in a single point or particular the fixed laws which govern the physical universe. The sun in its immensity, the ocean in its vastness are incapable of violating these universal laws. All phenomenal beings—the plants in their kingdom, even the animals with their intelligence—are nature's subjects and captives. All live within the bounds of natural law, and nature is the ruler of all except man. Man is not the captive of nature, for although according to natural law he is a being of the earth, yet he guides ships over the ocean, flies through the air in airplanes, descends in submarines; therefore, he has overcome natural law and made it subservient to his wishes. For instance, he imprisons in an incandescent lamp the illimitable natural energy called electricity—a material force which can cleave mountains—and bids it give him light. He takes the human voice and confines it in the phonograph for his benefit and amusement. According to his natural power man should be able to communicate a limited distance, but by overcoming the restrictions of nature he can annihilate space and send telephone messages thousands of miles. All the sciences, arts and discoveries were mysteries of nature, and according to natural law these mysteries should remain latent, hidden; but man has proceeded to break this law, free himself from this rule and bring them forth into the realm of the visible. Therefore, he is the ruler and commander of nature. Man has intelligence; nature has not. Man has volition; nature has none. Man has memory; nature is without it. Man has the reasoning faculty; nature is deprived. Man has the perceptive faculty; nature cannot perceive. It is therefore proved and evident that man is nobler than nature.

If we accept the supposition that man is but a part of nature, we are confronted by an illogical statement, for this is equivalent to claiming that a part may be endowed with qualities which are absent in the whole. For man who is a part of nature has perception, intelligence, memory, conscious reflection and susceptibility, while nature itself is quite bereft of them. How is it possible for the part to be possessed of qualities or faculties which are absent in the whole? The truth is that God has given to man certain powers which are supernatural. How then can man be considered a captive of nature? Is he not dominating and controlling nature to his own uses more and more? Is he not the very divinity of nature?

Shall we say nature is blind, nature is not perceptive, nature is without volition and not alive, and then relegate man to nature and its limitations? How can we answer this question? How will the materialists and scholastic atheists prove and support such a supposition? As a matter of fact, they themselves make natural laws subservient to their own wish and purpose. The proof is complete that in man there is a power beyond the limitations of nature, and that power is the bestowal of God.

In New York I find the people more endowed with spiritual susceptibilities. They are not mere captives of nature's control; they are rising out of the bonds and burden of captivity. For this reason I am very happy and hopeful that, God willinthis reason I am very happy and hopeful that, God willing, in this populous country, in this vast continent of the West, the virtues of the world of humanity shall become resplendent; that the oneness of human world-power, the love of God, may enkindle the hearts, and that international peace may hoist its standards, influencing all other regions and countries from here. This is my hope.

Abdul-Baha', The Promulgation Of Universal Peace

15 April 1912
TALK AT HOME OF MOUNTFORT MILLS
327 WEST END AVENUE, NEW YORK

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BAHA'I JUSTICE

Abdu'l-Baha' on Man, Nature, Materialism & Atheism 2

When we carefully investigate the kingdoms of existence and observe the phenomena of the universe about us, we discover the absolute order and perfection of creation. The dull minerals in their affinities, plants and vegetables with power of growth, animals in their instinct, man with conscious intellect and the heavenly orbs moving obediently through limitless space are all found subject to universal law, most complete, most perfect. That is why a wise philosopher has said, "There is no greater or more perfect system of creation than that which already exists." The materialists and atheists declare that this order and symmetry is due to nature and its forces; that composition and decomposition which constitute life and existence are exigencies of nature; that man himself is an exigency of nature; that nature rules and governs creation; and that all existing things are captives of nature. Let us consider these statements. Inasmuch as we find all phenomena subject to an exact order and under control of universal law, the question is whether this is due to nature or to divine and omnipotent rule. The materialists believe that it is an exigency of nature for the rain to fall and that unless rain fell the earth would not become verdant. They reason that if clouds cause a downpour, if the sun sends forth heat and light and the earth is endowed with capacity, vegetation must inevitably follow; therefore, plant life is a property of these natural forces and is a sign of nature; just as combustion is the natural property of fire, therefore, fire burns, and we cannot conceive of fire without its burning.

In reply to these statements we say that from the premises advanced by materialists, the conclusions are drawn that nature is the ruler and governor of existence and that all virtues and perfections are natural exigencies and outcomes. Furthermore, it follows that man is but a part or member of that whereof nature is the whole.

Man possesses certain virtues of which nature is deprived. He exercises volition; nature is without will. For instance, an exigency of the sun is the giving of light. It is controlled—it cannot do otherwise than radiate light—but it is not volitional. An exigency of the phenomenon of electricity is that it is revealed in sparks and flashes under certain conditions, but it cannot voluntarily furnish illumination. An exigency or property of water is humidity; it cannot separate itself from this property by its own will. Likewise, all the properties of nature are inherent and obedient, not volitional; therefore, it is philosophically predicated that nature is without volition and innate perception. In this statement and principle we agree with the materialists. But the question which presents food for reflection is this: How is it that man, who is a part of the universal plan, is possessed of certain qualities whereof nature is devoid? Is it conceivable that a drop should be imbued with qualities of which the ocean is completely deprived? The drop is a part; the ocean is the whole. Could there be a phenomenon of combustion or illumination which the great luminary the sun itself did not manifest? Is it possible for a stone to possess inherent properties of which the aggregate mineral kingdom is lacking? For example, could the fingernail which is a part of human anatomy be endowed with cellular properties of which the brain is deprived?

Man is intelligent, instinctively and consciously intelligent; nature is not. Man is fortified with memory; nature does not possess it. Man is the discoverer of the mysteries of nature; nature is not conscious of those mysteries herself. It is evident, therefore, that man is dual in aspect: as an animal he is subject to nature, but in his spiritual or conscious being he transcends the world of material existence. His spiritual powers, being nobler and higher, possess virtues of which nature intrinsically has no evidence; therefore, they triumph over natural conditions. These ideal virtues or powers in man surpass or surround nature, comprehend natural laws and phenomena, penetrate the mysteries of the unknown and invisible and bring them forth into the realm of the known and visible. All the existing arts and sciences were once hidden secrets of nature. By his command and control of nature man took them out of the plane of the invisible and revealed them in the plane of visibility, whereas according to the exigencies of nature these secrets should have remained latent and concealed. According to the exigencies of nature electricity should be a hidden, mysterious power; but the penetrating intellect of man has discovered it, taken it out of the realm of mystery and made it an obedient human servant. In his physical body and its functions man is a captive of nature; for instance, he cannot continue his existence without sleep, an exigency of nature; he must partake of food and drink, which nature demands and requires. But in his spiritual being and intelligence man dominates and controls nature, the ruler of his physical being. Notwithstanding this, contrary opinions and materialistic views are set forth which would relegate man completely to physical subservience to nature's laws. This is equivalent to saying that the comparative degree exceeds the superlative, that the imperfect includes the perfect, that the pupil surpasses the teacher—all of which is illogical and impossible. When it is clearly manifest and evident that the intelligence of man, his constructive faculty, his power of penetration and discovery transcend nature, how can we say he is nature's thrall and captive? This would indicate that man is deprived of the bounties of God, that he is retrograding toward the station of the animal, that his keen superintelligence is without function and that he estimates himself as an animal, without distinction between his own and the animal's kingdom.
I was once conversing with a famous philosopher of the materialistic school in Alexandria. He was strongly opinionated upon the point that man and the other kingdoms of existence are under the control of nature and that, after all, man is only a social animal, often very much of an animal. When he was discomfited in argument, he said impetuously, "I see no difference between myself and the donkey, and I am not willing to admit distinctions which I cannot perceive." 'Abdu'l-Bahá replied, "No, I consider you quite different and distinct; I call you a man and the donkey but an animal. I perceive that you are highly intelligent, whereas the donkey is not. I know that you are well versed in philosophy, and I also know that the donkey is entirely deficient in it; therefore, I am not willing to accept your statement."

Consider the lady beside me who is writing in this little book. It seems a very trifling, ordinary matter; but upon intelligent reflection you will conclude that what has been written presupposses and proves the existence of a writer. These words have not written themselves, and these letters have not come together of their own volition. It is evident there must be a writer.

And now consider this infinite universe. Is it possible that it could have been created without a Creator? Or that the Creator and cause of this infinite congeries of worlds should be without intelligence? Is the idea tenable that the Creator has no comprehension of what is manifested in creation? Man, the creature, has volition and certain virtues. Is it possible that his Creator is deprived of these? A child could not

accept this belief and statement. It is perfectly evident that man did not create himself and that he cannot do so. How could man of his own weakness create such a mighty being? Therefore, the Creator of man must be more perfect and powerful than man. If the creative cause of man be simply on the same level with man, then man himself should be able to create, whereas we know very well that we cannot create even our own likeness. Therefore, the Creator of man must be endowed with superlative intelligence and power in all points that creation involves and implies. We are weak; He is mighty, because, were He not mighty, He could not have created us. We are ignorant; He is wise. We are poor; He is rich. Otherwise, He would have been incapable of our creation.

Among the proofs of the existence of a divine power is this: that things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. If ignorance did not exist, knowledge would not be a reality. It is necessary that each should exist in order that the other should have reality. Night and day must be in order that each may be distinguished. Night itself is an indication and evidence of day which follows, and day itself indicates the coming night. Unless night were a reality, there could not be day. Were it not for death, there could be no life. Things are known by their opposites.

Therefore, our weakness is an evidence that there is might; our ignorance proves the reality of knowledge; our need is an indication of supply and wealth. Were it not for wealth, this need would not exist; were it not for knowledge, ignorance would be unknown; were it not for power, there would be no impotence. In other words, demand and supply is the law, and undoubtedly all virtues have a center and source. That source is God, from Whom all these bounties emanate.

Abdu’l-Baha’, The Promulgation Of Universal Peace

2 May 1912
TALK AT HOTEL PLAZA
CHICAGO, ILLINOIS

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BAHA'I JUSTICE

Baha'i Sabbath: Azamat 6, 172 B.E. (5/22/2015)

We have just returned from a visit to Philadelphia, spending two nights there and speaking in two large churches. The weather proved unpleasant and affected my health. The purpose in these movements here and there is a single purpose—it is to spread the light of truth in this dark world. On account of my age it is difficult to journey. Sometimes the difficulties are arduous, but out of love for the friends of God and with desire to sacrifice myself in the pathway of God, I bear them in gladness. The purpose is the result which is accomplished—love and unity among mankind. For the world is dark with discord and selfishness, hearts are negligent, souls are bereft of God and His heavenly bestowals. Man is submerged in the affairs of this world. His aims, objects and attainments are mortal, whereas God desires for him immortal accomplishments. In his heart there is no thought of God. He has sacrificed his portion and birthright of divine spirituality. Desire and passion, like two unmanageable horses, have wrested the reins of control from him and are galloping madly in the wilderness. This is the cause of the degradation of the world of humanity. This is the cause of its retrogression into the appetites and passions of the animal kingdom. Instead of divine advancement we find sensual captivity and debasement of heavenly virtues of the soul. By devotion to the carnal, mortal world human susceptibilities sink to the level of animalism.

What are the animals' propensities? To eat, drink, wander about and sleep. The thoughts, the minds of the animals are confined to these. They are captives in the bonds of these desires. Man becomes a prisoner and slave to them when his ultimate desire is no higher than his welfare in this world of the senses. Consider how difficult for man is the attainment of pleasures and happiness in this mortal world. How easy it is for the animal. Look upon the fields and flowers, prairies, streams, forests and mountains. The grazing animals, the birds of the air, the fishes neither toil nor undergo hardships; they sow not, nor are they concerned about the reaping; they have no anxiety about business or politics—no trouble or worry whatsoever. All the fields and grasses, all the meadows of fruits and grains, all the mountain slopes and streams of salubrious water belong to them. They do not labor for their livelihood and happiness because everything is provided and made possible for them. If the life of man be confined to this physical, material outlook, the animal's life is a hundred times better, easier and more productive of comfort and contentment. The animal is nobler, more serene and confident because each hour is free from anxiety and worriment; but man, restless and dissatisfied, runs from morn till eve, sailing the seas, diving beneath them in submarines, flying aloft in airplanes, delving into the lowest strata of the earth to obtain his livelihood—all with the greatest difficulty, anxiety and unrest. Therefore, in this respect the animal is nobler, more serene, poised and confident. Consider the birds in the forest and jungle: how they build their nests high in the swaying treetops, build them with the utmost skill and beauty—swinging, rocking in the morning breezes, drinking the pure, sweet water, enjoying the most enchanting views as they fly here and there high overhead, singing joyously—all without labor, free from worry, care and forebodings. If man's life be confined to the elemental, physical world of enjoyment, one lark is nobler, more

admirable than all humanity because its livelihood is prepared, its condition complete, its accomplishment perfect and natural.

But the life of man is not so restricted; it is divine, eternal, not mortal and sensual. For him a spiritual existence and livelihood is prepared and ordained in the divine creative plan. His life is intended to be a life of spiritual enjoyment to which the animal can never attain. This enjoyment depends upon the acquisition of heavenly virtues. The sublimity of man is his attainment of the knowledge of God. The bliss of man is the acquiring of heavenly bestowals, which descend upon him in the outflow of the bounty of God. The happiness of man is in the fragrance of the love of God. This is the highest pinnacle of attainment in the human world. How preferable to the animal and its hopeless kingdom!

Therefore, consider how base a nature it reveals in man that, notwithstanding the favors showered upon him by God, he should lower himself into the animal sphere, be wholly occupied with material needs, attached to this mortal realm, imagining that the greatest happiness is to attain wealth in this world. How purposeless! How debased is such a nature! God has created man in order that he may be a dove of the Kingdom, a heavenly candle, a recipient of eternal life. God has created man in order that he may be resuscitated through the breaths of the Holy Spirit and become the light of the world. How debased the soul which can find enjoyment in this darkness, occupied with itself, the captive of self and passion, wallowing in the mire of the material world! How degraded is such a nature! What an ignorance this is! What a blindness! How glorious the station of man who has partaken of the heavenly food and built the temple of his everlasting residence in the world of heaven!

The Manifestations of God have come into the world to free man from these bonds and chains of the world of nature. Although They walked upon the earth, They lived in heaven. They were not concerned about material sustenance and prosperity of this world. Their bodies were subjected to inconceivable distress, but Their spirits ever soared in the highest realms of ecstasy. The purpose of Their coming, Their teaching and suffering was the freedom of man from himself. Shall we, therefore, follow in Their footsteps, escape from this cage of the body or continue subject to its tyranny? Shall we pursue the phantom of a mortal happiness which does not exist or turn toward the tree of life and the joys of its eternal fruits?

I have come to this country in the advanced years of my life, undergoing difficulties of health and climate because of excessive love for the friends of God. It is my wish that they may be assisted to become servants of the heavenly Kingdom, captives in the service of the will of God. This captivity is freedom; this sacrifice is glorification; this labor is reward; this need is bestowal. For service in love for mankind is unity with God. He who serves has already entered the Kingdom and is seated at the right hand of his Lord.

Abdu'l-Baha', The Promulgation Of Universal Peace

11 June 1912
TALK AT 309 WEST SEVENTY-EIGHTH STREET, NEW YORK

This entry was posted on Friday, May 22nd, 2015 at 3:40 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Declaration Of The Bab. Azamat 7, 172 B.E. (5/23/2015)

23 May 1912
TALK AT HOME OF MR. AND MRS. FRANCIS W. BREED
367 HARVARD STREET, CAMBRIDGE, MASSACHUSETTS

Scientific knowledge is the highest attainment upon the human plane, for science is the discoverer of realities. It is of two kinds: material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary—one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law.

This is 23 May, the anniversary of the message and Declaration of the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the sun. Therefore, it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

The Báb was subjected to bitter persecution in Shíráz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Báb journeyed to Iṣfahán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabríz. From thence He was transferred to Mákú and finally imprisoned in the strong castle of Chihríq. Afterward He was martyred in Tabríz.

This is merely an outline of the history of the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the

brighter it became. Day by day His Cause spread and strengthened. During the time when He was among the people He was constantly heralding the coming of Bahá'u'lláh. In all His Books and Tablets He mentioned Bahá'u'lláh and announced the glad tidings of His manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the Promised One of Whom I have spoken." He mentioned the Blessed Perfection, Bahá'u'lláh, by the title "Him Whom God shall make manifest." In brief, that blessed Soul offered His very life in the pathway of Bahá'u'lláh, even as it is recorded in historical writings and records. In His first Book, the Best of Stories, He says, "O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave nought but to be slain in Thy love; and God, the Supreme, sufficeth as an eternal protection."

Consider how the Báb endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Bahá'u'lláh; and how He announced the glad tidings of His manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Báb has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for His sake, to be lenient and merciful to all for Him and to upbuild the oneness of the world of humanity. Therefore, this day, 23 May, is the anniversary of a blessed event.

Abdu'l-Baha', The Promulgation Of Universal Peace

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BAHA'I JUSTICE

Abdu'l-Baha' on War & Peace

Although I felt indisposed this afternoon, yet because I attach great importance to this assembly and was longing to see your faces, I have come. The expression of kindly feelings and the spirit of hospitality manifested by the former speakers are most grateful. I am thankful for the susceptibilities of your hearts, for it is an evidence that your greatest desire is the establishment of international peace. You are lovers of the oneness of humanity, seekers after the good pleasure of the Lord, investigators of the foundations of the divine religions.

Today there is no greater glory for man than that of service in the cause of the Most Great Peace. Peace is light, whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is a satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence, we find that peace and fellowship are factors of upbuilding and betterment, whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the affinity and cohesion of elementary substances, and nonexistence is the absence of their attraction and agreement. Various elements unite harmoniously in composition, but when these elements become discordant, repelling each other, decomposition and nonexistence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdoms is an expression or outcome of love.

Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In all cycles and ages war has been a factor of derangement and discomfort, whereas peace and brotherhood have brought security and consideration of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand would be sacrificed, but in this century the destruction of one hundred thousand lives in a day is quite possible. So perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore, comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood. Therefore, may this esteemed and worthy society for the establishment of international peace be confirmed in its sincere intentions and empowered by God. Then will it hasten the time when the banner of universal agreement will be raised and international welfare will be proclaimed and consummated so that the darkness which now encompasses the world shall pass

away.

Sixty years ago Bahá'u'lláh was in Persia. Seventy years ago the Báb appeared there. These two Blessed Souls devoted Their lives to the foundation of international peace and love among mankind. They strove with heart and soul to establish the teachings by which divergent people might be brought together and no strife, rancor or hatred prevail. Bahá'u'lláh, addressing all humanity, said that Adam, the parent of mankind, may be likened to the tree of nativity upon which you are the leaves and blossoms. Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance. He pronounced prejudice—whether religious, racial, patriotic, political—the destroyer of the body politic. He said that man must recognize the oneness of humanity, for all in origin belong to the same household, and all are servants of the same God. Therefore, mankind must continue in the state of fellowship and love, emulating the institutions of God and turning away from satanic promptings, for the divine bestowals bring forth unity and agreement, whereas satanic leadings induce hatred and war.

This remarkable Personage was able by these principles to establish a bond of unity among the differing sects and divergent people of Persia. Those who followed His teachings, no matter from what denomination or faction they came, were conjoined by the ties of love, until now they cooperate and live together in peace and agreement. They are real brothers and sisters. No distinctions of class are observed among them, and complete harmony prevails. Daily this bond of affinity is strengthening, and their spiritual fellowship continually develops. In order to ensure the progress of mankind and to establish these principles Bahá'u'lláh suffered every ordeal and difficulty. The Báb became a martyr, and over twenty thousand men and women sacrificed their lives for their faith. Bahá'u'lláh was imprisoned and subjected to severe persecutions. Finally, He was exiled from Persia to Mesopotamia; from Baghdád He was sent to Constantinople and Adrianople and from thence to the prison of 'Akká in Syria. Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of universal peace. From the prison of 'Akká He addressed the kings and rulers of the earth in lengthy letters, summoning them to international agreement and explicitly stating that the standard of the Most Great Peace would surely be upraised in the world.

This has come to pass. The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now—praise be to God!—in all countries of the world, lovers of peace are to be found, and these principles are being spread among mankind, especially in this country. Praise be to God! This thought is prevailing, and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this wonderful democracy will be able to realize it, and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations, and I hope that you will be the means of spreading this light to all men. Thus may the Sun of Reality shine upon the East and West. The enveloping clouds shall pass away, and the heat of the divine rays will dispel the mist. The reality of man shall develop and come forth as the image of God, his Creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children, for the ideas and beliefs of the past and the prejudices regarding race and religion have ever lowered and been destructive to human evolution. I am most hopeful that in this century these

lofty thoughts shall be conducive to human welfare. Let this century be the sun of previous centuries, the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals, and the twentieth century has left traces which shall last forever.

Abdu'l-Baha, The Promulgation Of Universal Peace

13 May 1912
Talk at Reception by New York Peace Society
Hotel Astor, New York

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1 O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!
The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all.
This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.
There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of universal peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.
But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.
Therefore Bahá'u'lláh, fifty years ago, expounded this question of universal peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of universal peace to all the great sovereigns of the world, and established it among His friends in the orient. The horizon of the east was in utter darkness, nations displayed the utmost hatred and enmity

towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time Bahá'u'lláh shone forth like the sun from the horizon of the east and illumined Persia with the lights of these teachings.

Among His teachings was the declaration of universal peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the east. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of Bahá'u'lláh were not limited to the establishment of universal peace. They embraced many teachings which supplemented and supported that of universal peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of a thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of Bahá'u'lláh is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Bahá'u'lláh is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves,

blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.
As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.
Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.
Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?
As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.
And among the teachings of Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.
And among the teachings of Bahá'u'lláh is the equality of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they

ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is well, otherwise the community must provide the means for the teaching of that child.

And among the teachings of Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of

oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of universal peace and combined with it, so that results may accrue. Otherwise the realization of universal peace by itself in the world of mankind is difficult. As the teachings of Bahá'u'lláh are combined with universal peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to universal peace alone, the remarkable results which are expected and desired will not be attained. The scope of universal peace must be such that all the communities and religions may find their highest wish realized in it. The teachings of Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in them the expression of their highest wish.

For example, the people of religions find, in the teachings of Bahá'u'lláh, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Torah and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of Bahá'u'lláh in the most perfect presentation.

Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Bahá'u'lláh.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of Bahá'u'lláh.

Likewise with regard to the party of 'equality' which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of Bahá'u'lláh which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Bahá'u'lláh. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of universal peace, about which Bahá'u'lláh says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between

governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated....

1. This is the first part of 'Abdu'l-Bahá's reply to a letter addressed to Him by the Executive Committee of the Central Organization for a Durable Peace. The Tablet, described by Shoghi Effendi in God Passes By as of 'far reaching importance', and dated December 17, 1919, was despatched to the Committee at The Hague by a special delegation.

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Today I wish to speak to you upon the subject of the oneness of humanity, for in this great century the most important accomplishment is the unity of mankind. Although in former centuries and times this subject received some measure of mention and consideration, it has now become the paramount issue and question in the religious and political conditions of the world. History shows that throughout the past there has been continual warfare and strife among the various nations, peoples and sects; but now—praise be to God!—in this century of illumination, hearts are inclined toward agreement and fellowship, and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity.

In the investigation of a subject the right method of approach is to carefully examine its premises. Therefore, we must go back to the foundation upon which human solidarity rests—namely, that all are the progeny of Adam, the creatures and servants of one God; that God is the Protector and Provider; that all are submerged in the sea of divine mercy and grace and God is loving toward all.

Humanity shares in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life and are similarly occupied in acquiring the means of earthly subsistence. From the viewpoint of creation human beings stand upon the same footing in every respect, subject to the same requirements and seeking the enjoyment and comfort of earthly conditions. Therefore, the things humanity shares in common are numerous and manifest. This equal participation in the physical, intellectual and spiritual problems of human existence is a valid basis for the

unification of mankind.

Consider how discord and dissension have prevailed in this great human family for thousands of years. Its members have ever been engaged in war and bloodshed. Up to the present time in history the world of humanity has neither attained nor enjoyed any measure of peace, owing to incessant conditions of hostility and strife. History is a continuous and consecutive record of warfare brought about by religious, sectarian, racial, patriotic and political causes. The world of humanity has found no rest. Mankind has always been in conflict, engaged in destroying the foundations, pillaging the properties and possessing the lands and territory of each other, especially in the earlier periods of savagery and barbarism where whole races and peoples were carried away captive by their conquerors. Who shall measure or estimate the tremendous destruction of human life resulting from this hostility and strife? What human powers and forces have been employed in the prosecution of war and applied to inhuman purposes of battle and bloodshed? In this most radiant century it has become necessary to divert these energies and utilize them in other directions, to seek the new path of fellowship and unity, to unlearn the science of war and devote supreme human forces to the blessed arts of peace. After long trial and experience we are convinced of the harmful and satanic outcomes of dissension; now we must seek after means by which the benefits of agreement and concord may be enjoyed. When such means are found, we must give them a trial.

Consider the harmful effect of discord and dissension in a family; then reflect upon the favors and blessings which descend upon that family when unity exists among its various members. What incalculable benefits and blessings would descend upon the great human family if unity and brotherhood were established! In this century when the beneficent results of unity and the ill effects of discord are so clearly apparent, the means for the attainment and accomplishment of human fellowship have appeared in the world. Bahá'u'lláh has proclaimed and provided the way by which hostility and dissension may be removed from the human world. He has left no ground or possibility for strife and disagreement.

First, He has proclaimed the oneness of mankind and specialized religious teachings for existing human conditions. The first form of dissension arises from religious differences. Bahá'u'lláh has given full teachings to the world which are conducive to fellowship and unity in religion. Throughout past centuries each system of religious belief has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has proclaimed its own belief as the light and all others as darkness. Religionists have considered the world of humanity as two trees: one divine and merciful, the other satanic; they themselves the branches, leaves and fruit of the divine tree and all others who differ from them in belief the product of the tree which is satanic. Therefore, sedition and warfare, bloodshed and strife have been continuous among them. The greatest cause of human alienation has been religion because each party has considered the belief of the other as anathema and deprived of the mercy of God. The teachings specialized in Bahá'u'lláh are addressed to humanity. He says, "Ye are all the leaves of one tree." He does not say, "Ye are the leaves of two trees: one divine, the other satanic." He has declared that each individual member of the human family is a leaf or branch upon the Adamic tree; that all are sheltered beneath the protecting mercy and providence of God; that all are the children of God, fruit upon the one tree of His love. God is equally compassionate and kind to all the leaves, branches and fruit of this tree. Therefore, there is no satanic tree whatever—Satan being a product of human minds and of

instinctive human tendencies toward error. God alone is Creator, and all are creatures of His might. Therefore, we must love mankind as His creatures, realizing that all are growing upon the tree of His mercy, servants of His omnipotent will and manifestations of His good pleasure.

Even though we find a defective branch or leaf upon this tree of humanity or an imperfect blossom, it, nevertheless, belongs to this tree and not to another. Therefore, it is our duty to protect and cultivate this tree until it reaches perfection. If we examine its fruit and find it imperfect, we must strive to make it perfect. There are souls in the human world who are ignorant; we must make them knowing. Some growing upon the tree are weak and ailing; we must assist them toward health and recovery. If they are as infants in development, we must minister to them until they attain maturity. We should never detest and shun them as objectionable and unworthy. We must treat them with honor, respect and kindness; for God has created them and not Satan. They are not manifestations of the wrath of God but evidences of His divine favor. God, the Creator, has endowed them with physical, mental and spiritual qualities that they may seek to know and do His will; therefore, they are not objects of His wrath and condemnation. In brief, all humanity must be looked upon with love, kindness and respect; for what we behold in them are none other than the signs and traces of God Himself. All are evidences of God; therefore, how shall we be justified in debasing and belittling them, uttering anathema and preventing them from drawing near unto His mercy? This is ignorance and injustice, displeasing to God; for in His sight all are His servants.
Another cause of dissension and disagreement is the fact that religion has been pronounced at variance with science. Between scientists and the followers of religion there has always been controversy and strife for the reason that the latter have proclaimed religion superior in authority to science and considered scientific announcement opposed to the teachings of religion. Bahá'u'lláh declared that religion is in complete harmony with science and reason. If religious belief and doctrine is at variance with reason, it proceeds from the limited mind of man and not from God; therefore, it is unworthy of belief and not deserving of attention; the heart finds no rest in it, and real faith is impossible. How can man believe that which he knows to be opposed to reason? Is this possible? Can the heart accept that which reason denies? Reason is the first faculty of man, and the religion of God is in harmony with it. Bahá'u'lláh has removed this form of dissension and discord from among mankind and reconciled science with religion by revealing the pure teachings of the divine reality. This accomplishment is specialized to Him in this Day.
Still another cause of disagreement and dissension has been the formation of religious sects and denominations. Bahá'u'lláh said that God has sent religion for the purpose of establishing fellowship among humankind and not to create strife and discord, for all religion is founded upon the love of humanity. Abraham promulgated this principle, Moses summoned all to its recognition, Christ established it, and Muḥammad directed mankind to its standard. This is the reality of religion. If we abandon hearsay and investigate the reality and inner significance of the heavenly teachings, we will find the same divine foundation of love for humanity. The purport is that religion is intended to be the cause of unity, love and fellowship and not discord, enmity and estrangement. Man has forsaken the foundation of divine religion and adhered to blind imitations. Each nation has clung to its own imitations, and because these are at variance, warfare, bloodshed and destruction of the foundation of humanity have resulted. True religion is based upon love and agreement. Bahá'u'lláh has said, "If religion and faith are

the causes of enmity and sedition, it is far better to be nonreligious, and the absence of religion would be preferable; for we desire religion to be the cause of amity and fellowship. If enmity and hatred exist, irreligion is preferable." Therefore, the removal of this dissension has been specialized in Bahá'u'lláh, for religion is the divine remedy for human antagonism and discord. But when we make the remedy the cause of the disease, it would be better to do without the remedy.

Other sources of human dissension are political, racial and patriotic prejudices. These have been removed by Bahá'u'lláh. He has said, and has guarded His statement by rational proofs from the Holy Books, that the world of humanity is one race, the surface of the earth one place of residence and that these imaginary racial barriers and political boundaries are without right or foundation. Man is degraded in becoming the captive of his own illusions and suppositions. The earth is one earth, and the same atmosphere surrounds it. No difference or preference has been made by God for its human inhabitants; but man has laid the foundation of prejudice, hatred and discord with his fellowman by considering nationalities separate in importance and races different in rights and privileges.

Diversity of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore, it matters not what language man speaks or employs. Sixty years ago Bahá'u'lláh advocated one language as the greatest means of unity and the basis of international conference. He wrote to the kings and rulers of the various nations, recommending that one language should be sanctioned and adopted by all governments. According to this each nation should acquire the universal language in addition to its native tongue. The world would then be in close communication, consultation would become general, and dissensions due to diversity of speech would be removed.

Another teaching of Bahá'u'lláh is in relation to universal peace: that all mankind must be awakened to and become conscious of the harm of war, that they should be brought to realize the benefits of peace and know that peace is from God while warfare is satanic. Man must emulate the merciful God and turn away from satanic promptings in order that universal inclination shall be toward peace, love and unity and the discord of war vanish.

Lack of equality between man and woman is, likewise, a cause of human dissension. Bahá'u'lláh has named this as an important factor of discord and separation, for so long as humankind remains unequally divided in right and importance between male and female, no unity can be established. In a perfect human body it is not possible for one organ to be complete and another defective. In the great body of human society it is impossible to establish unity and coordination if one part is considered perfect and the other imperfect. When the perfect functions of both parts are in operation, harmony will prevail. God has created man and woman equal as to faculties. He has made no distinction between them. Woman has not reached the level of man in human accomplishment because of the lack of opportunity and education. If educational opportunities were made equal and similar, the two parts, man and woman, would equalize in attainment. God has intended no difference between them that should be productive of discord. He has endowed all with human faculties, and all are manifestations of His mercy. If we say man and woman differ in creational endowment, it is contrary to divine justice and intention. Both are human. If God has created one perfect and the other defective, He is unjust. But God is just; all are perfect in His intention and creative endowment. To assume imperfection in the creature is to presuppose imperfection in the almighty Creator. The soul that excels in attainment of His attributes and graces is most acceptable

before God.

We are considering the divine plan for the reconciliation of the religious systems of the world. Bahá'u'lláh has said that if one intelligent member be selected from each of the varying religious systems, and these representatives come together seeking to investigate the reality of religion, they would establish an interreligious body before which all disputes and differences of belief could be presented for consideration and settlement. Such questions could then be weighed and viewed from the standpoint of reality and all imitations be discarded. By this method and procedure all sects, denominations and systems would become one.

Do not question the practicability of this, and be not astonished. It has been accomplished and effected in Persia. In that country the various religionists have conjoined in investigating reality and have united in complete fellowship and love. No traces of discord or differences remain among them; now affection and unity are manifest instead. They live together in harmony and accord like a single family. Antagonism and strife have passed away; love and agreement have taken the place of hatred and animosity. Furthermore, those souls who have followed Bahá'u'lláh and attained this condition of fellowship and affiliation are Muslims, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Sunnites, Shiites and others. No discord exists among them. This is a proof of the possibility of unification among the religionists of the world through practical means. Imitations and prejudices which have held men apart have been discarded, and the reality of religion envelops them in a perfect unity. When reality envelops the soul of man, love is possible. The divine purpose in religion is pure love and agreement. The Prophets of God manifested complete love for all. Each One announced the glad tidings of His successor, and each subsequent One confirmed the teachings and prophecies of the Prophet Who preceded Him. There was no disagreement or variance in the reality of Their teaching and mission. Discord has arisen among Their followers, who have lost sight of reality and hold fast to imitations. If imitations be done away with and the radiant shining reality dawn in the souls of men, love and unity must prevail. In this way humanity will be rescued from the strife and wars which have prevailed for thousands of years; dissensions will pass away and the illumination of unity dawn. Consider how all the Prophets of God were persecuted and what hardships They experienced. Jesus Christ endured affliction and accepted martyrdom upon the cross in order to summon mankind to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship into the world. Shall we make use of it to create discord, violence and hatred among mankind?

Moses was persecuted and driven out into the desert, Abraham was banished, Muḥammad took refuge in caves, the Báb was killed and Bahá'u'lláh was exiled and imprisoned forty years. Yet all of Them desired fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another and be united and affiliated instead of discordant and at variance. Enough of these long centuries which have brought such vicissitudes and hardships into the world through strife and hatred. Now in this radiant century let us try to do the will of God that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity. Perchance, God willing, this terrestrial world may become as a celestial mirror upon which we may behold the imprint of the traces of Divinity, and the fundamental qualities of a new creation may be reflected from the reality of love shining in human hearts. From the light and semblance of God in us may it be, indeed, proved and witnessed that

God has created man after His own image and likeness.

> O my God! O my God! Verily, I invoke Thee and supplicate before Thy threshold, asking Thee that all Thy mercies may descend upon these souls. Specialize them for Thy favor and Thy truth.
> O Lord! Unite and bind together the hearts, join in accord all the souls, and exhilarate the spirits through the signs of Thy sanctity and oneness. O Lord! Make these faces radiant through the light of Thy oneness. Strengthen the loins of Thy servants in the service of Thy kingdom.
> O Lord, Thou possessor of infinite mercy! O Lord of forgiveness and pardon! Forgive our sins, pardon our shortcomings, and cause us to turn to the kingdom of Thy clemency, invoking the kingdom of might and power, humble at Thy shrine and submissive before the glory of Thine evidences.
> O Lord God! Make us as waves of the sea, as flowers of the garden, united, agreed through the bounties of Thy love. O Lord! Dilate the breasts through the signs of Thy oneness, and make all mankind as stars shining from the same height of glory, as perfect fruits growing upon Thy tree of life.
> Verily, Thou art the Almighty, the Self-Subsistent, the Giver, the Forgiving, the Pardoner, the Omniscient, the One Creator.

Abdu'l-Baha, The Promulgation Of Universal Peace

14 July 1912
Talk at All Souls Unitarian Church
Fourth Avenue and Twentieth Street, New York

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It is a great happiness to be here this evening, especially for the reason that the members of this Association have come from the region of the Orient. For a long time I have entertained a desire to meet some of the Japanese friends. That nation has achieved extraordinary progress in a short space of time—a progress and development which have astonished the world. Inasmuch as they have advanced in material civilization, they must assuredly possess the capacity for spiritual development. For this reason, I have an excessive longing to meet them. Praise be to God! This pleasure is now afforded me, for here in this city I am face to face with a revered group of the Japanese. According to report the people of the Japanese nation are not prejudiced. They investigate reality. Wherever they find truth, they prove to be its lovers. They are not attached tenaciously to blind imitations of ancient beliefs and dogmas. Therefore, it is my great desire to discourse with them upon a subject in order that the unity and blending together of the nations of the East and the nations of the West may be furthered and accomplished. In this way religious, racial and political prejudice, partisan bias and sectarianism will be dispelled amongst men. Any kind of

prejudice is destructive to the body politic.

When we review history from the beginning of human existence to the present age in which we live, it is evident all war and conflict, bloodshed and battle, every form of sedition has been due to some form of prejudice—whether religious, racial or national—to partisan bias and selfish prejudice of some sort. Even today we witness an upheaval in the Balkans, a war of religious prejudice. Some years ago when I was living in Rumelia, war broke out among the religious peoples. There was no attitude of justice or equity whatever amongst them. They pillaged the properties of each other, burning each others' homes and houses, slaughtering men, women and children, imagining that such warfare and bloodshed was the means of drawing near to God. This clearly proved that prejudice is a destroyer of the foundations of the world of humanity, whereas religion was meant to be the cause of fellowship and agreement.

Religion must be the cause of love. Religion must be the cause of justice, for the wisdom of the Manifestations of God is directed toward the establishing of the bond of a love which is indissoluble. The bonds which hold together the body politic are not sufficient. These bonds may be mentioned—for instance, the bond of patriotism. This is evidently not a sufficient bond, for how often it happens that people of the same nation wage civil war amongst themselves. The bond of fellowship may be racial, but history proves this is not sufficiently strong, for tremendous wars have broken out between peoples of the same racial lineage. Again, the bond holding men together may be political. How often it happens that the diplomacy of nations makes a treaty of peace one day and on the morrow a declaration of war! It is historically evident and manifest that these bonds are not self-sufficient.

The real bond of integrity is religious in character, for religion indicates the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion impels men to achieve praiseworthy deeds. Religion becomes the cause of love in human hearts, for religion is a divine foundation, the foundation ever conducive to life. The teachings of God are the source of illumination to the people of the world. Religion is ever constructive, not destructive.

The foundation of all the divine religions is one. All are based upon reality. Reality does not admit plurality, yet amongst mankind there have arisen differences concerning the Manifestations of God. Some have been Zoroastrians, some are Buddhists, some Jews, Christians, Muslims and so on. This has become a source of divergence, whereas the teachings of the holy Souls Who founded the divine religions are one in essence and reality. All these have served the world of humanity. All have summoned souls to peace and accord. All have proclaimed the virtues of humanity. All have guided souls to the attainment of perfections, but among the nations certain imitations of ancestral forms of worship have arisen. These imitations are not the foundation and essence of the divine religions. Inasmuch as they differ from the reality and the essential teachings of the Manifestations of God, dissensions have arisen, and prejudice has developed. Religious prejudice thus becomes the cause of warfare and battle.

If we abandon these timeworn blind imitations and investigate reality, all of us will be unified. No discord will remain; antagonism will disappear. All will associate in fellowship. All will enjoy the cordial bonds of friendship. The world of creation will then attain composure. The dark and gloomy clouds of blind imitations and dogmatic variances will be scattered and dispelled; the Sun of Reality will shine most

gloriously.

Verily, we should consider the divine Prophets as the intermediaries, but mankind has made use of Them as causes of dissension and pretexts for warfare and strife. In reality, They were the intermediaries of love and reconciliation. If They were not sources of love and fellowship amongst men, then undoubtedly They were not true, for the divine wisdom and purpose in sending the Prophets was the manifestation of love in human hearts. Therefore, we must investigate reality. First of all, let us determine whether these Prophets were valid or not by using rational proofs and shining arguments, not simply by quoting traditionary evidences, because traditions are divergent and the source of dissension.

Among the holy, divine Manifestations of God was Moses. The sending of Prophets has ever been for the training of humanity. They are the first Educators and Trainers. If Moses has developed the body politic, there is no doubt that He was a true Teacher and Educator. This will be proof and evidence that He was a Prophet. We shall consider how He was sent to the children of Israel when they were in the abyss of despair, in the lowest degree of ignorance and heedlessness, degraded and under conditions of bondage. Moses rescued these degraded people of Israel from that state of bondage. He raised them from that condition of ignorance, saved them from barbarism and led them into the Holy Land. He educated them, endowed them with sagacious instincts, made them worthy and honorable. He civilized them, raised them to a higher plane of existence until they were enabled to establish a national sovereignty, the great kingdom of Solomon. This proves that Moses was a Teacher and an Educator. He had neither army nor dominion; neither did He possess wealth. It was only through an idealistic power that He cemented them together, proving that He was a Prophet of God, an Educator and Trainer.

Likewise, must we set aside prejudice in considering other divine Educators by investigating reality. For instance, let us take Christ. He achieved results greater than Moses. He educated the body politic, trained mighty nations. There is no doubt whatever that such Souls were Prophets, for the mission of Prophethood is education, and these wondrous Souls trained and educated mankind.

Christ was a unique Personage, without helper or assistant. Single and solitary He arose to train great and mighty nations; the Romans, Greeks, Egyptians, Syrians, Chaldeans and Assyrians came under His influence. He was able to bind together many nations, melting them together, as it were, and pouring them into one mold, changing their enmity into love, war into peace. Under His influence satanic souls became veritable angels, tyrannical rulers became just, the human moral standard was raised. This proves that Christ was an Educator, a Teacher and Trainer of nations. If we deny this, it is nought but injustice.

Blessed souls—whether Moses, Jesus, Zoroaster, Krishna, Buddha, Confucius or Muḥammad—were the cause of the illumination of the world of humanity. How can we deny such irrefutable proof? How can we be blind to such light? How can we dispute the validity of Christ? This is injustice. This is a denial of reality. Man must be just. We must set aside bias and prejudice. We must abandon the imitations of ancestors and forefathers. We ourselves must investigate reality and be fair in judgment.

The old nation of Persia denied all these facts, harboring the utmost hatred and enmity toward other religious beliefs besides their own. We have investigated reality and found that these holy souls were all

sent of God. All of them have sacrificed life, endured ordeals and tribulations in order that They might educate us. How can such love be forgotten? The light of Christ is evident. The candle of Buddha is shining. The star of Moses is sparkling. The flame ignited by Zoroaster is still burning. How can we deny Them? It is injustice. It is a denial of complete evidence. If we forsake imitations, all will become united, and no differences will remain to separate us.

We entertain no prejudice against Muḥammad. Outwardly the Arabian nation was instrumental in overthrowing the Pársí dominion, the sovereignty of Persia. Therefore, the old Pársí nation manifested the utmost contempt toward the Arabs. But we deal justly and will never abandon the standard of fairness. The Arabians were in the utmost state of degradation. They were bloodthirsty and barbarous, so savage and degraded that the Arabian father often buried his own daughter alive. Consider: Could any barbarism be lower than this? The nation consisted of warring, hostile tribal peoples inhabiting the vast Arabian peninsula, and their business consisted in fighting and pillaging each other, making captive women and children, killing each other. Muḥammad appeared among such a people. He educated and unified these barbarous tribes, put an end to their shedding of blood. Through His education they reached such a degree of civilization that they subdued and governed continents and nations. What a great civilization was established in Spain by the Muslims! What a marvelous civilization was founded in Morocco by the Moors! What a powerful caliphate or successorship was set up in Baghdád! How much Islám served and furthered the cause of science! Why then should we deny Muḥammad? If we deny Him, we awaken enmity and hatred. By our prejudice we become the cause of war and bloodshed, for prejudice was the cause of the tremendous storm which swept through human history for thirteen hundred years and still continues. Even now in the Balkans a commotion is apparent, reflecting it.

The Christian people number nearly three hundred millions and the Muslims about the same. It is no small task to do away with such numbers. And furthermore, why should they be obliterated? For these are all servants of the one God. Let us strive to establish peace between Christians and Muslims. Is it not better? What is the benefit of war? What is its fruitage? For thirteen hundred years there has been warfare and hostility. What good result has been forthcoming? Is it not folly? Is God pleased with it? Is Christ pleased? Is Muḥammad? It is evident that They are not. The Prophets have extolled each other to the utmost. Muḥammad declared Christ to be the Spirit of God. This is an explicit text of the Qur'án. He declared Christ to be the Word of God. He eulogized the disciples of Christ to the utmost. He bestowed upon Mary, the mother of Christ, the highest praise. Likewise, Christ extolled Moses. He spread broadcast the Old Testament, the Torah, and caused the name of Moses to reach unto the East and the West. The purpose is this: that the Prophets Themselves have manifested the utmost love toward each other, but the nations who believe and follow Them are hostile and antagonistic among themselves.

The world was in this condition of darkness when Bahá'u'lláh appeared upon the Persian horizon. He hoisted the banner of the oneness of the world of humanity. He proclaimed international peace. He admonished the Persian nation to investigate reality, announced that religion must be the cause of unity and love, that it must be the means of binding hearts together, the cause of life and illumination. If religion becomes the cause of enmity and bloodshed, then irreligion is to be preferred, for religion is the remedy for every ailment, and if a remedy should become the cause of ailment and difficulty, it is better to abandon it. Today in Persia you will see the Muslims, Christians, Zoroastrians, Buddhists assembled

together in the same meeting, living in accordance with the teachings of Bahá'u'lláh, manifesting utmost love and accord. Rancor, hatred, antagonism and violence have disappeared; they live together as one family.

And ye who are the people of the Orient—the Orient which has ever been the dawning point of lights from whence the Sun of Reality has ever shone forth, casting its effulgence upon the West—ye, therefore, must become the manifestations of lights. Ye must become brilliant lamps. Ye must shine as stars radiating the light of love toward all mankind. May you be the cause of love amongst the nations. Thus may the world become witness that the Orient has ever been the dawning point of illumination, the source of love and reconciliation. Make peace with all the world. Love everybody; serve everybody. All are the servants of God. God has created all. He provideth for all. He is kind to all. Therefore, must we be kind to all.

I am greatly pleased with this meeting. I am joyous and happy, for here in these western regions I find Orientals seeking education and who are free from prejudice. May God assist you!

Abdu'l-Baha, The Promulgation Of Universal Peace

7 October 1912
Talk to Japanese Young Men's Christian Association
Japanese Independent Church, Oakland, California

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O ye lovers of truth, ye servants of humankind! Out of the flowering of your thoughts and hopes, fragrant emanations have come my way, wherefore an inner sense of obligation compelleth me to pen these words.

Ye observe how the world is divided against itself, how many a land is red with blood and its very dust is caked with human gore. The fires of conflict have blazed so high that never in early times, not in the Middle Ages, not in recent centuries hath there ever been such a hideous war, a war that is even as millstones, taking for grain the skulls of men. Nay, even worse, for flourishing countries have been reduced to rubble, cities have been levelled with the ground, and many a once prosperous village hath been turned into ruin. Fathers have lost their sons, and sons their fathers. Mothers have wept away their hearts over dead children. Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.
And the breeding-ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.

Now, in such an illumined age as ours, when realities previously unknown to man have been laid bare, and the secrets of created things have been disclosed, and the Morn of Truth hath broken and lit up the world—is it admissible that men should be waging a frightful war that is bringing humanity down to ruin? No, by the Lord God!

Christ Jesus summoned all mankind to amity and peace. Unto Peter He said: 'Put up thy sword into the sheath.' 1 Such was the bidding and counsel of the Lord Christ; and yet today the Christians one and all have drawn their swords from out the scabbard. How wide is the discrepancy between such acts and the clear Gospel text!

Sixty years ago Bahá'u'lláh rose up, even as the Day-Star, over Persia. He declared that the skies of the world were dark, that this darkness boded evil, and that terrible wars would come. From the prison at 'Akká, He addressed the German Emperor in the clearest of terms, telling him that a great war was on the way and that his city of Berlin would break forth in lamentation and wailing. Likewise did He write to the Turkish sovereign, although He was that Sulṭán's victim and a captive in his prison—that is, He was being held prisoner in the Fortress at 'Akká—and clearly stated that Constantinople would be overtaken by a sudden and radical change, so great that the women and children of that city would mourn and cry aloud. In brief, He addressed such words to all the monarchs and the presidents, and everything came to pass, exactly as He had foretold.

There have issued, from His mighty Pen, various teachings for the prevention of war, and these have been scattered far and wide.

The first is the independent investigation of truth; for blind imitation of the past will stunt the mind. But once every soul inquireth into truth, society will be freed from the darkness of continually repeating the past.

His second principle is the oneness of mankind: that all men are the sheep of God, and God is their loving Shepherd, caring most tenderly for all without favouring one or another. 'No difference canst thou see in the creation of the God of mercy'; 2 all are His servants, all implore His grace.

His third teaching is that religion is a mighty stronghold, but that it must engender love, not malevolence and hate. Should it lead to malice, spite, and hate, it is of no value at all. For religion is a remedy, and if the remedy bring on disease, then put it aside. Again, as to religious, racial, national and political bias: all these prejudices strike at the very root of human life; one and all they beget bloodshed, and the ruination of the world. So long as these prejudices survive, there will be continuous and fearsome wars.

To remedy this condition there must be universal peace. To bring this about, a Supreme Tribunal must be established, representative of all governments and peoples; questions both national and international must be referred thereto, and all must carry out the decrees of this Tribunal. Should any government or people disobey, let the whole world arise against that government or people.

Yet another of the teachings of Bahá'u'lláh is the equality of men and women and their equal sharing in all rights. And there are many similar principles. It hath now become evident that these teachings are the very life and soul of the world.

Ye who are servants of the human race, strive ye with all your heart to deliver mankind out of this darkness and these prejudices that belong to the human condition and the world of nature, so that humanity may find its way into the light of the world of God.

Praise be to Him, ye are acquainted with the various laws, institutions and principles of the world; today

nothing short of these divine teachings can assure peace and tranquillity to mankind. But for these teachings, this darkness shall never vanish, these chronic diseases shall never be healed; nay, they shall grow fiercer from day to day. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread.

Strive ye, therefore, with the help of God, with illumined minds and hearts and a strength born of heaven, to become a bestowal from God to man, and to call into being for all humankind, comfort and peace.

1. John 18:11.
2. Qur'án 67:3.

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Praise be to Him Who hath rent the dark asunder, hath blotted out the night, hath drawn aside the coverings and torn away the veils; Whose light thereupon shone out, Whose signs and tokens were spread abroad, and His mysteries laid bare. Then did His clouds part and loaded down the earth with His bounties and bestowals, and made all things sweet with rain, and caused the fresh greenery of knowledge and the hyacinths of certitude to spring forth and to shake and tremble for joy, till the whole world was scented with the fragrance of His holiness.

Salutations and praise, blessings and glory be upon those divine realities, those sacred windflowers that have come forth out of this supreme bestowal, this flooding grace that hath roared like a clashing sea of gifts and bounties, tossing its waves to the high heavens.

> O God, my God! Praise be unto Thee for kindling the fire of divine love in the Holy Tree on the summit of the loftiest mount: that Tree which is 'neither of the east nor of the west,' 1 that fire which blazed out till the flame of it soared upward to the Concourse on high, and from it those realities caught the light of guidance, and cried out: 'Verily have we perceived a fire on the slope of Mount Sinai.' 2
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> O God, my God! Increase Thou this fire, as day followeth day, till the blast of it setteth in motion all the earth. O Thou, my Lord! Kindle the light of Thy love in every heart, breathe into men's souls the spirit of Thy knowledge, gladden their breasts with the verses of Thy oneness. Call Thou to life those who dwell in their tombs, warn Thou the prideful, make happiness world-wide, send down Thy crystal waters, and in the assemblage of manifest splendours, pass round that cup which is 'tempered at the camphor fountain.' 3
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> Verily art Thou the Giving, the Forgiving, the Ever-Bestowing. Verily art Thou the Merciful, the Compassionate.

O ye loved ones of God! The wine-cup of Heaven overfloweth, the banquet of God's Covenant is bright with festive lights, the dawn of all bestowals is breaking, the gentle winds of grace are blowing, and out of

the invisible world come good tidings of bounties and gifts. In flower-spangled meadows hath the divine springtime pitched its tents, and the spiritual are inhaling sweet scents from the Sheba of the spirit, carried their way by the east wind. Now doth the mystic nightingale carol its odes, and buds of inner meaning are bursting into blossoms delicate and fair. The field larks are become the festival's musicians, and lifting wondrous voices they cry and sing to the melodies of the Company on high, 'Blessed are ye! Glad Tidings! Glad Tidings!' And they urge on the revellers of the Abhá Paradise to drink their fill, and they eloquently hold forth upon the celestial tree, and utter their sacred cries. All this, that withered souls who tread the desert of the heedless, and faded ones lost in the sands of unconcern, may come to throbbing life again, and present themselves at the feasts and revels of the Lord God.

Praise be to Him! The renown of His Cause hath reached to east and west, and word of the power of the Abhá Beauty hath quickened north and south. That cry from the American continent is a choir of holiness, that shout from far and near that riseth even to the Company on high is 'Yá Bahá'u'l-Abhá!' Now is the east lit up with a glory, and the west rose-sweet, and all the earth is fragrant with ambergris, and the winds that blow over the Holy Shrine are laden with musk. Erelong shall ye see that even the darkest lands are bright, and the continents of Europe and Africa have turned into gardens of flowers, and forests of blossoming trees.

But since the dawning of this Day-Star was in Persia, and since from that orient the sun shone upon the west, it is our fondest hope that the flames of love's fire should blaze ever more vehemently in that land, and that there the splendour of this Holy Faith should grow ever more intense. May the tumult of God's Cause so shake that land to its foundations, may the spiritual force of His Word so manifest itself, as to make Írán the core and focus of well-being and peace. May rectitude and conciliation, and love and trust, issuing forth from Írán, bring immortality to all on earth. May she raise on the highest summits the banner of public order, of purest spirituality, of universal peace.

O ye loved ones of God! In this, the Bahá'í dispensation, God's Cause is spirit unalloyed. His Cause belongeth not to the material world. It cometh neither for strife nor war, nor for acts of mischief or of shame; it is neither for quarrelling with other Faiths, nor for conflicts with the nations. Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit:

> Unless ye must,
> Bruise not the serpent in the dust,
> How much less wound a man.
> And if ye can,
> No ant should ye alarm,
> Much less a brother harm.

Let all your striving be for this, to become the source of life and immortality, and peace and comfort and joy, to every human soul, whether one known to you or a stranger, one opposed to you or on your side. Look ye not upon the purity or impurity of his nature: look ye upon the all-embracing mercy of the Lord,

the light of Whose grace hath embosomed the whole earth and all who dwell thereon, and in the plenitude of Whose bounty are immersed both the wise and the ignorant. Stranger and friend alike are seated at the table of His favour. Even as the believer, the denier who turneth away from God doth at the same time cup his hands and drink from the sea of His bestowals.

It behoveth the loved ones of the Lord to be the signs and tokens of His universal mercy and the embodiments of His own excelling grace. Like the sun, let them cast their rays upon garden and rubbish heap alike, and even as clouds in spring, let them shed down their rain upon flower and thorn. Let them seek but love and faithfulness, let them not follow the ways of unkindness, let their talk be confined to the secrets of friendship and of peace. Such are the attributes of the righteous, such is the distinguishing mark of those who serve His Threshold.

The Abhá Beauty endured the most afflictive of calamities. He bore countless agonies and ills. He enjoyed not a moment's peace, drew not an easeful breath. He wandered, homeless, over desert sands and mountain slopes; He was shut in a fortress, and a prison cell. But to Him, His pauper's mat of straw was an eternal throne of glory, and His heavy chains a sovereign's carcanet. By day, by night, He lived under a whirring sword, and He was ready from moment to moment for death on the cross. He bore all this that He might purify the world, and deck it out with the tender mercies of the Lord God; that He might set it at rest; that conflict and aggression might be put to flight, the lance and the keen blade be exchanged for loving fellowship, malevolence and war turn into safety and gentleness and love, that battlefields of hate and wrath should become gardens of delight, and places where once the blood-drenched armies clashed, be fragrant pleasure grounds; that warfare should be seen as shame, and the resort to arms, even as a loathsome sickness, be shunned by every people; that universal peace raise its pavilions on the loftiest mounts, and war be made to perish forever from the earth.

Wherefore must the loved ones of God, laboriously, with the waters of their striving, tend and nourish and foster this tree of hope. In whatsoever land they dwell, let them with a whole heart befriend and be companions to those who are either close to them, or far removed. Let them, with qualities like unto those of heaven, promote the institutions and the religion of God. Let them never lose heart, never be despondent, never feel afflicted. The more antagonism they meet, the more let them show their own good faith; the more torments and calamities they have to face, the more generously let them pass round the bounteous cup. Such is the spirit which will become the life of the world, such is the spreading light at its heart: and he who may be and do other than this is not worthy to serve at the Holy Threshold of the Lord.

O ye loved ones of God! The Sun of Truth is shining down from invisible skies; know ye the value of these days. Lift up your heads, and grow ye cypress-tall in these swift-running streams. Take ye joy in the beauty of the narcissus of Najd, for night will fall and it will be no more....

O ye loved ones of God! Praise be to Him, the bright banner of the Covenant is flying higher every day, while the flag of perfidy hath been reversed, and hangeth at half-mast. The benighted attackers have been shaken to their core; they are now as ruined sepulchres, and even as blind creatures that dwell beneath the earth they creep and crawl about a corner of the tomb, and out of that hole, from time to time, like

unto savage beasts, do they jibber and howl. Glory be to God! How can the darkness hope to overcome the light, how can a magician's cords hold fast 'a serpent plain for all to see'? 'Then lo! It swallowed up their lying wonders.' 4 Alas for them! They have deluded themselves with a fable, and to indulge their appetites they have done away with their own selves. They gave up everlasting glory in exchange for human pride, and they sacrificed greatness in both worlds to the demands of the insistent self. This is that of which We have forewarned you. Erelong shall ye behold the foolish in manifest loss.

> O my Lord and my Hope! Help Thou Thy loved ones to be steadfast in Thy mighty Covenant, to remain faithful to Thy manifest Cause, and to carry out the commandments Thou didst set down for them in Thy Book of Splendours; that they may become banners of guidance and lamps of the Company above, wellsprings of Thine infinite wisdom, and stars that lead aright, as they shine down from the supernal sky.
>
> Verily art Thou the Invincible, the Almighty, the All-Powerful.

1. Qur'án 24:35.
2. cf. Qur'án 28:29.
3. Qur'án 76:5.
4. Qur'án 26:31; 26:44; the reference is to Moses' rod, and the enchanters.

Abdu'l-Baha, Selections #206

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BAHA'I JUSTICE

The Gathering Storm!

The Gathering Storm!

Dear friends,

'Abdu'l-Baha states:

"The materialists have availed themselves of this dissension amongst the religions and are constantly attacking them, intending to uproot the tree of divine planting. Owing to strife and contention among themselves, the religions are being weakened and vanquished. If a commander is at variance with his army in the execution of military tactics, there is no doubt he will be defeated by the enemy. Today the religions are at variance; enmity, strife and recrimination prevail among them; they refuse to associate; nay, rather, if necessary they shed each other's blood."

Abdu'l-Baha', The Promulgation Of Universal Peace

31 May 1912

TALK AT TOWN HALL

FANWOOD, NEW JERSEY

Read the complete talk here:

http://www.new.aspentrainer.com/bahaijustice/2015/05/15/bahai-sabbath-jamal-18-172-b-e-5152015/

Here we see the TRUTH that the various "religions and ... sects and denominations," 'Abdu'l-Baha tells us, have at their root ***the same commander*** and same divine origin from God. "United we stand divided we fall."

The materialists have agitated the divergence between these sects and denominations as well as between the major religions themselves such as Jews and Christians versus Islam in the international war of terror.

However when we look to the root and foundation of these religions, listening and hearing the real words

of their divinely revealed texts, we find that the Old Testament of the Jews supports the continuation of the throne-line of King David as the point of unity in the everlasting Covenant of God sent down from Adam and Abraham through Judah and King David and Solomon through Baha'u'llah and 'Abdu'l-Baha to the present day. The New Testament of Jesus brought this "good news" (gospel means good news) of the Kingdom–Davidic–to all the peoples of the world–stating that the gentiles (people of all nations, creeds, and colors, sects and denominations) would inherit this Kingdom. The Kingship of this Kingdom being the title "Christ" that comes from the Greek word *Christos* literally meaning anointed one from the Hebrew word for Messiah also meaning anointed one. But anointed one of what? The anointed male-sperm descendant of King David. Thus two Christs were prophesied, one to suffer and die not seated upon David's throne–fulfilled by Jesus–and another King-Messiah to be seated upon David's throne and bring the Kingdom on earth as it is in heaven fulfilled in Baha'u'llah (See Hal Lindsey, *The Late Great Planet Earth,* Chapter Three: Two Messiahs? For more:
http://www.ramsheadpress.com/messiah/ch03.html

While his conclusion is off his facts are accurate.

According to the scripture the Bible is not against all forms of world order. In fact the Bible supports one of them. It supports the one that has the living descendant of King David as its president. Wheresoever the throne of King David is located is known as ZION. Zion literally means the place of David's throne. At one time Zion was located in Jerusalem. Then Nebuchadnezzar burned down Jerusalem and brought the living Davidic King and the physical throne of David into captivity in Babylon. At that time Babylon then became ZION the place of David's throne and its spelling is changed to Babalon to equal Zion numerically. Today Mt. Zion and the throne of King David is currently located in a specific spot of the Rocky Mountains of the United Sates of America. This is the true meaning of Zionism. Political Zionism was an effort to prepare the way for the placing of the throne of King David on Mt. Carmel in Haifa, Israel. This was hijacked and co-opted with the killing of Shoghi Effendi and the exiling of 'Abdu'l-Baha's legally adopted aghsan-son to the US where the throne of King David resides today. Mt. Zion has been depicted in prophecy, legend and mythologies as the mysterious mountain that moves throughout the world and may appear at any time in any place in any land!

The Kingdom of God, therefore, is not a mysterious place somewhere in outer space above the clouds and sky. No. The Kingdom of God is a real Kingdom, a government from God with laws, subjects and a king. It is the government of God ruling upon the throne of King David (Is. 9:6-7).

The throne of David is the seat of the international Executive branch of this government, a democratic monarchy for all the people of the world. All the nations of the world will elect an international court and this will form the legislative and judicial body for the settlement of all disputes with the Davidic King as its president. This is the settlement over the "controversy of Zion" (Is. 34:8). In the different prophecies

and traditions of the world this circle has many different names and titles: Black Elk, for example sees this as the world hoop of the nations surrounding the tree of life; Jesus told the Christians to pray for the Kingdom of God on earth; Isaiah called it the “house of the Lord” (Is. 2) that is inscribed in stone in front of the UN Building in New York City; John sees 24 thrones surrounding the throne of King David in chapter 4 of the Book of Revelation. Thus rule by law–and not might makes right–will be the new core value of justice for all peoples and colors of the world hoop–soon to occur as it is written in the twinkling of an eye we shall all be transformed! (1 Cor. 15:52)

In the Koran of Muhammad–Muhammad is the seal of the prophets. This means no one can appear after Muhammad to change what is sealed by God through Muhammad in the Holy Koran.

In the Holy Koran Muhammad seals the fact that God has appointed the throne and line of King David through Solomon as the International Executive and Universal Caliphate for all of Islam. Muhammad seals this Jewish throne-line as the successorship of God in the Covenant of the Koran. No one can change this or usurp this position, as this is the seal of the prophets through Muhammad. No prophet will ever come after Muhammad to change this, as he is the seal of the *nabi*. But Muhammad is not the seal of the Caliphate! The caliphate of the throne of King David is alive in the world today through the exilarchs–the exiled monarchs of King David–that have preserved the throne-line and lineage of David all down throughout history to Baha’u’llah and ‘Abdu’l-Baha seated upon David’s throne.

Baha’u’llah’s father sat upon the throne of King David, his grandfather sat upon the throne of King David, his great grandfather sat upon the throne of King David all the way back to King David Himself. When Nebuchadnezzar destroyed Jerusalem he took the throne of King David and the living Davidic King captive back to Babylon and threw him in prison. Later one of the successors of Nebuchadnezzar took the Davidic King out of prison and sat him back upon the throne of King David (a literal physical throne made of stone and lapis-lazuli) and set his throne above the thrones of the other Kings in captivity. Cyrus the great liberated the exiled king of David’s line (exilarch) and the exilarchs moved into Persia branching up into Southern Russia and the Ukraine. They founded schools in Iraq and held country palatial estates in the Mountains of Tabaristan called Mazindaran on the shores of the Caspian Sea. Baha’u’llah and ‘Abdu’l-Baha were exiled out of Iran and Iraq (then Persia) into the Ottoman empire and imprisoned in the prison city of Akka in the Holy Land. ‘Abdu’l-Baha came to the US in 1912 and adopted an American, Charles Mason Remey (a world-famous architect from an ancient Masonic family who worked with the CIA and OSS) to be his legally adopted son and heir (and therefore an aghsan) to succeed him to the throne of King David in fulfillment of the Shiloh prophecy (Genesis 49:10) that the throne and scepter of David should pass out from between the feet and legs of Judah (reproductive organs) when Shiloh comes, that is when it comes to whom it belongs. Mason Remey then adopted his son Pepe and instructed him in writing that the throne line would again pass back to a blood-line descendant of the Jewish lineage of the exilarchs of the same family as Baha’u’llah and ‘Abdu’l-Baha.

Pepe then adopted a man from this Jewish family of King David of exilarchate line, myself Neal Chase, to succeed him to the throne of David. And so we come to the present hour.

The Covenant of Baha'u'llah and the sacred Will and Testament of 'Abdu'l-Baha (pp. 11, 14 and 15) states that the throne-line of King David is now placed as the president and irremovable "member for life" (W&T, p. 14) of the true, authentic and genuine Universal House of Justice of Baha'u'llah (www.UHJ.net) to distinguish it–the True One (W&T, p. 11)–from fakes, frauds and imitations.

Thus we see the truth that all three so-called Abrahamic faiths: Judaism, Christianity and Islam all point to the same leadership, same successorship, same point of unity, same commander of the Faithful–the living Davidic King. The Baha'i Faith also continues the living Davidic Kingship now entitled the Guardianship of the Baha'i Faith. Thus there is nothing foreign to convert to–but only the deepening and acceptance of your own personal religion and spirituality no matter what faith and tradition that is. But the falsities, doctrines, dogmas and creeds that do not stand up to the scientific tests and spiritual evaluations of truth and conform to the spiritual and material reality of the Divine must be removed, destroyed and done away with in order that each and every person shall see God with their own eyes and not through the eyes of their neighbor. Thus NO organized religion!

The troops and forces for the spiritual reality of God are the people of spirit of all religions and faith. The throne line of David is referred to in the sacred scriptures of the Taoist, Zoroastrian, Chinese, Hindu, Buddhist, Mayan, Egyptian, Greek, Roman, Nordic, Scandinavian, African, Eskimo, Australian Aboriginal and Native American, various spiritual societies, esoteric organizations, and hermetic groups of the east and the west, and other traditions of all the people of the world by different names and titles.

Thus this is a point of unity amongst the spiritual people–the people of the light no mater what their names and numbers. It is a catalyst to awaken peoples of religion and spirituality, of all sects, groups and denominations. Only then will these materialists who are the real troublemakers and who infiltrate spiritual societies be ejected and defeated!

But meanwhile the people of the light remain scattered, 'Abdu'l-Baha tells us: divided and infighting such as Jew, Christian and Muslim in ISIS, Israel, Syria, Eqypt, Libya, Gaza, Afghanistan, Yemen, and Iraq. The materialists have confused us. They have beguiled us. They have infiltrated us from the outside and usurped leadership positions. They have gained control of the PLO, of the IRA, of the CIA, of the NSA, of the properties of the UHJ; of the Mossad, MI-5 and MI-6, of the Banking industry, of The City, of the Masons, of the Templars, of the Islamic schools, of Jewish sects, of Christian Churches, of Papal authority, of Vatican City, of the military industrial complex, of the Pentagon–all after their assassination

of the first guardian Shoghi Effendi and their expulsion of ‘Abdu’l-Baha’s legally adopted aghsan-son, Charles Mason Remey, from the Holy Land (1957-1960).

Now not everyone is going to wake up immediately out of this *Consensus Trance*. But the point is this: If you are a Jew, a Christian, a Muslim, a Baha’i, a Buddhist, a Hindu, a Zoroastrian, of an indigenous tradition, a free spirit or something else by whatsoever other name, it does not matter–you do not have to convert to any other foreign tradition or religion! If you deepen in your own personal tradition and religion and see that the root of it already includes this throne-line of King David in the foundation of what you have inherited–and you awaken out of the consensus trance then you are in–Welcome Home to the ONENESS OF HUMANITY!

What we have in common is an unorganized religion. It has no doctrines, no dogmas and no creeds. But it is not unprincipled! In fact it is founded upon 12 of them. The other 11 support the first one: the ONENESS OF HUMANITY!

http://uhj.net/bahaiprinciples/bahai-12-principles.html

If you find upon taking your own personal inventory of these 12 that you are already in acceptance of these twelve, and you have no other religion or spiritual affiliation or name then you have just discovered you are a BAHA’I under the provisions of the Covenant.

If you find upon taking your own personal inventory of these 12 that you are already in acceptance of these twelve, and that the spirituality of your background (including the Covenant of its Revealed Sacred Texts) and true inner identity of self already traditionally indentifies and supports the Davidic Kingship mentioned in the 12th principle–if you are Christian–you have found the KINGDOM of God on earth as it is in heaven, Shambhala of Eastern traditions, the Golden Age of Humanity, the Platonic vision of Atlantis, the Aquarian Age, the Pure Land of Kensho, the Heart of Abraham, the throne mentioned in the Koran that Allah ascended on the 7th Day, Jesus’s Abode, or by whatsoever other name your language, your translation and your faith knows this by. It is that simple and that easy.

In realizing that you accept these 12 Principles you will not be baptized, circumcised, of have to convert to another religion. There is no organization to join. There is no card to sign. There is no money to give. The firesides are on-line free of price: http://bahaifireside.org/

As spiritual Muslims we should NOT follow the false caliphate of Abu-Bakr al-Baghdadi. As spiritual Christians we should NOT follow the false ministers such as Jim Baker. Both Bakers are wrong: but if they accept the living Davidic Kingship–forsake materialistic ambitions–then they can be right: "For the *faith* of *no* man can be *conditioned by* any *one* except *himself*" (Baha'u'llah, Iqan).

While al-Baghdadi may be a regional *caliph* elected by his own people for the area or state of Iraq it cannot be the caliphate of the Universal Caliphate named in the Holy Koran that is a father to son lineage and inheritance by appointment sealed to the line of David and Solomon ONLY for he is not of the exilarchs (exiled monarchs of King David) and al-Baghdadi is not seated upon David's throne stipulated in the Koran by ALLAH through the immutable seal of the seal of the prophets; nor does he even claim to be for that would make him a Jew: as David is from the tribe of Judah which is where the word Jew comes from.

Therefore as a FATWA:

All spiritually oriented (not of the materialists) Muslims must universally cease and desist this wrongful fighting against the People of the Book who are especially the Christians and Jews by ORDER of the true Universal Caliphate of King David alive in the world today sealed by the seal of the prophet in the Holy Koran. Those who do not are in infidelity with this decree and therefore are spiritually dead, as Muhammad has said in the Koran–the infidels deserve death–meaning they are spiritually dead–as Jesus said let the dead bury the dead–and that in this spiritual death Muhammad said they deserve it that is, they have their own reward. Infidels are only those who are first Muslim and then lose their fidelity–but if they become faithful again this condition of spiritual death (cut off from their rays of the Holy Spirit) that Muhammad says they deserve ceases; and they then have spiritual life through the acceptance of the Covenant of the Universal Caliphate of Allah–the throne-line of King David–that is a Jew–of Judah and King David and King Solomon, and the Persian Jews of Baha'u'llah and 'Abdu'l-Baha, etc. The People of the Book are never "infidels" because they are never Muslims in the first place and therefore they are not required to submit to the Koran (and therefore are exempt by Allah in not following it) because they are already of the Covenants with Allah (God) of the People of the other Books of God such as the Bible and the Tanak and Gospel, etc. Get it straight people.

The Christians–the dead in Christ–who are spiritually dead and prophesied to rise first must lay down their weapons and immediately cease and desist invading the Islamic foreign lands. Jesus judges otherwise against them: "Then they asked him, 'What must we do to do the works God requires?' Jesus answered, 'The work of God is this: to believe in the one he has sent'" (John 6:28-29, NIV). Muslims and Christians must respect the rights of the nation of Israel of the Jewish people. Jews must cease and desist

the infighting and allow a better formation of the Palestinian independent state as I myself, Saddam Hussein, Yitzhak Rabin, and Yasser Arafat were working toward before the nefarious materialists assassinated my friend Rabin on the exact day and anniversary of the killing of Shoghi Effendi on November 4th and later poisoned Yasser and hanged Saddam after he had already disarmed as part of the agreement.

Their deaths prove that a spiritual unity of true Jewish, Christian, Islamic and Baha'i leadership is not enough! It needs to be re-enforced by a good healthy number of the people of these diverse faiths and groups (such as the diversity of the civil rights movement in the US under Dr. King with the support of Malcolm X and others) that must awaken out of the consensus trance and stop following blindly false leadership. This is the meaning of 'Abdu'l-Baha's statement united we–we the people of spirituality and world faiths–stand, divided we fall:

"The materialists have availed themselves of this dissension amongst the religions and are constantly attacking them, intending to uproot the tree of divine planting. Owing to strife and contention among themselves, the religions are being weakened and vanquished. If a commander is at variance with his army in the execution of military tactics, there is no doubt he will be defeated by the enemy." ('Abdu'l-Baha)

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Therefore why is the world a shambles? Is it because the one seated upon David's throne is defeated by the enemy? How is he defeated by the enemy? Is it because "the materialists have availed themselves of this dissension amongst the religions" and the Davidic Kingship) that has been upon this earth for over 3000 years) have been made "at variance" with the majority of the peoples–who though spiritually oriented cannot see through fog? What does it mean? Read *the prophecies* for yourself…

Am I defeated personally? Hardly: "He who sits in the heavens laughs; the Lord holds them in derision." (Psalms 2:4 ESV)

And again: "My people [all people are God's people] are destroyed for lack of knowledge" (Hosea 4:6 KJV).

‘Abdu’l-Baha further states:

“The work of the shepherd is to bring together the scattered sheep. If he disperses the united flock, he is not the shepherd.”

This is the truth of the real reason why I–under great personal loss and harm–was expelled (really they removed themselves as the guardian is irremovable) from the Baha’i Faith in Montana by a small insider-group of people there. I am now, and will always remain against any form of organized religion, institution, man-made outfit, human group, doctrine, creed, dogma, idea, concept, or anything whatsoever that purports to come between the people (that includes myself–for I am a person too) and God. I remain forever in support of individual personal spirituality. I am dedicated to the School of the Prophets–the Nine Manifestations of the Adamic Cycle–who are the Organic Divine Revelators manifested by God within our human world that no organization can encompass or ensnare! For these reasons I never went forth to convert others to the “Baha’i Faith” or anything else. This was anathema to those who wished to garner followers, and rule over a numbered amount of people–which meant for them the propagation of in-group out-group thinking. But in the Oneness of Humanity there is no out-group.

Instead I met with and worked with people of all walks of life from prisoners to presidents, cowboys to coalminers, farmers to philosophers (including farmer-philosophers, etc.), and helped them (and myself) actualize our own personal spirituality and freedoms–mainly through refuting what is vain and false–to establish the truth and gain access to our own individual worlds and realms of transcendence, accountability, and personal truths and mission in life, etc., etc., etc.

Of these people, some of them voluntarily asked if they could work with me personally on my various projects and programs–some of these in the name Baha’i and others in other names. Others accepted me for who I really am and welcomed me to their programs and allowed me to contribute, participate and in some cases even assist. None of this was “organized” in any real sense of the word–but it was organic–it was task force oriented–it was human rights activism–that is of a higher, deeper, natural spiritual pattern and will and purpose that is spontaneous and creative in its immediate presence.

Now the real work here, of the deep problem, arises when someone disagrees with this statement: “In the Oneness of Humanity there is no out-group.”

Then what are we to do? This is what Popper is complaining about in his book *The Open Society and Its Enemies*.

In other words what are we to do when someone–or worse some organized group–seeks to set up their own break-away group from the rest of Humanity like the National Socialist Party, or something worse–like a false "Baha'i" sect–that uses de-humanizing tactics and labels? How can we approach that?

No matter what, these people still remain people and part of the Oneness of Humanity though they reject it and reject the Covenants, agreements and permissions and the Manifestations of God that God has sent. My friend says that we will always have this type of problem of human nature that will arise when two people want the same thing and the fact is that only one person can have it. Now this is really true of material things and not spiritual things. For example two people can both have knowledge of the divine. They can both enjoy a film in a theater. But if we have segregation then certain other people of color cannot share. If we have a material price set on it–then certain people with lack of funding cannot have it. To this extent we can see that there is no such thing as true material equality. For if everyone had the same amount of money each, as soon as someone spent one dollar we would have inequality.

Another problem: When they caught the person who shot and killed John Lennon he said that he wanted to be John Lennon. Here is a real problem. For example I am happy that Jesus is Jesus and I can accept that. When they came to crucify Peter the apostle in Antioch, he insisted that they crucify him upside down because he did not want to be exalted in the same manner of the exaltation of Jesus lifted up on the cross the way Moses lifted up the serpent in the desert (John 3:14; Num. 21:9). As mainstream "Christian" groups were hijacked and co-opted by materialists, these condemned and indemnified these other lineages of apostolic successorship of Peter, the prince of the apostles that became counter-culture and underground. Thus the upside-down cross has remained a symbol of the spiritual tradition from St. Peter from the time of Antioch down to the present day.

The Oneness of Humanity is really intertwined with diversity. Diversity of perspectives, talents and abilities. Beyond this remain the actual enemies of the Oneness of Humanity? Are there truly any of these really?

The Oneness of Humanity–like any group of creatures found in nature–a school of fish, a flock of birds, a swarm of bees, a colony of ants, has its natural and organic whole in relation to the member parts. Here we cannot deny–from the given facts a historical scientific perspective–the ultimate whole of humanity is organically activated and unified by the various appearances of the divine Manifestations of God amongst

us. This is a known truth for the spiritual people–and we can lay the arguments of the materialists here aside. Those who separate away from the Manifestations of God and the Covenants they have given to succeed them–in reality separate away from Humanity–because the Manifestations of God are the inseparable organic aspect of the spiritual reality of the human beings. These Divine Educators and real teachers who are born with total knowledge activity cannot be separated from the reality of the human beings. This is why Jesus said upon the cross "Forgive them for they know not what they do"–but he did not ask for the forgiveness of Caiaphas or Annias for those two knew darn well what they were doing! "Iniquity must come but woe betide him by whom it comes!" The rest of the people were mislead by those one or two leaders of the people. Like Hitler mislead the great German people who are absolved from his crimes, even as Jesus absolved the Jews from his cross. Those who rejected Jesus's absolution from the cross were all killed when Titus burned down Jerusalem in 70 AD. Thus no Jew–and no person alive in the world today–is descended from anyone that was to blame in the death of Jesus. Only the family of Longinus survives.

Therefore, today we send out this call to ourselves, and through ourselves, to all the nations and people of the world: to re-awake and re-dedicate ourselves–each to our own–true and authentic indigenous spirituality and personal religious and spiritual traditions! This is the real meaning of these words "To thine own self be true." An alignment of our personal wills with the universal divine will as we understand it even as Jesus said: "Not my will O Lord but Thine!" and Baha'u'llah has reiterated in alignment with the Gospel and the Koran: "He doeth whatsoever He willeth, and ordaineth that which He pleaseth." Thus without jealousy (and free from envy) we can accept God's primal wish for us all. His primal wish for us each individually–and personally–and as a group. His desire for the Oneness of Humanity–as it is written: "Allah created the Wish through itself, then He created the things through the Wish." "He doeth whatsoever He willeth, and ordaineth that which He pleaseth."

The people of spirit, the people of faith, the people of magic, the people of soul, the people of *shen*, the people of religion, the people of light–we are the forces of light that alone can roll back and prevent this terrible looming calamity before it is too late.

The prophecies state that one third of mankind is to be killed in one hour of thermonuclear war with every city in the US population 100,000 or more being targeted. The world has changed a lot since the 9-11–but the prophecies have not changed.

I worked for many years to educate the people to the Reality of *The prophecies* so that the negative outcomes could be reversed or avoided. The result was the 9-11, a series of lower level attacks on NYC, the Boston bombing, Benghazi, the current war of terror, and a whole list of other times. I accurately predicted the events against NYC during a 30-year period and this coming global World-Civil War that is

currently pitting Muslim versus Christian: http://www.bupc.org/bupc-press-releases.html with no potential end in sight. In a few short years scientists predict over two-thirds of all the population of the world will be half Muslim and half Christian–a real polarization.

These predictions were not only of the time, the place, the dates, the targets, the skirmishes, the ways, and the means, the blowback and the retaliations, but the underlying motivations and reasons behind these on-going and continual problems that underscore a deep seated disturbance amongst the people in relation to core values, especially concerning: personal and culture identity and lifestyle choices.

In doing this I used a scientific method and approach of engaging Biblical prophecy as an alternative epistemology. This involved both cross-cultural comparative prophecy as well as a trade secret. These predictions were not made in a vacuum. I deliberately engaged eyewitnesses including sociologists and scientists, the news media, and live television appearances with the general public over a ten-year period. The purpose of this was to document the facts over a longitudinal period of time for future study and research by other professions, laymen and scientists. I am not going to get into the intimate details of this work here at this time, as some of this is still in progress and on-going, but the facts remain the facts, and the accuracy of the predictions stands up on their own, revealing the underlying power and potency of the Bible prophecy on a firm foundation of reality.

My greatest supporters in this work in Montana at that time was the majority of the Christian people there. They met with me and thanked me repeatedly for establishing the Bible and real spirituality of their tradition on a firm foundation. They appreciated the continual dialogue and commentary of the Prophecies in the news on the public television station. This was one of the first telecasts to be sent out on the Internet and able to be viewed internationally. Friends in the Pentagon supported this effort as well. The Christians in Montana from every church, sect and denomination open their homes, welcomed me and informed me of many things in the Christian world that I was unfamiliar with. They–like those in Colorado–were able to demonstrate a true reception of the Holy Spirit, and validate the true potency of their work and their traditions as valid from God. In Detroit I attended the worship celebration as “The Glory of God” and was welcomed with open arms. They had a full choir and simulcast radio broadcast–one of the best services I ever experienced. In San Francisco I was welcomed into the Church of St, John–accepted as “Brother Chase” by Arch-Bishop King on Filmore St.; and later in the UK I was able to be informed of this same power and alternative epistemology of God through the Islamic Revelation. I attended Friday Mosque and one of the better Madrisi dedicated to the light of God called: *ilm* (as in illumination). Sufis from the UK assisted me in understanding the subtleties of the Koran, when strict Sunni schools validated the preeminence of democracy as a core Muslim value. I met with Long-Standing-Bear-Chief of the Blackfoot peoples on several occasions, and an important descendant of Sitting Bull (high priest of Wovoka’s Ghost Dance: *thingunawat*) in Mobridge who both filled in many of the missing pieces and blanks. The Jewish scholars in New York aided and assisted me in retrieving key

historical and legal source materials for the genealogy of Baha'u'llah from the records kept in the Jewish Law libraries and Yeshivas, and Iranian and Persian Siyyids helped in the translation and procurement of banned books and long forgotten texts from Iran along with assistance of R. N. Frye, Persian Scholar, Eli Rothblatt, leading authority of the Hebrew Calendar, and many others. In other words–the world I live in is the world of the Kingdom. It is an amazing multicultural spiritually diverse world of people filled with love and light. From India and China to Africa, through Europe to the Americas the spiritual forces are flowing, the creative juices are seeping in. How long I wonder until this reality that I experience every single waking moment of every single waking day of my personal life–will it be that this is represented in the mainstream media, and the majority of all people can partake and imbibe in this similar type of experience? Maybe it is all a matter of interpretation? Baha'u'llah writes "When calamity exists in the greatest degree rejoice and be exceedingly glad for these are the blessings and favors of God!" Do I live a life filled with calamities? Or is it filled with the blessings and favors of God? Baha'u'llah states: "when the swords flash go forward!" And again: "*Perish* that lover who discerneth between the pleasant and the *poisonous* in his *love* for his beloved!..."

In short: These prophecies are real, and they can be used to remedy the same problems they indicate. Very few people deal with the subject of prophecy fulfillment. It is one of the most neglected studies in the world. Most ministers for example will entirely avoid the Book of Revelation. It is simply too difficult and too abstruse. I have over 30 years of professional experience in this field. This is real. This is true. It is now.

The Christians of Russia, France, England and the US can arise to save the day as it is written the "dead in Christ will rise first" (1 Thess. 4:16). The Jews and Muslims–brothers and sisters of the Holy Spirit (Ruach Ha-Kodesh)–are already on board with this! Our school is established in the four continents of the North, East, South and West. Therefore the time is ripe now and the foundations are complete!

"He who is not with Me is against Me; and *he who does not gather* with Me scatters." (Matthew 12:30, NAS)

I remain yours,

Your servant,

Neal.

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BAHA'I JUSTICE

Holy Day: Ascension of Baha'u'llah. Azamat 13, 172 B.E. (5/29/2015)

Lawh-i Madinatu'r-Rida

(Tablet of The City of Radiance)

By

Baha'u'llah

In the name of God, the exalted, the most high.

[1] Remind his servant of God's clemency in truth, that he might be honored thereby among the concourse of the worlds, and might give thanks to his lord at all times, insofar as God's bounties to him and the people of the heavens and the earth have been completed. This is from a Book wherein is mentioned that which will bring the people near to the court of the holy, the manifest. It bears witness that there is no God but him and all are his servants, and all shall return to him. The likeness of those who listen to the melodies of God and follow them is: A light illumined by the radiance of God, the mighty, the All-Powerful. Likewise, gaze at the crystal that ignites fires when the sun shines on it. This is a reminder from us to those who remember. Say, O people of the earth: If you sanctify your souls and spirits, you will find them more fine than crystal, and this is an indisputable truth. And if you allow God, your creator, to shine on them, there would be reflected in them the Word of God, the help in peril, the uncreated. Then the fire of nearness would be ignited therein, whereby your physical and ethereal bodies would be illumined, as would everything that pertains to you. Thus would the torch of love be kindled in the bush of your soul, which would burn away the veils that come between you and the splendor of the divine countenance. Thus do we teach you the paths of the soul, that you might be among the mystic knowers.

[2] Say: If the odor of evanescence lingers in your heart with regard to this world and its baubles, you shall never perceive the fragrance of immortality from the coat of the holy, the radiant One. Follow, people of the earth, what God had enjoined upon you and do not differ with regard to the ordinances ordained in the Book. Then hold fast to the sure handle of God, the omnipotent, the magnificent, the All-Praised. In truth, in this tablet the dove warbles the songs of everlasting life and speaks to you from the kingdoms of the spirit. Herein is guidance and a reminder to the believers. Thus does God single out for his compassion whomever he pleases, and reveals to you from the heaven of glory mighty and wondrous fruits.

[3] Say: People of the earth, the lamp of light has been ignited within the glass of sanctity, whereby the concourse of eternal life has been illumined. Fear God, and do not veil yourselves from him. The ark of

God has been fashioned by the hands of the angels of paradise. So cling to it, people of the Bayan. It is better for you than the treasures and the glorious and sparkling gems found in the earth. The sun of beauty has risen to the zenith, but you are lying in the beds of heedlessness, deprived of this grace that even the eyes of the near ones have never seen. Fear God, then set out on the paths of radiant acquiescence in the days of God, the powerful, the splendid, the All-Praised. If you do not know his paths, we shall teach them to you in truth by virtue of a letter that God revealed to me so as to complete his proof to all those who are in the realm.

[4] Know that radiant acquiescence has infinite stages. We shall instruct you in them by means of the words God makes to flow from my pen. This shall enable you to dispense with all that the ancients and moderns possess. Whoever wishes to tread the path of radiant acquiescence must be content with God, his creator, and with what he has ordained for him and written with an exalted pen in truth, and with whatever he has specified in holy and guarded tablets. He must be content with himself. But no one can attain this state until he has severed himself from all who are in the heavens and the earth, if you be among the mystic knowers. For if a human being commits the least iniquity within himself, he will not be content with himself.

[5] This is that which we have shown you in truth, so that you might be content and might ascend to the station wherein honey and poison are the same, since both are decreed by the mighty, the ordainer. Were someone to worship God from all eternity and yet abhors within himself any of the calamities and adversities that have afflicted him, his name shall not be entered in the tablets as among those who are content with the holy and radiant pen. For those who claim in themselves the love of God but who regret their tribulations in his path cannot rightly be called content. This is what we say to you in truth, that you might be steadfast in love. How can someone assert that he has the love of God in his heart and then despise what befalls him from his beloved, the mighty, the generous? Or that he is content with the friends of God in the land and is humble before the believers? For if he deems himself above the believers, it is as though he has grown haughty toward God. We take refuge in God from that, concourse of the sincere! Whoever is content with God, his lord, will be content with his servants, who have believed in him and his signs on the day whereon all who are in the heavens and the earth have swooned. For a servant's satisfaction with God cannot be demonstrated save by his satisfaction with the friends of God, who have detached themselves from everything but God and depended on him.

[6] Await, then, the day whereon the trump shall be sounded, the dove shall warble, the gates of paradise shall be thrown open, and God shall come with a wondrous Cause. Therefore, hasten to him, people of the Bayan, and do not hesitate for less than an instant. This is the basis of radiant acquiescence. Do not differ regarding it, concourse of near ones. At that time you will discover the breezes of radiant acquiescence from the east of sanctity. You shall be overcome by yearning and you shall be transformed upon the seat of the mighty, the trustworthy. Beware, people of the Bayan, that you do not delay within yourselves. Do not veil yourselves from the beauty of God, the glorious, the All-Praised. By God, it is better for you to stand in his presence once than to possess all that is on earth and in the heavens.

[7] But you, who have asked of God, rejoice in yourself, for you have arrived at the city of radiant acquiescence and wended your way to the squares of sanctity. At this time, we bear witness to you that

you have soared into the heaven of contentment. You have avoided your own regions and drawn near to the precincts of God, the mighty, the generous. You have emigrated from your homeland and journeyed unto God, until you arrived in the place that is visited by the people of the pavilions of eternity at morn and eve. Blessed are you and those like you, whom God has enabled to attain to the shore of eternity along the crimson sea. They hastened to the melodies of God from behind the veils of power. Then they made pilgrimage to the place around which circumambulate the bushes of Sinai, wherein all beings, whether among the ancients or the moderns, have removed their sandals.

[8] Then know that your love for God is God's good-pleasure with you and your good-pleasure with him. This is the religious path that was ordained by the right hand of God's wisdom, and it shall not change with a change of prophets, nor is it renewed by the advent of a new messenger. Rather, all enjoin this upon the people, and it is a trust of God deposited in the hearts of the sincere. This is what suffices you above all else. Whoever attains this flowing spring shall never forsake an iota of the Book, and shall only be pleased with what God desires for him. Thus do we set forth for you the verses in truth, so that you might attain certitude. After you revive your spirit by means of the warbling of the dove and renew the temple of your soul with the robe of immortality, then return to the house of God in your own land and spread the glad tidings from us among those who rejoice in the gladness of the spirit. Remind them of the verses of God and be as the breezes of spring to the people of your homeland, whereby they may renew their souls and spirits. This is what we command you in truth if you are among those who hear. You shall never be capable of this unless you turn toward God with your entire being and unless you reject all that is in the hands of the people.

[9] Once you have renewed yourself then you will be able to renew the people. This is what the dove counsels you in truth, so that you might be among the reformers who have been encompassed by the guidance of God, who have tasted the sweetness of love and drunk from the springs that flow from the direction of a mighty throne.

[10] Then remind for us all those who believe in God and his verses in your land, as well as those who have emigrated unto God and entered into the precincts of God, the glorious, the noble. Among them is K, who has surpassed all others in virtue, and whom we are at this time mentioning in the book as among the myriad of saints. Also among them is Q, who emigrated toward God in his days and was among the devout. They include H, who emigrated and then returned with our permission, who was immersed in the ocean of love. R heard the melodies of the dove and entered under the shadow of God, the mighty, the knowing. Among them are they who emigrated and returned, but whose names we have not mentioned, all of whom have attained a high station with regard to virtue, which none among the creation can comprehend. God will manifest to them the fruits of their deeds and they shall soar with sapphire wings into the garden of the holy, the generous. Some made the journey with their hearts, and their names were inscribed by the pen of power upon glorious and inaccessible tablets. The doors of paradise shall be thrown open before their faces, and they shall enter therein by virtue of our peace and compassion, where they shall reside. By God, were he to manifest to the people of the heavens and the earth an incalculably small portion of what he has decreed for those who journeyed and emigrated unto God, all would be led to the wondrous and sacred shore. But all have been veiled as a result of what they have committed in the days of God, and they were another, evil people.

[11] Say: Concourse of believers, be patient at what has befallen you and be not anxious concerning the harm and suffering that have afflicted you. He shall bestow full recompense upon the long-suffering. The world and its people shall pass away, and all shall return to their abode in the fire, nor is there any escape for them from the vengeance of the lord, the conquering, the subduing, the mighty, the omnipotent. Say: People of the earth, do you not see the transformations occurring in the land, and the changes the earth is undergoing, such that no second goes by without most affairs therein suffering an alteration? Therefore, what sign reassures your hearts and souls? Woe unto you! Upon what basis have you acted in this vain life? For you have advanced toward your base selves, and turned away from the one who created you, nourished you, and showed greater compassion to you than has any other. Say: By God, you are only as a wayfarer resting in the shade of a tree. But that shade is of necessity ephemeral, and you must not repose your confidence in it or in anything that will pass away. Put your trust in what does not perish, in what endures in the immortality of God, the everlasting, the eternal, the glorious. Have you found that your mornings are like your evenings, or that your youth is like your old age? All this is a reminder to you, Muslims. The contradictions apparent in all things were only ordained to remind you of the impermanence of your selves, so that you might become aware of it and not be obdurate. Hold fast instead to the cord of God, then firmly grasp the firm handle of the Bayan. This is what was writ for you by the finger of the glorious, the true. Thus have we taught you the gems of knowledge, acquainted you with the wonders of wisdom, spoken to you of the realities of mystical insight, and shown you the paths of paradise – so that thereby your hearts and the hearts of the mystic knowers might be reassured.

[12] Praise be to the lord of the worlds, and mercy be upon you, followers of the Bayan. Behold, I desire to sever myself from all names, and to call out to my lord with the melodies that enthrall the hearts of the unitarians. Praise be to you, O God, my God. Send to your lovers what will refresh their hearts and calm their souls, so that they might make mention of you aloud just as they make mention of you in their hearts. That is within your power, which encompasses both the easy and the hard. My beloved, raise the standards of your triumph and victory above the people of your kingdom, that they might gather together in the shade of your loving-kindness. These are the scattered, who have dispersed through your lands, and shall never find for themselves a refuge save with you, or a sanctuary other than you, or an asylum except for you. Then gather them beneath the shadow of the tree of your loving-kindness and honor them with your grace, and verily you are the most generous of the generous.

[13] You know, my beloved, what your enemies have done to your friends, such that they usurped from them everything you had bestowed upon them by your munificence and inflicted on them that of which no ear had ever heard. In every land their blood was shed, and on every pyre their bodies were cremated. How many a little one was left with no elder, how many a mother wailed for her son, and how many a son wept for his father. You have reckoned all of that, and were witness to it. In truth, my God, you witness and see how tyranny has encompassed your earth and your countries such that the traits of justice will not be visible to anyone. All have followed the demons, and affairs have nearly reached the point where your name and attributes have been lifted from the earth. All have adopted a deity for themselves other than you. You are, concerning all this, knowing, informed. The darkness of heedlessness has encompassed all the people of your earth, such that were any of your servants to mention your name,

they would ridicule him. My heart, and the breasts of the unitarians, have burned at this. By your glory, my beloved, I shall never find any of your servants following your path, nor shall I ever perceive from them the fragrance of your love. All have adopted this world for themselves as a protector, save for those who returned to you and were among the returnees.

[14] Every day I associate with the servants, and I see them heedless of you, such that they turn their faces toward every countenance but not toward your illumined visage, and they turn toward every city save the city of your glorious divinity. It is as though it was not you who had created them and nourished them. Thus have we found affairs to be among those idolaters. Abasement has reached the point where your friends will be unable to make mention of you, and when they wish to recite your words they will have to hide in their homes. Thus have the hearts of the lovers been filled with sorrow. If you accept this state of affairs for yourself, O my God, then woe betide your pure ones in your land. How can they hear from your enemies what does not befit your station? Would that all of them were struck blind so as not to see it, and struck deaf so as not to hear what is inappropriate to your radiant beauty. In truth, were you to leave them in this condition, by your might, the evidences of your sovereignty would be effaced in your kingdom, the pillars of your rule in your land would be demolished, and your name and epithet would be erased throughout all creation.

[15] O my God and my beloved, do not make them wait, after matters have come to this. Rather, reveal to them what will turn them toward you. Then remove this lad who has arisen against you with his entire being, and those who followed him in his passions, so as to purify your sanctified land from those infidels. I know, O my God, that you desired this every year, but it did not occur because you changed your mind, and this is the evident truth. Then send down, O my God, your fixed decrees and effective laws, which can never be repelled by a change of mind or altered by selfish passion. Then fix all this, my beloved, upon glorious and preserved Tablets and in a holy and wise book that shall never be effaced and which shall not be subject to limitations, but rather in which matters shall be inscribed by the mighty pen of command. Then decree thereafter, my God, what is good for your servants, for in your hand is all good. In truth, you are the ruler, the judge, the knowing, the giving, the wise.

[16] How long, O my God, will you forebear toward your own enemies? By your glory, your patience has reached the point where your servants complain of the wonders of your might, rather they have become convinced it does not exist, whereas I remain certain that you are powerful over all things. In truth, you are the most powerful of the powerful.

[17] You know that my anxiety was not for myself, nor for the abasement of your lovers. Rather, I see that all have risen in opposition to you and your beauty, and have ridiculed your verses. For this reason, my breast burns, my inmost soul cries out, and my eye weeps. In truth, you know what is in my soul, and you encompass all things. Therefore, my beloved, forgive me and my offenses, which I have committed in your presence, for my very mention of you is a sin unmatched by anything in the heavens or on earth. Then forgive my parents, my loved ones, my kith and kin. In truth, you are the most merciful of the merciful. Then forgive the one who hurried unto you and arrived in your presence, and his parents. Do not seize hold of them, my beloved, for their offenses and sins. Rather, show compassion to them and show them forbearance. In truth, you are the most clement of the clement, and the most generous of the

generous. This is a Book from Baha to all who are in the heavens and on earth. Praise be to God, lord of the worlds.

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BAHA'I JUSTICE

The Nazarenes

Huwwa al-'ajami al-farisi al-'iraqi: "He is the American! The exiled Persian!" (Baha'u'llah, *The Tablet of the Holy Mariner: Persian Section*)

The purpose of the Covenant is not to unite the believers. The believers are already united. The function of the Covenant is to expose the Covenant-breakers–so we can separate (Hebrew: *nazar* literally separate) from them (W&T, p. 20)–for they are already in violation of the Covenant as materialists.

This is what Jesus meant in the *Light Verse* when he said: "And this is the judgment, that the light (*baha*) has come into the world, and men loved darkness rather than light (*baha*), because their deeds were evil. For every one who does evil hates the light (*baha*), and does not come to the light (*baha*), lest his deeds should be exposed. But he who does what is true comes to the light (*baha*), that it may be clearly seen that his deeds have been wrought in God." (John 3:19-22, RSV)

The Covenant exposes the Covenant-breakers by allowing them to manifest their hate of God focused upon the innocent person of the living Davidic King in exile (exilarchs: exiled monarchs of King David). This appears in the form of Federal Court cases, personal *ad hominem* attacks and other stratagem and overt or subtle devices, etc. In this way all scriptures explain that God separates the believers from the unbelievers through the criteria of his Covenant: "Therefore, come out from among unbelievers, and separate yourselves from them, says the LORD" (2 Cor. 6:17, NLT)

"Aslan refers to Al Qaeda's *jihad* against the west as 'a cosmic war', distinct from holy war, in which rival religious groups are engaged in an earthly battle for **material goals**. 'A cosmic war is like a ritual drama in which participants act out on earth a battle they believe is actually taking place in the heavens.' American rhetoric of 'war on terrorism', Aslan says, is in precise 'cosmic dualism' to Al Qaeda's *jihad*... Aslan's prescription for winning the cosmic war is **not to fight**... 'Throughout the Middle East, whenever moderate Islamist parties have been allowed to participate in the political process, popular support for more extremist groups has diminished.'" In all cases the goals are materialistic–they are **material goals**. This means dividing the spiritual people one against another and perpetuating the wars of the religions against one another. For if they admitted the existence of the heir to David's throne all wars would cease. It is these WARS that fill their pockets for their own empowerment and aggrandizement. It is the real value and real wealth of human beings "cashed out," so to speak, in the

deaths of the lives of the people that translate into the gold that lines their pockets. And the foolish loved ones of God allow themselves to be deceived by these materialists who masquerade as the leaders of faith whom Jesus called wolves (materialists) in sheep's clothing. So God sent them a promised one–the living descendant of King David–so that those that hate God should expose themselves in public to all the unsuspecting people–so the loved ones of God should see that they are the Covenant-breakers; so the loved ones of God can separate themselves from these materialistic self-aggrandizers–falsifying numbers of followers to gain bank loans–and be free in God to govern themselves and worship God in their own way in the true unorganized religion–for no one, 'Abdu'l-Baha, states can organize spirituality in any way, shape or form. In the Kitab-i Ahd (Covenant of Baha'u'llah) and the sacred Will and Testament of 'Abdu'l-Baha it establishes the living David King as the center of the Covenant: "He is the "'sign of God'" (W&T, p. 11). He is the "sign of God" against whom the Covenant-breakers fight, exposing themselves. He is the "sign of God" separating the believers from the unbelievers. He is the "sign of God" by which we can recognize the true Universal House of Justice of Baha'u'llah from fakes, frauds and imitations!

The word Nazarene means to separate. Jesus was a Nazarene or Nazarite (Num. 6:1-21) because they separated themselves from the corrupt politics and materialistic wars of the materialists or "unbelievers" in the spiritual reality: they were liberated from the divisiveness in his day. It is to the advantage of the materialist to masquerade as "saved" and "holy" and take up leadership positions in the churches, synagogues and mosques, and then beat the drums of war for their materialistic political allies and gain their gratuitous kickbacks.

Thus the Covenant exposes those who are against God so the believers in God, the pure in heart, can separate from them. As to those who are not against the living Davidic King and the work we are doing: Jesus states: "Forbid *him* not: for he that is not against us is for us."

Our allies are those who allow us to continue our work unhindered. Those in opposition, those who are against us personally: they are those that are the violators of the Covenant "Verily we wronged them not but they have wronged themselves." (W&T, p. 9).

Huwwa al-'ajami al-farisi al-'iraqi: "He is the Nazarene! The Exilarch!" (Baha'u'llah, *The Tablet of the Holy Mariner: Persian Section*)

This entry was posted on Saturday, May 30th, 2015 at 2:45 pm and is filed under Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Mohammed's Oath to the Christians (Nazarenes)

THE OATH

OF THE

PROPHET MOHAMMED

TO THE

FOLLOWERS OF THE NAZARENE

TRANSLATED BY

ANTON F. HADDAD

1902

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THE BOARD OF COUNSEL

NEW YORK

THE OATH OF THE PROPHET MOHAMMED

As an evidence of the injustice and intolerance which has characterized the attitude of Christians toward the Great Prophet Mohammed, and to prove how unfortunate is their error in attributing hatred and cruelty to Him in His dealings with the Nazarene, I wish, for the sake of truth and Christian enlightenment, to quote Mohammed's words, His valid oath and Covenant, concerning them.

This oath, entrusted by Mohammed to His Caliphs, is an expression of His Authoritative Command to them as to their attitude toward the followers of Christ throughout the whole world. The oath referred to was issued by the Prophet Mohammed to the Christian Monks of Saint Catherine at Mount Sinai. A copy of it was translated into Turkish, while the original is still preserved in the treasury of the Sultan in Constantinople. This same Turkish copy was translated into Arabic by Naufal Effendi Naufal, a Christian of Tripoli, Syria; which translation is recorded in a book written by him and known as Sunnajat-ut-tarab. The oath is as follows:

“This is a letter that was issued by Mohammed, Ibn Abdullah, the Messenger, the Prophet, the Faithful, Who is sent to all the people as a trust on the part of God, to all His creatures, that they may have no plea against God hereafter—Verily God is The Mighty, The Wise. This letter is directed to the embracers of Islam, as a Covenant given to the followers of Nazarene in the East and West, the far and the near, the Arabs and foreigners, the known and the unknown.

“This letter contains the oath given unto them, and he who disobeys that which is therein will be considered a disobeyor and a transgressor to that whereunto he is commanded. He will be regarded as one who has corrupted the oath of God, disbelieved His Testament, rejected His Authority, despised His Religion, and made himself deserving of His Curse, whether he is a Sultan or any other believer of Islam.

“Whenever monks, devotees and pilgrims gather together, whether in a mountain or valley, or den, or frequented place, or plain, or church, or in houses of worship, Verily We are back of them and shall protect them, and their properties and their morals, by Myself, by My friends and by My assistants, for they are of My subjects and under My protection.

“I shall exempt them from that which may disturb them; of the burdens which are paid by others as an oath of allegiance. They must not give anything of their income but that which pleases them—they must not be offended, or disturbed, or coerced or compelled. Their judges should not be changed or prevented from accomplishing their offices, nor the monks disturbed from exercising their religious order, or the people of seclusion stopped from dwelling in their cells.

“No one is allowed to plunder their pilgrims, or destroy or spoil any of their churches, or houses of worship, or take any of the things contained within any of these houses and bring it to the houses of Islam. And he who takes away anything therefrom, will be one who has corrupted the oath of God, and, in truth, disobeyed His Messenger.

“Poll-taxes should not be put upon their judges, monks, and those whose occupation is the worship of God; nor is any other thing to be taken from them, whether it be a fine, a tax or any unjust right. Verily I shall keep their compact, wherever they may be, in the sea or on the land, in the East or West, in the North or South, for they are under My protection and the testament of My safety, against all things which they abhor.

“No taxes or tithes should be received from those who devote themselves to the worship of God in the

mountains, or from those who cultivate the Holy Lands. No one has the right to interfere with their affairs, or bring any action against them—Verily this is for aught else and not for them; rather, in the seasons of crops, they should be given a Kadah for each Ardab of wheat (about five bushels and a half) as provision for them, and no one has the right to say to them this is too much or ask them to pay any tax.

"As to those who possess properties, the wealthy and merchants, the pol-tax to be taken from them must not exceed twelve Dirhams a hear per year (i.e. about 45 cents).

"They shall not be imposed upon by anyone to undertake a journey, or to be forced to go to war or to carry arms; for the Islams have to fight for them. Do not dispute or argue with them, but deal according to the verse recorded in the Koran, to wit; 'Do not dispute or argue with the people of the Book but in that which is best.' Thus they will live favored and protected from everything which may offend them by the Callers to religion (Islam), wherever they may be and in any place they may dwell.

"Should any Christian woman be married to a Musluman, such marriage must not take place except after her consent, and she must not be prevented from going to her church for prayer. Their churches must be honored and they must not be prevented from building churches or repairing convents.

"They must not be forced to carry arms or stones; but the Islams must protect them and defend them against others. It is positively incumbent upon every one of the Islam nation not to contradict or disobey this oath until the Day of Resurrection and the end of the world."

This is the oath which Mohd. Ibn Abdullah gave to the Christian nation, the fulfillment and promulgation of which has been agreed upon by all the witnesses who have hitherto attached their names. It was signed by the great Assistants of Mohammed, as follows:

Ali Ibn Abi Talib

Abu Bekhr Ibn Kahafat

Omar Ibn El-Khattab

Ottman Ibn Affan

Aboul Darda

Abou Harirat

Abdullah Ibn Masood

Abbas Ibn Abdoul Mottaleb

El-Fadhl Ibn Abbas

Ezzobier Ibn El-Awam

Talhat Ibn Abdullah

Said Ibn Maath

Said Ibn Abada

Thabit Ibn Nafees

Zied Ibn Thabit

Abou Hanifa Ibn Attaba

Hashim Ibn Obied

Maazam Ibn Kariesh

El-Harith Ibn Thabit

Abdoul Azim Ibn Haasan

Abdullah Ibn Omar Ibn El-Aas

Aamir Ibn Yasir

"This oath was written by the hand of Ali Ibn Abi Talib in the worship place of the Prophet on the third day of Moharram in the second year of El-Hajrih."

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BAHA'I JUSTICE

IRFANA

Dear friends,

The following musical selection: IRFANA– لوح مریم از آثار حضرت بهاالله

Is a special experiential selection of diverse culture: Zoroastrian, Persian, Muhammadan, Sufic, Illuminationistic and Iranian themes… sent to us today from the Baha'i Center in Iran that is firm in the Covenant and is working in concert with myself as guardian.

Today is a good day for the people of planet earth!

Having received a full report from the friends in Iran–we have come to a pitch where we really have no other option than to personally intend to contact the Iranian government shortly with a copy of the Oath of Muhammad–to try to see if they will now recognize the Baha'is Under the Provisions of the Covenant–as Muhammad did the Christian peoples–who are loyal to the living Davidic King, as a different people from the Covenant-breakers in that Country who have been trying to overthrow the government there since the death of Shoghi Effendi and the exile of 'Abdu'l-Baha's legally adopted aghsan-son Mason Remey, the first President (W&T, p. 15) of the true Universal House of Justice of Baha'u'llah (www.UHJ.net).

As there has always been a role for the true Christian peoples throughout history under the government of just Islamic rulership according to the Oath of Muhammad–I am sure that the current and future Iranian government will be relieved to see "rule by law" (i.e. the sacred Will and testament of 'Abdu'l-Baha and his Treatise on Leadership) brought back into the community of the Baha'is in Iran who are pure in heart–and were only unwittingly deceived by Ruhiyyih Khanum, Hasan Balyuzi and the other Covenant-breaking "Hands."

Baha'u'llah is clear in His own writings (see my letter to the Persian Siyyid: http://www.bupc.org/iran-persian-siyyid.html) that the Nation of Iran should govern itself and protect its own culture, its own traditions and its own ideas. The Revelation of Baha'u'llah is explicit that people should not be coerced to convert to other religions–including the Baha'i religion–but Baha'u'llah says expressly they should be encouraged to deepen in their own faiths and traditions of origin (and in the specific case of Iran from their own indigenous National Cultural Council) and there they will find the root and common spiritual foundations of the Oneness of the tree of Humanity.

This is the real meaning of diversity. Iran (formerly Persia) is a seat of ancient knowledge, intriguing metaphysics, the origin of the Magi who were the first in the universe to recognize baby Jesus, a source of wisdom, culture, and belief–that were the Covenant-breaking "Baha'is" to have their way–would be ultimately irradiated off the face of the earth. Therefore since they violated the Covenant of Baha'u'llah and the Will and Testament of 'Abdu'l-Baha, what choice does the government have–than to be overthrown? Even if these people are acting as deceived puppets for the "Hands", do not the people of that nation have a right to protect their culture? When some of this issue came up in the home of Dr. Leland Jensen in the 1980s and 1990s about the treatment of the Covenant-breaking "Baha'is" in Iran–Dr. Jensen said that they were not martyrs at all–but this was in fact punishment for breaking the Covenant. Considered from the position of the just government of India, did not they have the right to bust that Covenant-breaking NSA that was a spy ring? I am sure the government of India has much more knowledge than I do about those nefarious activities of that corrupted NSA. In fact the letters I have personally received from India–from both those under the Covenant and the free Baha'is there–unaffiliated–indicated that the actual Baha'is there in India–the pure of heart–were shoved out and persecuted by that corrupt cabal of the NSA there. When the government of India stopped them–the real Baha'is–the true Believers in India were freed from this oppression. As to the real circumstance of the individual cases in Iran or Israel with the "Baha'is" there–I am uniformed–but I can assume that they may be unwitting participants in something they are unaware of–like suicide bombers in the US that play out irrational acts for mislead parties–or even righteous soldiers that join up to protect and serve their Country and then return from foreign wars with suicidal intentions because of what they did or saw there–when it became only really a matter of personal survival. What is painful for me personally is having various solutions to these problems including the solutions and assuagement for those who have trouble living with what they have done. This is NOT the Era of condemnation–but that of transformation and acceptance of the self in all its light and dark aspects. Thus Baha'u'llah letters us that through the power of God we can turn "satanic strength into heavenly power." We stand on the precipice of this new creation of humanity every night and every day!

"Perplexing and difficult as this may appear, the still greater task of converting satanic strength into heavenly power is one that We have been empowered to accomplish." (Baha'u'llah, GL, xcix)

I would like the damaging aspects of this transformational epoch to change. This will not happen through suppression or demonization–but through expression and apotheosis. I, for one, would like the situation to be remedied and ameliorated for all the parties concerned. The mainstream group of violators of the Covenant was tied in with the politics of the fall of Iraq, double talk and subterfuge at the UN, and the murder and hanging of Saddam. To what extent are they allied with a subterfuge to destabilize Iran? We can set that and other weighty questions aside… What we do know for a FACT–is that we and those loyal to the Covenant–are free from those aspersions! "Verily we wronged them not but they wronged themselves!" (W&T, p. 9)

Obviously, as I am personally of Iranian ancestry through Zoroaster–I have a personal stake in the preservation of this culture *in situ*–as did my late friend R. N. Frye–with preserving Iranian culture and heritage without homogenization or dilution different from what the people of Iran and the religious leadership of the majority of the people in that culture would only prefer for their own selves. This is why it is stated at the UN and by international law–the law of nations–that the nations are forbidden to meddle in the internal affairs of the other nations. The principles are certainly upheld by 'Abdu'l-Baha in the Will and Testament and the Baha'i people are a people of law, a people of the book.

The preservation of culture is true of any peoples. Some are more vulnerable than others to becoming lost to assimilation. If France doesn't keep its national language as French, its literature, its traditions, and it cultural value systems, yet another form of pluralism and diversity will be lost to the human race. We saw what the imperialists did to the Native American cultures (and certain other indigenous societies), and we see the tensions of multiculturalism. Thus the watchword from the Baha'i perspective is "Unity in Diversity." When we say Unity–we mean Unity in Diversity. But what do the covenant-breaking "Baha'is" mean when they say Unity: "with Divine Unity for [their] excuse deprived himself and perturbed and poisoned others." (W&T, p. 12). Thus they have waged a war of unity against all forms of diversity including against the diversity of the living Davidic King himself as well as all the Baha'is under the provisions of the Covenant who are the free Baha'i peoples in the world today.

The diversity of Iran, as well as that of India, Russia, France, Britain, Scotland, the Irish, Palestinians, Israelis, Syrians, the Lebanese, and other cultures needs to be preserved in such a way that individuals of all areas and backgrounds can live with one another as a harmonious family of human kind. In other words: good fences make good neighbours!

"In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree." (Zech. 3:10 KJV)

For a long while now the Iranian people and the Iranian government have remained at one day under attack by the West in the standoff with Iraq and the Russian and US engagements in that area militarily; and then at another day allied with the US and Israel against the Afghanis and Russia when it was atheistic. Now they are allied with US against the ISIL in Iraq, but at odds with Saudis in Yemen, which has simmered down a bit now. The heroine flow into Iran is tragic. Yet now they have allowed American and Western drug aid workers there to help. Are these cultures enemies or allies? Who knows? Look away at your watch and then look back at reality and the situations are reversed again and again. In the middle of these reversals are the innocent peoples of these countries, the young, the sick, the elderly. These are the innocent victims of a lot of wasted time and effort. If Jesus, Muhammad and Moses were all to miraculously appear on the scene armed with a myriad of solutions and benefits–they wouldn't be crucified, or run out of town or pushed into the sea today–instead they could be sued endlessly in the Federal Courts system and be put on trial until bankrupted and simply live out their full happy lives with one another and under God ignored by a few people (1%) in control of the many, who are bent on material world rulership and control of oil.

Our role as spiritual people and human rights activists–is not to interfere with the internal relations of these countries and not to interfere with international relations. In the Will and Testament of 'Abdu'l-Baha he states explicitly:

"Serve ye the sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well-wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just sovereign is disloyalty to God Himself." (W &T, p. 15)

Concerning Iran: this was the stand of Ja'far al-Saddiq and this is why he is the founder of all Sunni and Shi'a groups!

If we are able to negotiate a good standing in Iran–after the spirit of the Oath of Muhammad–for the Baha'is Under the Provisions of the Covenant in Iran–then we also must trust the government of Iran to know what it is doing should our group attempt to become infiltrated by spies like the government in India. The Covenant-breakers in India–and their NSA there–were riddled with political spies that were busted only a few years ago:

"**NSA Arrests:** In 2006, some former employees of the temple made a complaint to the police that the trustees of the NSA had been involved in various crimes including spying, religious conversion and

producing false passports. The trial judge directed the police to arrest nine specific trustees"

Therefore anyone professing to be a Baha'i Under the Covenant in Iran–who is actually using espionage–like the Covenant-breakers in India–will after the fact be found to have removed himself out from under the protection of the Covenant of the Will and Testament of 'Abdu'l-Baha by default. Baha'is who are firm in the Covenant would never even think of practicing such deceits. Our job as Baha'is of the International Community of the Covenant (ICC)–is to strengthen, deepen and preserve the diversity of these other cultures, to guide the people spiritually to fulfilling their own personal destines, and to uphold and support the stabilization of ancient cultures and traditions. Baha'u'llah is explicit in His Book of the Covenant (the Kitab-i-Ahd) that the "governments of the world have been vouchsafed unto them [the leaders of those nations] but the hearts of the people belong to God" That includes the hearts of the leadership. These people will stay in leadership power in as much as their hearts belong to God and they are established upon the seats of just government as public servants of the people. World events will pull down unjust leaders without any help from the Baha'is Under the Provisions of the Covenant. The times they are always 'a-changin' as the singer said.

Each new day calls for a new adjustment. The stability of just systems is maintained by allowing for the smooth transition to the innovations of the youth that both deepen our ancient cultures and faiths in what is right, true and good, and expand our future horizons with new green technologies, innovations and higher goals and aspirations. A house is only as strong as its foundation. The foundation is upon the firm rock that is by its very own nature conservatively preserved. While the house itself that exists above ground is in constant need of upkeep, repair, renovation, re-model, painting and adjustments. The "new" in relation to the foundation does not exist without the support of the foundation itself that is conserved. The ultimate freedoms of humanity that is liberated and liberal is the preservation of certain few and specific social agreements that should not be subject to change. These are not only of the negative precepts like "thou shalt not kill"–but the positive values such as "love your neighbor" and even the more perplexing "love your enemy" as yourself–though we don't have to love the bad things he does to us.

Without a spiritual guidance of the divine wisdom traditions of the world–there simply wouldn't be any value systems at all anywhere–for everyone would simply do what was right in his or her own eyes alone. The value systems are in fact an interlocking transaction between the individual and the group and the individuals to one another and toward themselves as well as to the personal reality of God Himself. Consider the Golden Rule that is embedded within EVERY Value System of the world: http://uhj.net/the-golden-rule.html

Apparently, therefore some of the leadership values war over peace. In war they can grab power for themselves, and lucre, cash and personal aggrandizement. If only they were greedy for more knowledge,

more spirituality, more fellowship, more diversity, more multiculturalism: more musicality, more sciences and more arts! Greed is the desire for more. It only is misused like deadly sin when it is the desire for what is truly undesirable for the person of spiritual orientation. The desire for more education and intentional cooperation is wholly different than the genocidal desire for the destruction of every foreign people and stranger to your own self.

Why wish for more destruction, more damage, more self-calamities? If these are the common values, that oil is more valuable than life itself–then maybe these leaders and industrialists and bankers who value the bottom line being dollars–need to seriously re-evaluate.

In any event, a lot will have to be worked out–but at least we can be open to the idea of the government of Iran modifying its policy toward the people who share our peculiar Baha'i perspectives of the Baha'i community of the Aghsan line of David. In any case, we do follow the golden rule and wish for others only what we would wish for our very own selves.

Those who want control as their value do not simultaneously wish that others should have control too, because if the others had control then the first ones would loose it over to them. On the other hand those who value self-control and rule by law do wish self-control for others for this will allow more freedoms for them. Wishing more freedoms for others means more freedoms for ourselves, up to a point, when the freedoms of the others or the groups are then unjustly impacted. At any rate the spirit of this may be something we should all be able to agree upon as people–but the details and specifics of how that is worked out can't be from the point of view of people who exist outside the internal affairs of other cultures and people within their own self determination and views. Coming right down to the wire is the most difficult question of all that 'Abdu'l-Baha raises in *Some Answered Questions* called the "Right Treatment of Criminals" On the philosophical side what is criminal really? It sounds simple: you might say murder is criminal and a crime. A man robs a store here in the US to get some money to feed his family and he kills someone in the process or a couple of people. He is a murderer. But George Bush kills thousands upon thousands in Gulf War I and II and when they come home they throw a ticker tape parade and hail the man as hero: mission accomplished. What is worse, killing a few or killing millions and destroying generations of families with the wounds of the killing?

Look at it another way: Socrates was put to death as a criminal. Jesus was crucified as a Roman Criminal for insurrection. John was beheaded for speaking against the state as a criminal. Moses had killed a man and was known as a murderer and went into exile to escape the penalty. He returned many years later claiming to have a message from God. If you were in the position of Pharaoh what would you do?

Now all these examples do have something basic in common. For example Socrates was deemed an enemy of the state and a threat to the value system of the ancient Greeks. However Ancient Greece is now gone. What survives from it as far as all the rest of the people are concerned is the works of Socrates, Plato and Aristotle of the school of thought of Socrates that they killed. In the end, in the long run, Socrates didn't destroy Greek culture he preserved it! We study that culture today in order to understand the origins of our religions, philosophies, and faiths and views today because of Socrates. Plato refers to the Greek gods and to the Trojan War. So now we are forced to read Homer and a whole lot of other things if we really want to be in the know! Movies like the 300 and others now immortalize these ancient cultures, based on true history. Every one enjoys these even today. If it weren't for the Socrates no one would care. Even if you don't know this, those who do are still the ones promoting him to you behind the scenes! Why do we care? Because somewhere down the line we decided we are all like Socrates–we have our own views, we think, we question authority– and he is one of us. This is what has happened to Jesus, and Moses, and Muhammad as well. Muhammad wasn't a Persian. But now he is one of us! He was not Jewish–but though Sufism and Rumi and ibn al-Arabi many Jews and Christians have embraced Muhammad today. He is one of us!

Why study Rome? People are interested in Jesus. The Jewish people remains a minority–yet all the people of the world are interested in their Culture and their Cabala because this is the tradition that Jesus was born to. Jesus didn't destroy the Jewish culture–He preserved it! He is one of us! What do we want to do about it? We want to preserve the state of Israel–because preserving the state of Israel means preserving the Jewish culture, the Jewish identity, the Jewish people, and therefore preserving Jesus and Muhammad along with them. They are one of us!

In the Bible when the Jewish people were turned against King David and sought to kill him under the orders of King Saul–David–that means beloved–was protected by the Palestinian people. If it wasn't for the Palestinian people there would be no King David, no Solomon nor Jesus, and no Baha'u'llah and no 'Abdu'l-Baha because Saul would have killed David. Thus David was sheltered in the Palestinian cities and loved and welcomed by the Palestinian peoples. He is one of Us! Persevering the Palestinian peoples, their cities, their indigenous cultures, their ancient ruins, and respecting their modern beliefs as Christians, Druzes, Muslims, what have you–as governing their own affairs as an independent state–means preserving the Judaism of King David (he is of the tribe of Judah which is where the word Jew comes from), preserving the indigenous history of Jesus, the truth of the love of the prophet Muhammad, the glory of the Fatimid Caliphs, the purity of Saladin, and the history of the Knights Templar and Crusader Christians and Muslims working together for a common goal. They are all one of us!

No one around the world outside of Iranians was really too much interested in Iran until after the coming of the Bab and Baha'u'llah. These Twin Manifestations of God got peoples from all over the world studying and reading academic and scholarly works on abstruse subjects and spiritual traditions from

Zoroastrianism to Sufi annihilation in *fana* and everlasting life in the eternal paradise of *baqa* all since after the years 1844 and 1863. The Bab and Baha'u'llah didn't destroy Iranian/Persian culture–they have preserved it! They are one of us!

The attacks of the US against Vietnam allowed for Buddhism to become one of the great traditions in the US. The attacks of China on Tibet allowed for this Buddhism to be spread to American and then re-established in India and Nepal with American support and then allowed for honor and culture in the East of China and Asia. World War Two ended in cementing the ties of Japan with US and allowed for Zen, Amida, and pure-land thought, *karate*, *judo* and *aikido* to become a part of American and Western culture. Then corrupt industrialists sold them a bunch of defunct Nuclear Reactors to poison their waters and lands instead of recycler reactors that make no waste (produce no weapons grade plutonium) and the hotter they burn the better they work–they can't melt down!

Now the war on Islam is causing a huge leap in the acceptance of the teachings of Muhammad in the West. Children are leaving their homes to fight with ISIS in the war against Assad like expatriates following Hemingway into Spain! The scientists now predict that in 30 short years Islam will be the same size population as Christianity. The world will be divided mostly in half. One-third Christian, and One-third Muslim. In the Book of Revelations it states that altogether two-thirds of all mankind will be killed in the catastrophe (see also Zech. 13:8). Maybe –if we stop and think–the first catastrophe is the catastrophe of the spiritual death most souls may suffer if they blindly join organized religions led by false leaders that have no real connection to either Jesus or Muhammad and beat their drums to war.

'Abdu'l-Baha has stated that you can't organize spirituality. Our faith is an unorganized religion. It has no doctrines, dogmas or creeds. But it is not unprincipled! In fact it has twelve of them: http://uhj.net/bahaiprinciples/bahai-12-principles.html

- The Oneness of Humanity
- Independent and Unfettered Investigation of the Truth
- The Foundation of All Religions is One
- Religion Must be the Source of Unity
- Religion Must be in Accord with Science and Reason
- The Equality of Men and Women
- The Removal of All Prejudice: Religious, Racial, Political, etc.
- Universal Peace Upheld by a Spiritual World Government
- Universal Compulsory Education
- Spiritual Solution to the Economic Problem
- A Universal Auxiliary Language

- Universal House of Justice with the living Davidic King as its President

What of Iran?

They have followed suit in the guidance of Baha'u'llah to form a National Religious Council. I hope that Council will be able to preserve its people from external threats while at the same time–not cannibalizing its people alive from the inside–like the Covenant-breaking "Baha'is" group that have expelled almost every intelligent and independent thinker from their ranks since the death of Shoghi Effendi in 1957–http://www-personal.umich.edu/~jrcole/bahai/1999/jssr/bhjssr.htm–or cut their heads off with swords, as in the case of Dr. Daniel Jordan after he had read a copy of *The Most Mighty Document* in 1982.

http://www.bupc.org/Most-Mighty-Document.pdf

Bahai Leader's Body Found In New York . – Google News:
https://news.google.com/newspapers?nid=2199&dat=19821021&id=Z5kyAAAAIBAJ&sjid=VugFAAAAIBAJ&pg=6636,4309261&hl=en

What of America? In the Aqdas Baha'u'llah states:

"Hearken ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: …Bind ye the broken with the hands of justice, and crush the oppressor who flourishes with the rod of the commandments of your Lord, the Ordained, the All-Wise." And so for better or for worse America is now the policeman of the world…

Now the solutions to all our problems are very obvious! It is in the minds of our children. The little girl born in Palestine, the little boy born in Sierra Leone in Africa. The children of the Americas, Asia, Europe, Africa, Australia, Islanders and natives of all regions and lands including Israel and Iran the Twin Lands where Two Christs have appeared in 34 AD (as a son) and 1863 AD (as a Father seated upon David's throne that is to last for ever (Is. 9:6-7).

OUR current generation sure does NOT have the solution to these problems! It doesn't even have the good sense to stop feeding OUR children–who do have the solution–to the gnashing teeth of the fires of

the *Moloch* of war over oil and religion and on all accounts of vile worthlessness! But if we would only exercise a little more sense–we could cease this war (the war of terror–the world civil war), and allow our children to grow up for one or two generations (a 40 years period) without the baggage and addictions we have inherited from our parents and past generations–so that these children thinking and experiencing better and different than any of us–can go to work when they are adults of a mature age, and solve these problems that we ourselves–as creatures of the half-light–continue to self perpetuate and are obviously–as the FACTS show–incapable of solving in our present states. Think about it?

Also there has been a ruling at the Trademark Board to consolidate the cases concerning cancelling the Covenant-breakers ownership of the name "Baha'i." If you read this ruling–you will see that hopefully a *pro bono* attorney will miraculously come to our aid…

http://ttabvue.uspto.gov/ttabvue/v?pno=92057414&pty=CAN&eno=27

We did–and are doing–our best…

Unto God I commend my soul,

Your servant,

Neal.

This entry was posted on Sunday, May 31st, 2015 at 11:56 am and is filed under Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Istiglal (Independence) 1, 172 B.E. (6/5/2015)

Question: You have stated that we are living in a universal cycle, the first Manifestation of which was Adam and the universal Manifestation of which is Bahá'u'lláh. Does this imply that other universal cycles preceded this one and that all traces of them have been effaced—cycles in which the ultimate purpose was the divine spiritualization of man just as it is the creative intention in this one?

The divine sovereignty is an ancient sovereignty, not an accidental sovereignty.
If we imagine this world of existence has a beginning, we can say the divine sovereignty is accidental—that is, there was a time when it did not exist. A king without a kingdom is impossible. He cannot be without a country, without subjects, without an army, without dominion, or he would be without kingship. All these exigencies or requirements of sovereignty must exist for a king. When they do exist, we can apply the word sovereignty to him. Otherwise, his sovereignty is imperfect, incomplete. If none of these conditions exists, sovereignty does not exist.

If we acknowledge that there is a beginning for this world of creation, we acknowledge that the sovereignty of God is accidental—that is, we admit a time when the reality of Divinity has been without dominion (lit. "defeated"). The names and attributes of Divinity are requirements of this world. The names the Powerful, the Living, the Provider, the Creator require and necessitate the existence of creatures. If there were no creatures, Creator would be meaningless. If there were none to provide for, we could not think of the Provider. If there were no life, the Living would be beyond the power of conception. Therefore, all the names and attributes of God require the existence of objects or creatures upon which they have been bestowed and in which they have become manifest. If there was a time when no creation existed, when there was none to provide for, it would imply a time when there was no existent One, no Trainer, and the attributes and qualities of God would have been meaningless and without significance. Therefore, the requirements of the attributes of God do not admit of cessation or interruption, for the names of God are actually and forever existing and not potential. Because they convey life, they are called Life-giving; because they provide, they are called Bountiful, the Provider; because they create, they are called Creator; because they educate and govern, the name Lord God is applied. That is to say, the divine names emanate from the eternal attributes of Divinity. Therefore, it is proved that the divine names presuppose the existence of objects or beings.

How then is a time conceivable when this sovereignty has not been existent? This divine sovereignty is not to be measured by six thousand years. This interminable, illimitable universe is not the result of that measured period. This stupendous laboratory and workshop has not been limited in its production to six thousand revolutions of the earth about the sun. With the slightest reflection man can be assured that this calculation and announcement is childish, especially in view of the fact that it is scientifically proved the terrestrial globe has been the habitation of man long prior to such a limited estimate.

As to the record in the Bible concerning Adam's entering paradise, His eating from the tree and His expulsion through the temptation of Satan: These are all symbols beneath which there are wonderful and divine meanings not to be calculated in years, dates and measurement of time. Likewise, the statement that God created the heaven and the earth in six days is symbolic. We will not explain this further today. The texts of the Holy Books are all symbolical, needing authoritative interpretation.

When man casts even a cursory glance of reflection upon the question of the universe, he discovers it is very ancient. A Persian philosopher was looking up into the heavens, lost in wonder. He said, "I have written a book containing seventy proofs of the accidental appearance of the universe, but I still find it very ancient."

Bahá'u'lláh says, "The universe hath neither beginning nor ending." He has set aside the elaborate theories and exhaustive opinions of scientists and material philosophers by the simple statement, "There is no beginning, no ending." The theologians and religionists advance plausible proofs that the creation of the universe dates back six thousand years; the scientists bring forth indisputable facts and say, "No! These evidences indicate ten, twenty, fifty thousand years ago," etc. There are endless discussions pro and con. Bahá'u'lláh sets aside these discussions by one word and statement. He says, "The divine sovereignty hath no beginning and no ending." By this announcement and its demonstration He has established a standard of agreement among those who reflect upon this question of divine sovereignty; He has brought reconciliation and peace in this war of opinion and discussion.

Briefly, there were many universal cycles preceding this one in which we are living. They were consummated, completed and their traces obliterated. The divine and creative purpose in them was the evolution of spiritual man, just as it is in this cycle. The circle of existence is the same circle; it returns. The tree of life has ever borne the same heavenly fruit.

Abdu'l-Baha', The Promulgation Of Universal Peace

5 July 1912

TALK AT 309 WEST SEVENTY-EIGHTH STREET, NEW YORK

This entry was posted on Friday, June 5th, 2015 at 3:54 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 8, 172 B.E. (6/12/2015)

23 July 1912
TALK BY ABDU'L-BAHA' AT HOTEL VICTORIA
BOSTON, MASSACHUSETTS

The Bahá'ís must not engage in political movements which lead to sedition. They must interest themselves in movements which conduce to law and order. In Persia at the present time the Bahá'ís have no part in the revolutionary upheavals which have terminated in lawlessness and rebellion. Nevertheless, a Bahá'í may hold a political office and be interested in politics of the right type. Ministers, state officials and governor-generals in Persia are Bahá'ís, and there are many other Bahá'ís holding governmental positions; but nowhere throughout the world should the followers of Bahá'u'lláh be engaged in seditious movements. For example, if there should be an uprising here in America having for its purpose the establishment of a despotic government, the Bahá'ís should not be connected with it.

The Bahá'í Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahá'í spirit is that, in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economics in order that all humanity may enjoy a full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail, and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force, which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations.

While thousands are considering these questions, we have more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force—not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic adjustments permanently. If it is accomplished in this way, it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service. For example, it will be as if the rich inhabitants of a city should say, "It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community," and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably.

Strive, therefore, to create love in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts even as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds. Manifest true economics to the people. Show what love is, what kindness is, what true severance is and generosity. This is the important thing for you to do. Act in accordance with the teachings of Bahá'u'lláh. All His Books will be translated. Now is the time for you to live in accordance with His words. Let your deeds be the real translation of their meaning. Economic questions will not attract hearts. The love of God alone will attract them. Economic questions are most interesting; but the power which moves, controls and attracts the hearts of men is the love of God.

Abdu'l-Baha', The Promulgation Of Universal Peace

This entry was posted on Thursday, June 11th, 2015 at 11:34 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Questions & Answers With Abdu'l-Baha' in 1912

6 August 1912
TALK BY ABDU'L-BAHA' AT THE HOME OF MR. AND MRS. ARTHUR J. PARSONS
DUBLIN, NEW HAMPSHIRE

Today we are enjoying temperate weather. As there are many strangers present, we will answer questions.

Question: Are not all Christians Bahá'ís? Is there any difference?

Answer: When Christians act according to the teachings of Christ, they are called Bahá'ís. For the foundations of Christianity and the religion of Bahá'u'lláh are one. The foundations of all the divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912 and so on. The difference between a Christian and a Bahá'í, therefore, is this:

There was a former springtime, and there is a springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahá'í. The purpose is the essential meaning of Christian, not the mere word. The purpose is the sun itself and not the dawning points. For though the sun is one sun, its dawning points are many. We must not adore the dawning points but worship the sun. We must adore the reality of religion and not blindly cling to the appellation Christianity. The Sun of Reality must be worshiped and followed. We must seek the fragrance of the rose from whatever bush it is blooming—whether oriental or western. Be seekers of light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the light has shone from a lantern in the East, now in the West. If it comes from North, South, from whatever direction it proceeds, follow the light. Let me illustrate further. A certain person bestowed a coin upon five beggars. They resolved to spend it for food. The Englishman said, "Buy grapes." The Turk wanted *uzum*, the Arab *'anab*, the Greek *stafi' li*, the Persian *angúr*. Not understanding each other's language, they quarreled and fought. A stranger came along. He was familiar with all five languages. He said, "Give me the coin; I will buy what you wish." When he brought them grapes, they were all satisfied. They wanted the same thing but differed in the term only. Briefly, when reality dawns in the midst of the religions, all will be unified and reconciled.

Question: Does 'Abdu'l-Bahá find Christianity is not lived up to and carried out in America?

Answer: My meaning is that it should be completely carried out and lived up to. Man needs eyes, ears, arms, a head, feet and various other members. When he possesses all and all work together, there is symmetry and perfection in him. So Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," meaning that perfection is the requirement of Christianity. Be the image and likeness

of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become His image and likeness. For in the Bible it is stated, “Let us make man in our image, after our likeness.” The attainment of this is most difficult.

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, “We are quite independent of him; we can do without him and follow Moses; we have a book and in it are found the teachings of God; what need, therefore, have we of this man?” Christ said to them, “The book sufficeth you not.” It is possible for a man to hold to a book of medicine and say, “I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out, and a prescription for each malady is furnished; therefore, why do I need a doctor?” This is sheer ignorance. A physician is needed to prescribe. Through his skill the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a heavenly Physician. He brought spiritual health and healing into the world. Bahá’u’lláh is, likewise, a divine Physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

Therefore, mere knowledge is not sufficient for complete human attainment. The teachings of the Holy Books need a heavenly power and divine potency to carry them out. A house is not built by mere acquaintance with the plans. Money must be forthcoming; volition is necessary to construct it; a carpenter must be employed in its erection. It is not enough to say, “The plan and purpose of this house are very good; I will live in it.” There are no walls of protection, there is no roof of shelter in this mere statement; the house must be actually built before we can live in it.

Briefly, the teachings of the Holy Books need a divine potency to complete their accomplishment in human hearts. In Persia Bahá’u’lláh reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the Cause of God in the glorious unity of martyrdom. No differences whatever remained among these blessed souls—Christians, Jews, Muslims, Zoroastrians, all blended, unified and agreed through the potency of His heavenly power, not by mere words, not by merely saying, “Unity is good, and love is praiseworthy.”

Bahá’u’lláh not only proclaimed this unity and love; He established it. As a heavenly Physician He not only gave prescriptions for these ailments of discord and hatred but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there be volition and executive force to apply it. Every man in the king’s army can give a command; but when the king speaks, it is carried out. This one, that one, may say, “Go conquer a country”; but when the king says, “Go!”, the army advances. Therefore, it is evident that the confirmation of the Holy Spirit and impelling influence of a heavenly power are needed to accomplish the divine purpose in human hearts and conditions. Jesus Christ, single, solitary and alone, accomplished what all the kings of the earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it, they would have failed.

It is, therefore, evident and proved that an effort must be put forward to complete the purpose and plan

of the teachings of God in order that in this great Day of days the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the divine Kingdom. This is necessary; this is needful. Mere reading of the Holy Books and texts will not suffice.

Many years ago in Baghdád I saw a certain officer sitting upon the ground. Before him a large paper was placed into which he was sticking needles tipped with small red and white flags. First he would stick them into the paper, then thoughtfully pull them out and change their position. I watched him with curious interest for a long time, then asked, "What are you doing?" He replied, "I have in mind something which is historically related of Napoleon I during his war against Austria. One day, it is said, his secretary found him sitting upon the ground as I am now doing, sticking needles into a paper before him. His secretary inquired what it meant. Napoleon answered, 'I am on the battlefield figuring out my next victory. You see, Italy and Austria are defeated, and France is triumphant.' In the great campaign which followed, everything came out just as he said. His army carried his plans to a complete success. Now, I am doing the same as Napoleon, figuring out a great campaign of military conquest." I said, "Where is your army? Napoleon had an army already equipped when he figured out his victory. You have no army. Your forces exist only on paper. You have no power to conquer countries. First get ready your army, then sit upon the ground with your needles." We need an army to attain victory in the spiritual world; mere plans are not sufficient; ideas and principles are helpless without a divine power to put them into effect.

Aside from all this, there is need of the stimulus of the joy of glad tidings in human hearts. Certain spiritual attraction is requisite in order that hearts may willingly take the step forward in the divine Cause. We must become attracted to God. The breaths of the Holy Spirit must take effect. Unless this is so, it is impossible for the teachings of God to accomplish in us. An ideal power is necessary. The people of America have remarkably quick perception, intelligence and understanding. Their thoughts are free and not fettered by the yoke of governmental tyranny. They should investigate reality and not be occupied with ancestral forms and imitations. Consider what Christ accomplished. He caused souls to attain a station where with complete willingness and joy they laid down their lives. What a power! Thousands of human souls, in the utmost joy because of their spiritual susceptibilities, were so attracted to God that they were dispossessed of volition, deprived of will in His path. If they had been told simply that sacrifice in the path of God was good and praiseworthy, this would never have happened. They would not have acted. Christ attracted them, wrested the reins of control from them, and they went forth in ecstasy to sacrifice themselves.

Qurratu'l-'Ayn was a Persian woman without fame and importance—unknown, like all other Persian women. When she saw Bahá'u'lláh, she changed completely, visibly, and looked within another world. The reins of volition were taken out of her hands by heavenly attraction. She was so overcome that physical susceptibilities ceased. Her husband, her sons and her family arose in the greatest hostility against Bahá'u'lláh. She became so attracted to the divine threshold that she forsook everything and went forth to the plain of Badasht, no fear in her heart, dauntless, intrepid, openly proclaiming the message of light which had come to her. The Persian government stood against her. They made every effort to quiet her, they imprisoned her in the governor's house, but she continued to speak. Then she was taken and

killed. To her very last breath she spoke with fervid eloquence and so became famous for her complete attraction in the path of God. If she had not seen Bahá'u'lláh, no such effect would have been produced. She had read and heard the teachings of scriptures all her life, but the action and enkindlement were missing. All women in Persia are enveloped in veils in public. So completely covered are they that even the hand is not visible. This rigid veiling is unspeakable. Qurratu'l-'Ayn tore off her veils and went forth fearlessly. She was like a lioness. Her action caused a great turmoil throughout the land of Persia. So excessive and compulsory is the requirement for veiling in the East that the people in the West have no idea of the excitement and indignation produced by the appearance of an unveiled woman. Qurratu'l-'Ayn lost all thought of herself and was unconscious of fear in her attraction to God.

Question: Do the Bahá'í women go without veils in the East?

Answer: It is not possible for them to do so universally yet, but the conditions are not nearly so restrictive as they were. The Bahá'í men and women meet together. This is the beginning of woman's emancipation from the thralldom of centuries. Qurratu'l-'Ayn was really the liberator of all Persian women.

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BAHA'I JUSTICE

"I wonder at the man who does not find his own imperfections." Baha'u'llah

25 July 1912
TALK BY ABDU'L-BAHA' AT HOTEL VICTORIA
BOSTON, MASSACHUSETTS

I am very happy to greet you here today. This is the second time the breeze of God has wafted over Boston. I am expecting results from this visit and hope that my coming may not be fruitless. The results I expect are these: that the individual soul shall be released from self and desire and freed from the bondage of satanic suggestions. May the mirrors of hearts be cleansed from dust in order that the Sun of Truth may be reflected therein.

Man possesses two kinds of susceptibilities: the natural emotions, which are like dust upon the mirror, and spiritual susceptibilities, which are merciful and heavenly characteristics.

There is a power which purifies the mirror from dust and transforms its reflection into intense brilliancy and radiance so that spiritual susceptibilities may chasten the hearts and heavenly bestowals sanctify them. What is the dust which obscures the mirror? It is attachment to the world, avarice, envy, love of luxury and comfort, haughtiness and self-desire; this is the dust which prevents reflection of the rays of the Sun of Reality in the mirror. The natural emotions are blameworthy and are like rust which deprives the heart of the bounties of God. But sincerity, justice, humility, severance, and love for the believers of God will purify the mirror and make it radiant with reflected rays from the Sun of Truth.

It is my hope that you may consider this matter, that you may search out your own imperfections and not think of the imperfections of anybody else. Strive with all your power to be free from imperfections. Heedless souls are always seeking faults in others. What can the hypocrite know of others' faults when he is blind to his own? This is the meaning of the words in the Seven Valleys. It is a guide for human conduct. As long as a man does not find his own faults, he can never become perfect. Nothing is more fruitful for man than the knowledge of his own shortcomings. The Blessed Perfection (Baha'u'llah) says, "I wonder at the man who does not find his own imperfections."

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BAHA'I JUSTICE

Baha'i Sabbath: Nur 15, 172 B.E. (6/19/2015)

Are you all well and happy? This is a delightful spot; the scenery is beautiful, and an atmosphere of spirituality haloes everything. In the future, God willing, Green Acre shall become a great center, the cause of the unity of the world of humanity, the cause of uniting hearts and binding together the East and the West. This is my hope.

Tonight I wish to speak upon the oneness of the world of humanity. This is one of the important subjects of the present period. If the oneness of the human world were established, all the differences which separate mankind would be eradicated. Strife and warfare would cease, and the world of humanity would find repose. Universal peace would be promoted, and the East and West would be conjoined in a strong bond. All men would be sheltered beneath one tabernacle. Native lands would become one; races and religions would be unified. The people of the world would live together in harmony, and their well-being would be assured.

From the beginning of human history down to the present time the various religions of the world have anathematized and accused each other of falsity. Each religion has considered the others bereft of the face of God, deprived of His mercy and in the direct line of divine wrath. Therefore, they have shunned each other most rigidly, exercising mutual animosity and rancor. Consider the record of religious warfare, the battles between nations, the bloodshed and destruction in the name of religion. One of the greatest religious wars, the Crusades, extended over a period of two hundred years. In this succession of great campaigns the western crusaders were constantly invading the Orient, bent upon recovering the Holy City from the hands of the Islamic people. Army after army raised in Europe poured its fanatical legions into the East. The kings of European nations personally led these Crusades, killing and shedding the blood of the Orientals. During this period of two hundred years the East and West were in a state of violence and commotion. Sometimes the crusaders were successful, killing, pillaging and taking captive the Muslim people; sometimes the Muslims were victorious, inflicting bloodshed, death and ruin in turn upon the invaders. So they continued for two centuries, alternately fighting with fury and relaxing from weakness, until the European religionists withdrew from the East, leaving ashes of desolation behind them and finding their own nations in a condition of turbulence and upheaval. Hundreds of thousands of human beings were killed and untold wealth wasted in this fruitless religious warfare. How many fathers mourned the loss of their sons! How many mothers and wives lamented the absence of their dear ones! Yet this was only one of the "holy" wars. Consider and reflect.

Religious wars have been many. Nine hundred thousand martyrs to the Protestant cause was the record of conflict and difference between that sect of Christians and the Catholics. Consult history and confirm this. How many languished in prisons! How merciless the treatment of captives! All in the name of religion! Consider and estimate the outcome of other wars between the people and sects of religious belief.

From the beginning of human history down to this time the world of humanity has not enjoyed a day of absolute rest and relaxation from conflict and strife. Most of the wars have been caused by religious prejudice, fanaticism and sectarian hatred. Religionists have anathematized religionists, each considering the other as deprived of the mercy of God, abiding in gross darkness and the children of Satan. For example, the Christians and Muslims considered the Jews satanic and the enemies of God. Therefore, they cursed and persecuted them. Great numbers of Jews were killed, their houses burned and pillaged, their children carried into captivity. The Jews in turn regarded the Christians as infidels and the Muslims as enemies and destroyers of the law of Moses. Therefore, they call down vengeance upon them and curse them even to this day.

Consider what injuries, ordeals and calamities have been inflicted upon mankind since the beginning of history. Every city, country, nation and people has been subjected to the destruction and havoc of war. Each one of the divine religions considers itself as belonging to a goodly and blessed tree, the tree of the Merciful, and all other religious systems as belonging to a tree of evil, the tree of Satan. For this reason they heap execration and abuse upon each other. This is clearly apparent in books of historical record and prevailed until the time of the appearance of Bahá'u'lláh.

When the light of Bahá'u'lláh dawned from the East, He proclaimed the promise of the oneness of humanity. He addressed all mankind, saying, "Ye are all the fruits of one tree. There are not two trees: one a tree of divine mercy, the other the tree of Satan." Again He said, "Ye are all the fruits of one tree, the leaves of one branch." This was His announcement; this was His promise of the oneness of the world of humanity. Anathema and execration were utterly abrogated. He said, "It is not becoming in man to curse another; it is not befitting that man should attribute darkness to another; it is not meet that one human being should consider another human being as bad; nay, rather, all mankind are the servants of one God; God is the Father of all; there is not a single exception to that law. There are no people of Satan; all belong to the Merciful. There is no darkness; all is light. All are the servants of God, and man must love humanity from his heart. He must, verily, behold humanity as submerged in the divine mercy."

Bahá'u'lláh has made no exception to this rule. He said that among mankind there may be those who are ignorant; they must be trained. Some are sick; they must be treated. Some are immature; they must be helped to attain maturity. In other respects humanity is submerged in the ocean of divine mercy. God is the Father of all. He educates, provides for and loves all; for they are His servants and His creation. Surely the Creator loves His creatures. It would be impossible to find an artist who does not love his own production. Have you ever seen a man who did not love his own actions? Even though they be bad actions, he loves them. How ignorant, therefore, the thought that God, Who created man, educated and nurtured him, surrounded him with all blessings, made the sun and all phenomenal existence for his benefit, bestowed upon him tenderness and kindness and then did not love him. This is palpable ignorance, for no matter to what religion a man belongs, even though he be an atheist or materialist, nevertheless, God nurtures him, bestows His kindness and sheds upon him His light. How then can we believe God is wrathful and unloving? How can we even imagine this, when as a matter of fact we are witnesses of the tenderness and mercy of God upon every hand? All about us we behold manifestations of the love of God. If, therefore, God be loving, what should we do? We have nothing else to do but to

emulate Him. Just as God loves all and is kind to all, so must we really love and be kind to everybody. We must consider none bad, none worthy of detestation, no one as an enemy. We must love all; nay, we must consider everyone as related to us, for all are the servants of one God. All are under the instructions of one Educator. We must strive day and night that love and amity may increase, that this bond of unity may be strengthened, that joy and happiness may more and more prevail, that in unity and solidarity all mankind may gather beneath the shadow of God, that people may turn to God for their sustenance, finding in Him the life that is everlasting. Thus may they be confirmed in the Kingdom of God and live forever through His grace and bounty.

Bahá'u'lláh has clearly said in His Tablets that if you have an enemy, consider him not as an enemy. Do not simply be long-suffering; nay, rather, love him. Your treatment of him should be that which is becoming to lovers. Do not even say that he is your enemy. Do not see any enemies. Though he be your murderer, see no enemy. Look upon him with the eye of friendship. Be mindful that you do not consider him as an enemy and simply tolerate him, for that is but stratagem and hypocrisy. To consider a man your enemy and love him is hypocrisy. This is not becoming of any soul. You must behold him as a friend. You must treat him well. This is right.

We return to the subject. When we observe the phenomena of the universe, we realize that the axis around which life revolves is love, while the axis around which death and destruction revolve is animosity and hatred. Let us view the mineral kingdom. Here we see that if attraction did not exist between the atoms, the composite substance of matter would not be possible. Every existent phenomenon is composed of elements and cellular particles. This is scientifically true and correct. If attraction did not exist between the elements and among the cellular particles, the composition of that phenomenon would never have been possible. For instance, the stone is an existent phenomenon, a composition of elements. A bond of attraction has brought them together, and through this cohesion of ingredients this petrous object has been formed. This stone is the lowest degree of phenomena, but nevertheless within it a power of attraction is manifest without which the stone could not exist. This power of attraction in the mineral world is love, the only expression of love the stone can manifest.

Look now upon the next highest stage of life, the vegetable kingdom. Here we see that the plant is the result of cohesion among various elements, just as the mineral is in its kingdom; but, furthermore, the plant has the power of absorption from the earth. This is a higher degree of attraction which differentiates the plant from the mineral. In the kingdom of the vegetable this is an expression of love, the highest capacity of expression the vegetable possesses. By this power of attraction, or augmentation, the plant grows day by day. Therefore, in this kingdom, also, love is the cause of life. If repulsion existed among the elements instead of attraction, the result would be disintegration, destruction and nonexistence. Because cohesion exists among the elements and cellular attraction is manifest, the plant appears. When this attraction is dispelled and the ingredients separate, the plant ceases to exist.

Then we come to the animal world, which is still higher in degree than the vegetable kingdom. In it the power of love makes itself still more manifest. The light of love is more resplendent in the animal kingdom because the power of attraction whereby elements cohere and cellular atoms commingle now reveals itself in certain emotions and sensibilities which produce instinctive fellowship and association.

The animals are imbued with kindness and affinity which manifests itself among those of the same species.

Finally, we reach the kingdom of man. Here we find that all the degrees of the mineral, vegetable and animal expressions of love are present plus unmistakable attractions of consciousness. That is to say, man is the possessor of a degree of attraction which is conscious and spiritual. Here is an immeasurable advance. In the human kingdom spiritual susceptibilities come into view, love exercises its superlative degree, and this is the cause of human life.

The proof is clear that in all degrees and kingdoms unity and agreement, love and fellowship are the cause of life, whereas dissension, animosity and separation are ever conducive to death. Therefore, we must strive with life and soul in order that day by day unity and agreement may be increased among mankind and that love and affinity may become more resplendently glorious and manifest. In the animal kingdom you will observe that domestic species live together in the utmost fellowship. See how sociable and friendly sheep gather together in a flock. Look at the doves and other domestic birds. There is no partisanship among them, no separation due to notions of patriotism. They live together in the utmost love and unity, flying, feeding, associating. Ferocious animals—beasts of prey such as the wolf, bear, tiger and hyena—are never amicable and do not associate together. They attack one another. Whenever they meet, they fight. Three wolves are never seen associating happily. If you see them together, it is with some ferocious intent. They are like selfish, brutal men who are inimical, cursing and killing each other. Better that man should resemble the domestic animals than the ferocious beasts of prey, for in the estimation of God love is acceptable, whereas hatred and animosity are rejected. Why should we act contrary to the good pleasure of God? Why should we be as ferocious animals, constantly shedding blood, pillaging and destroying? Because we belong to one race or family of humankind, why should we consider all others bad and inferior, deserving of death, pillage and invasion—people of darkness, worthy of hatred and detestation by God? Why does man show forth such attitude and actions toward his fellowman? We see that God is kind to all. Just as He loves us, He loves all others; just as He provides for us, He provides for the rest. He nurtures and trains all with equal solicitude.

God is great! God is kind! He does not behold human shortcomings; He does not regard human weaknesses. Man is a creature of His mercy, and to His mercy He summons all. Why then should we despise or detest His creatures because this one is a Jew, another a Buddhist or Zoroastrian and so on? This is ignorance, for the oneness of humanity as servants of God is an assured and certain fact.

Bahá'u'lláh has proclaimed the promise of the oneness of humanity. Therefore, we must exercise the utmost love toward each other. We must be loving to all the people of the world. We must not consider any people the people of Satan, but know and recognize all as the servants of the one God. At most it is this: Some do not know; they must be guided and trained. They must be taught to love their fellow creatures and be encouraged in the acquisition of virtues. Some are ignorant; they must be informed. Some are as children, undeveloped; they must be helped to reach maturity. Some are ailing, their moral condition is unhealthy; they must be treated until their morals are purified. But the sick man is not to be hated because he is sick, the child must not be shunned because he is a child, the ignorant one is not to be despised because he lacks knowledge. They must all be treated, educated, trained and assisted in love.

Everything must be done in order that humanity may live under the shadow of God in the utmost security, enjoying happiness in its highest degree.

17 August 1912
TALK BY ABDU'L-BAHA' AT GREEN ACRE
ELIOT, MAINE

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BAHA'I JUSTICE

Baha'i Month: Rahmat 1, 172 B.E. (6/24/2015)

O THOU who hast an illumined heart! Thou art even as the pupil of the eye, the very wellspring of the light, for God's love hath cast its rays upon thine inmost being and thou hast turned thy face toward the Kingdom of thy Lord.

Intense is the hatred, in America, between black and white, but my hope is that the power of the Kingdom will bind these two in friendship, and serve them as a healing balm.

Let them look not upon a man's color but upon his heart. If the heart be filled with light, that man is nigh unto the threshold of his Lord; but if not, that man is careless of his Lord, be he white or be he black.

Abdu'l-Baha, Selections, #76

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BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 3, 172 B.E. (6/26/2015)

This is a goodly temple and congregation, for—praise be to God!—this is a house of worship wherein conscientious opinion has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief. Consider what a vast difference exists between modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail—that is to say, when every man according to his own idealization may give expression to his beliefs—development and growth are inevitable. Therefore, this is a blessed church because its pulpit is open to every religion, the ideals of which may be set forth with openness and freedom. For this reason I am most grateful to the reverend doctor; I find him indeed a servant of the oneness of humanity.

The holy Manifestations Who have been the Sources or Founders of the various religious systems were united and agreed in purpose and teaching. Abraham, Moses, Zoroaster, Buddha, Jesus, Muḥammad, the Báb and Bahá'u'lláh are one in spirit and reality. Moreover, each Prophet fulfilled the promise of the One Who came before Him and, likewise, Each announced the One Who would follow. Consider how Abraham foretold the coming of Moses, and Moses embodied the Abrahamic statement. Moses prophesied the Messianic cycle, and Christ fulfilled the law of Moses. It is evident, therefore, that the Holy Manifestations Who founded the religious systems are united and agreed; there is no differentiation possible in Their mission and teachings; all are reflectors of reality, and all are promulgators of the religion of God. The divine religion is reality, and reality is not multiple; it is one. Therefore, the foundations of the religious systems are one because all proceed from the indivisible reality; but the followers of these systems have disagreed; discord, strife and warfare have arisen among them, for they have forsaken the foundation and held to that which is but imitation and semblance. Inasmuch as imitations differ, enmity and dissension have resulted. For example, Jesus Christ—may my spirit be a sacrifice unto Him!—laid the foundation of eternal reality, but after His departure many sects and divisions appeared in Christianity. What was the cause of this? There is no doubt that they originated in dogmatic imitations, for the foundations of Christ were reality itself, in which no divergence exists. When imitations appeared, sects and denominations were formed.

If Christians of all denominations and divisions should investigate reality, the foundations of Christ will unite them. No enmity or hatred will remain, for they will all be under the one guidance of reality itself. Likewise, in the wider field if all the existing religious systems will turn away from ancestral imitations and investigate reality, seeking the real meanings of the Holy Books, they will unite and agree upon the same foundation, reality itself. As long as they follow counterfeit doctrines or imitations instead of reality,

animosity and discord will exist and increase. Let me illustrate this. Moses and the prophets of Israel announced the advent of the Messiah but expressed it in the language of symbols. When Christ appeared, the Jews rejected Him, although they were expecting His manifestation and in their temples and synagogues were crying and lamenting, saying, "O God, hasten the coming of the Messiah!" Why did they deny Him when He announced Himself? Because they had followed ancestral forms and interpretations and were blind to the reality of Christ. They had not perceived the inner significances of the Holy Bible. They voiced their objections, saying, "We are expecting Christ, but His coming is conditioned upon certain fulfillments and prophetic announcements. Among the signs of His appearance is one that He shall come from an unknown place, whereas now this claimant of Messiahship has come from Nazareth. We know his home, and we are acquainted with his mother.

"Second, one of the signs or Messianic conditions is that His scepter would be an iron rod, and this Christ has not even a wooden staff.

"Third, He was to be seated upon the throne of David, whereas this Messianic king is in the utmost state of poverty and has not even a mat.

"Fourth, He was to conquer the East and the West. This person has not even conquered a village. How can he be the Messiah?

"Fifth, He was to promulgate the laws of the Bible. This one has not only failed to promulgate the laws of the Bible, but he has broken the law of the sabbath.

"Sixth, the Messiah was to gather together all the Jews who were scattered in Palestine and restore them to honor and prestige, but this one has degraded the Jews instead of uplifting them.

"Seventh, during His sovereignty even the animals were to enjoy blessings and comfort, for according to the prophetic texts, He should establish peace to such a universal extent that the eagle and quail would live together, the lion and deer would feed in the same meadow, the wolf and lamb would lie down in the same pasture. In the human kingdom warfare was to cease entirely; spears would be turned into pruning hooks and swords into plowshares. Now we see in the day of this would-be Messiah such injustice prevails that even he himself is sacrificed. How could he be the promised Christ?"

And so they spoke infamous words regarding Him.

Now inasmuch as the Jews were submerged in the sea of ancestral imitations, they could not comprehend the meaning of these prophecies. All the words of the prophets were fulfilled, but because the Jews held tenaciously to hereditary interpretations, they did not understand the inner meanings of the Holy Bible; therefore, they denied Jesus Christ, the Messiah. The purpose of the prophetic words was not the outward or literal meaning, but the inner symbolical significance. For example, it was announced that the Messiah was to come from an unknown place. This did not refer to the birthplace of the physical body of Jesus. It has reference to the reality of the Christ—that is to say, the Christ reality was to appear from the invisible realm—for the divine reality of Christ is holy and sanctified above place.

His sword was to be a sword of iron. This signified His tongue which should separate the true from the

false and by which great sword of attack He would conquer the kingdoms of hearts. He did not conquer by the physical power of an iron rod; He conquered the East and the West by the sword of His utterance.

He was seated upon the throne of David, but His sovereignty was neither a Napoleonic sovereignty nor the vanishing dominion of a Pharaoh. The Christ Kingdom was everlasting, eternal in the heaven of the divine Will.

By His promulgating the laws of the Bible the reality of the law of Moses was meant. The Sinaitic law is the foundation of the reality of Christianity. Christ promulgated it and gave it higher, spiritual expression.

He conquered and subdued the East and West. His conquest was effected through the breaths of the Holy Spirit, which eliminated all boundaries and shone from all horizons.

In His day, according to prophecy, the wolf and the lamb were to drink from the same fountain. This was realized in Christ. The fountain referred to was the Gospel, from which the water of life gushes forth. The wolf and lamb are opposed and divergent races symbolized by these animals. Their meeting and association were impossible, but having become believers in Jesus Christ those who were formerly as wolves and lambs became united through the words of the Gospel.

The purport is that all the meanings of the prophecies were fulfilled, but because the Jews were captives of ancestral imitations and did not perceive the reality of the meanings of these words, they denied Christ; nay, they even went so far as to crucify Him. Consider how harmful is imitation. These were interpretations handed down from fathers and ancestors, and because the Jews held fast to them, they were deprived.

It is evident, then, that we must forsake all such imitations and beliefs so that we may not commit this error. We must investigate reality, lay aside selfish notions and banish hearsay from our minds. The Jews consider Christ the enemy of Moses, whereas, on the contrary, Christ promoted the Word of Moses. He spread the name of Moses throughout the Orient and Occident. He promulgated the teachings of Moses. Had it not been for Christ, you would not have heard the name of Moses; and unless the manifestation of Messiahship had appeared in Christ, we would not have received the Old Testament.

The truth is that Christ fulfilled the Mosaic law and in every way upheld Moses; but the Jews, blinded by imitations and prejudices, considered Him the enemy of Moses.

Among the great religious systems of the world is Islám. About three hundred million people acknowledge it. For more than a thousand years there has been enmity and strife between Muslims and Christians, owing to misunderstanding and spiritual blindness. If prejudices and imitations were abandoned, there would be no enmity whatever between them, and these hundreds of millions of antagonistic religionists would adorn the world of humanity by their unity.

I wish now to call your attention to a most important point. All Islám considers the Qur'án the Word of God. In this sacred Book there are explicit texts which are not traditional, stating that Christ was the Word of God, that He was the Spirit of God, that Jesus Christ came into this world through the

quickening breaths of the Holy Spirit and that Mary, His mother, was holy and sanctified. In the Qur'án a whole chapter is devoted to the story of Jesus. It records that in the time of His youth He worshiped God in the temple at Jerusalem, that manna descended from heaven for His sustenance and that He uttered words immediately after His birth. In brief, in the Qur'án there is eulogy and commendation of Christ such as you do not find in the Gospel. The Gospel does not record that the child Jesus spoke at birth or that God caused sustenance to descend from heaven for Him, but in the Qur'án it is repeatedly stated that God sent down manna day by day as food for Him. Furthermore, it is significant and convincing that when Muḥammad proclaimed His work and mission, His first objection to His own followers was, "Why have you not believed on Jesus Christ? Why have you not accepted the Gospel? Why have you not believed in Moses? Why have you not followed the precepts of the Old Testament? Why have you not understood the prophets of Israel? Why have you not believed in the disciples of Christ? The first duty incumbent upon ye, O Arabians, is to accept and believe in these. You must consider Moses as a Prophet. You must accept Jesus Christ as the Word of God. You must know the Old and the New Testaments as the Word of God. You must believe in Jesus Christ as the product of the Holy Spirit." His people answered, "O Muḥammad! We will become believers although our fathers and ancestors were not believers, and we are proud of them. Tell us what is going to become of them?" Muḥammad replied, "I declare unto you that they occupy the lowest stratum of hell because they did not believe in Moses and Christ and because they did not accept the Bible; and although they are my own ancestors, yet they are in despair in hell." This is an explicit text of the Qur'án; it is not a story or tradition but from the Qur'án itself, which is in the hands of the people. Therefore, it is evident that ignorance and misunderstanding have caused so much warfare and strife between Christians and Muslims. If both should investigate the underlying truth of their religious beliefs, the outcome would be unity and agreement; strife and bitterness would pass away forever and the world of humanity find peace and composure. Consider that there are two hundred and fifty million Christians and three hundred million Muslims. How much blood has flowed in their wars; how many nations have been destroyed; how many children have been made fatherless; how many fathers and mothers have mourned the loss of children and dear ones! All this has been due to prejudice, misunderstanding and imitations of ancestral beliefs without investigation of reality. If the Holy Books were rightly understood, none of this discord and distress would have existed, but love and fellowship would have prevailed instead. This is true with all the other religions as well. The conditions I have named will apply equally to all. The essential purpose of the religion of God is to establish unity among mankind. The divine Manifestations were Founders of the means of fellowship and love. They did not come to create discord, strife and hatred in the world. The religion of God is the cause of love, but if it is made to be the source of enmity and bloodshed, surely its absence is preferable to its existence; for then it becomes satanic, detrimental and an obstacle to the human world.

In the Orient the various peoples and nations were in a state of antagonism and strife, manifesting the utmost enmity and hatred toward each other. Darkness encompassed the world of mankind. At such a time as this Bahá'u'lláh appeared. He removed all the imitations and prejudices which had caused separation and misunderstanding and laid the foundation of the one religion of God. When this was accomplished, Muslims, Christians, Jews, Zoroastrians, Buddhists all were united in actual fellowship and love. The souls who followed Bahá'u'lláh from every nation have become as one family living in agreement and accord, willing to sacrifice life for each other. The Muslim will give his life for the

Christian, the Christian for the Jew and all of them for the Zoroastrian. They live together in love, fellowship and unity. They have attained to the condition of rebirth in the Spirit of God. They have become revivified and regenerated through the breaths of the Holy Spirit. Praise be to God! This light has come forth from the East, and eventually there shall be no discord or enmity in the Orient. Through the power of Bahá'u'lláh all will be united. He upraised this standard of the oneness of humanity in prison. When subjected to banishment by two kings, while a refugee from enemies of all nations and during the days of His long imprisonment He wrote to the kings and rulers of the world in words of wonderful eloquence, arraigning them severely and summoning them to the divine standard of unity and justice. He exhorted them to peace and international agreement, making it incumbent upon them to establish a board of international arbitration—that from all nations and governments of the world there should be delegates selected for a congress of nations which should constitute a universal arbitral court of justice to settle international disputes. He wrote to Victoria, Queen of Great Britain, the Czar of Russia, the Emperor of Germany, Napoleon III of France and others, inviting them to world unity and peace. Through a heavenly power He was enabled to promulgate these ideals in the Orient. Kings could not withstand Him. They endeavored to extinguish His light but served only to increase its intensity and illumination. While in prison He stood against the Sháh of Persia and Sulṭán of Turkey and promulgated His teachings until He firmly established the banner of truth and the oneness of humankind. I was a prisoner with Him for forty years until the Young Turks of the Committee of Union and Progress overthrew the despotism of 'Abdu'l-Ḥamíd, dethroned him and proclaimed liberty. This committee set me free from tyranny and oppression; otherwise, I should have been in prison until the days of my life were ended. The purport is this: that Bahá'u'lláh in prison was able to proclaim and establish the foundations of peace although two despotic kings were His enemies and oppressors. The King of Persia, Náṣiri'd-Dín Sháh, had killed twenty thousand Bahá'ís, martyrs who in absolute severance and complete willingness offered their lives joyfully for their faith. These two powerful and tyrannical kings could not withstand a prisoner; this Prisoner upheld the standard of humanity and brought the people of the Orient into agreement and unity. Today in the East, only those who have not followed Bahá'u'lláh are in opposition and enmity. The people of the nations who have accepted Him as the standard of divine guidance enjoy a condition of actual fellowship and love. If you should attend a meeting in the East, you could not distinguish between Christian and Muslim; you would not know which was Jew, Zoroastrian or Buddhist, so completely have they become fraternized and their religious differences been leveled. They associate in the utmost love and spiritual fragrance as if they belonged to one family, as if they were one people.

16 June 1912
TALK BY ABDU'L-BAHA' AT CENTRAL CONGREGATIONAL CHURCH
HANCOCK STREET, BROOKLYN, NEW YORK

Abdu'l-Baha', The Promulgation Of Universal Peace

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BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 10, 172 B.E. (7/3/2015)

O SERVANT of the One true God! The Lord be praised, the loved ones of God are found in every land, and are, one and all, neath the shadow of the Tree of Life and under the protection of His good providence. His care and loving-kindness surge even as the eternal billows of the sea, and His blessings are continually showered from His eternal Kingdom.

Ours should be the prayer that His blessings may be vouchsafed in still greater abundance, and ours to hold fast to such means as shall ensure a fuller outpouring of His grace and a greater measure of His divine assistance.

One of the greatest of these means is the spirit of true fellowship and loving communion amongst the friends. Remember the saying: "Of all pilgrimages the greatest is to relieve the sorrow-laden heart."

Abdu'l-Baha', Selections #52

This entry was posted on Friday, July 3rd, 2015 at 12:14 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab. Rahmat 16, 172 B.E. (7/9/2015)

This treatise was written in reply to a seeker who had asked how the promised Mihdí could have become transformed into 'Alí-Muḥammad (the Báb). The opportunity provided by this question was seized to elaborate on a number of subjects, all of which are of use and benefit both to them that seek and to those who have attained, could ye perceive with the eye of divine virtue.

Baha'u'llah, Preface to Gems of Divine Mysteries

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I heard, with Mine own ears, one of their divines proclaim: "Should all these signs come to pass and the long-awaited Qá'im appear, and should He ordain, with respect to even our secondary laws, aught beyond that which hath been revealed in the Qur'án, we would assuredly charge Him with imposture, put Him to death, and refuse forever to acknowledge Him", and other statements such as these deniers make. And all this, when the Day of Resurrection hath been ushered in, and the Trumpet hath been sounded, and all the denizens of earth and heaven have been gathered together, and the Balance hath been appointed, and the Bridge hath been laid, and the Verses have been sent down, and the Sun hath shone forth, and the stars have been blotted out, and the souls have been raised to life, and the breath of the Spirit hath blown, and the angels have been arrayed in ranks, and Paradise hath been brought nigh, and Hell made to blaze! These things have all come to pass, and yet to this day not a single one of these people hath recognized them! They all lie as dead within their own shrouds, save those who have believed and repaired unto God, who rejoice in this day in His celestial paradise, and who tread the path of His good-pleasure.

Veiled as they remain within their own selves, the generality of the people have failed to perceive the sweet accents of holiness, inhale the fragrance of mercy, or seek guidance, as bidden by God, from those who are the custodians of the Scriptures. He proclaimeth, and His word, verily, is the truth: "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not." Nay rather, they have turned aside from them and followed instead the Sámirí of their own idle fancies. Thus have they strayed far from the mercy of their Lord and failed to attain unto His Beauty in the day of His presence. For no sooner had He come unto them with a sign and a testimony from God than the same people who had eagerly awaited the day of His Revelation, who had called upon Him in the daytime and in the night season, who had implored Him to gather them together in His presence and to grant that they may lay down their lives in His path, be led aright by His guidance and illumined by His light—this very people condemned and reviled Him, and inflicted upon Him such cruelties as transcend both My capacity to tell and thine ability to hear them. My very pen crieth out at this moment and the ink weepeth sore and groaneth. By God! Wert thou to hearken with thine inner ear, thou wouldst in truth hear the

lamentations of the denizens of heaven; and wert thou to remove the veil from before thine eyes, thou wouldst behold the Maids of Heaven overcome and the holy souls overwhelmed, beating upon their faces and fallen upon the dust.

Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

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But as to Him Who appeared in the year sixty, He standeth in need of neither transformation nor interpretation, for His name was Muḥammad, and He was a descendent of the Imáms of the Faith. Thus it can be truly said of Him that He was the son of Ḥasan, as is undoubtedly clear and evident unto thine eminence. Nay, He it is Who fashioned that name and created it for Himself, were ye to observe with the eye of God.

Baha'u'llah, Gems of Divine Mysteries (excerpts)

This entry was posted on Thursday, July 9th, 2015 at 2:58 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 17, 172 B.E. (7/10/2015)

Quaff then, O My brother, from the living waters that We have caused to flow in the oceans of these words. Methinks the seas of grandeur are surging within them, and the gems of divine virtue are shining within and upon them. Divest then thyself of that which debarreth thee from this fathomless crimson sea, and to the cry of "In the name of God and by His grace!" immerse thyself therein. Let the fear of no one dismay thee. Trust in the Lord, thy God, for He is sufficient unto whosoever trusteth in Him. He, verily, shall protect thee, and in Him shalt thou abide in safety.

Know thou, moreover, that in this most hallowed and resplendent city thou shalt find the wayfarer to be lowly before all men and humble before all things. For naught doth he behold save that he perceiveth God therein. He beholdeth the effulgent glories of God in the lights of His Revelation that have encompassed the Sinai of creation. In this station the wayfarer must not claim the seat of honour in any gathering or walk before others in the desire to vaunt and exalt himself. Rather must he regard himself as standing at all times in the presence of his Lord. He must not wish for anyone that which he doth not wish for himself, nor speak that which he would not bear to hear spoken by another, nor yet desire for any soul that which he would not have desired for himself. It befitteth him, rather, to walk upon the earth with undeviating steps in the kingdom of His new creation.

Baha'u'llah, Gems Of Divine Mysteries (excerpt)

This entry was posted on Friday, July 10th, 2015 at 2:04 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 172 B.E. (7/13/2015)

16 September 1912
TALK AT HOME OF MRS. CORINNE TRUE
5338 KENMORE AVENUE, CHICAGO, ILLINOIS

Alláh-u-Abhá! Praise be to God! I have spent a number of days among you, associating with you in love and fragrance. Praise be to God! Your hearts are pure, your faces radiant, your spirits exhilarated through the glad tidings of God. I pray in your behalf, seeking heavenly confirmations for you that each one may become a radiant candle, shedding light in the world of humanity. May you become the quintessence of love. May you prove to be the effulgence of God, replete with the efficacy of the Holy Spirit and the cause of unity and fellowship in the world of humanity, for today mankind has the greatest need of love and agreement. If the world should remain as it is today, great danger will face it. But if reconciliation and unity are witnessed, if security and confidence be established, if with heart and soul we strive in order that the teachings of Bahá'u'lláh may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples, the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men.

In the world of existence there are various bonds which unite human hearts, but not one of these bonds is completely effective. The first and foremost is the bond of family relationship, which is not an efficient unity, for how often it happens that disagreement and divergence rend asunder this close tie of association. The bond of patriotism may be a means of fellowship and agreement, but oneness of native land will not completely cement human hearts; for if we review history, we shall find that people of the same race and native land have frequently waged war against each other. Often in civil strife they have shed the same racial blood and destroyed the possessions of their own native kind. Therefore, this bond is not sufficient. Another means of seeming unity is the bond of political association, where governments and rulers have been allied for reasons of intercourse and mutual protection, but which agreement and union afterward became subject to change and violent hatred even to the extreme of war and bloodshed. It is evident that political oneness is not permanently effective.

The source of perfect unity and love in the world of existence is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement. Consider how numerous are these parts and members, but the oneness of the animating spirit of life unites them all

in perfect combination. It establishes such a unity in the bodily organism that if any part is subjected to injury or becomes diseased, all the other parts and functions sympathetically respond and suffer, owing to the perfect oneness existing. Just as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and coordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body, and the Holy Spirit is the animating principle of its life.

Therefore, we must strive in order that the power of the Holy Spirit may become effective throughout the world of mankind, that it may confer a new quickening life upon the body politic of the nations and peoples and that all may be guided to the protection and shelter of the Word of God. Then this human world will become angelic, earthly darkness pass away and celestial illumination flood the horizons, human defects be effaced and divine virtues become resplendent. This is possible and real, but only through the power of the Holy Spirit. Today the greatest need of the world is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day, and the differences and divergences of nations will be woefully augmented. Continual additions to the armies and navies of the world will be made, and the fear and certainty of the great pandemic war—the war unparalleled in history—will be intensified; for armament, heretofore limited, is now being increased upon a colossal scale. Conditions are becoming acute, drawing nigh unto the degree of men warring upon the seas, warring upon the plains, warring in the very atmosphere with a violence unknown in former centuries. With the growth of armament and preparation the dangers are increasingly great.

We must use our utmost endeavors in order that the Holy Spirit may influence minds and hearts toward peace, the bounties of God surround, the divine effulgences become successive, human souls advance, minds expand in wider vision, souls become more holy and the world of humanity be rid of its great menace. For the betterment of the world Bahá'u'lláh endured all the hardships, ordeals and vicissitudes of life, sacrificing His very being and comfort, forfeiting His estates, possessions and honor—all that pertains to human existence—not for one year, nay, rather, for nearly fifty years. During this long period He was subjected to persecution and abuse, was cast into prison, was banished from His native land, underwent severities and humiliation and was exiled four times. He was first exiled from Persia to Baghdád, thence to Constantinople, thence to Rumelia and finally to the great prison-fortress of 'Akká in Syria, where He passed the remainder of His life. Every day a new oppression and abuse was heaped upon Him until He winged His flight from the dungeon to the supreme world and returned to His Lord. He endured these ordeals and difficulties in order that this earthly human world might become heavenly, that the illumination of the divine Kingdom should become a reality in human hearts, that the individual members of mankind might progress, the power of the Holy Spirit increase its efficacy and penetration and the happiness of the world of humanity be assured. He desired for all tranquillity and composure and exercised loving-kindness toward the nations regardless of conditions and differences. He addressed humanity, saying, "O humankind! Verily, ye are all the leaves and fruits of one tree; ye are all one.

Therefore, associate in friendship; love one another; abandon prejudices of race; dispel forever this gloomy darkness of human ignorance, for the century of light, the Sun of Reality hath appeared. Now is the time for affiliation, and now is the period of unity and concord. For thousands of years ye have been contending in warfare and strife. It is enough. Now is the time for unity. Lay aside all self-purposes, and know for a certainty that all men are the servants of one God Who will bind them together in love and agreement."

Inasmuch as great differences and divergences of denominational belief had arisen throughout the past, every man with a new idea attributing it to God, Bahá'u'lláh desired that there should not be any ground or reason for disagreement among the Bahá'ís. Therefore, with His own pen He wrote the Book of His Covenant, addressing His relations and all people of the world, saying, "Verily, I have appointed One Who is the Center of My Covenant. All must obey Him; all must turn to Him; He is the Expounder of My Book, and He is informed of My purpose. All must turn to Him. Whatsoever He says is correct, for, verily, He knoweth the texts of My Book. Other than He, no one doth know My Book." The purpose of this statement is that there should never be discord and divergence among the Bahá'ís but that they should always be unified and agreed. In His prayers Bahá'u'lláh also said, "O God! Whosoever violates My Covenant, O God, humiliate him. Verily, whosoever violates My Covenant, O God, erase and efface him." In all His Tablets, among which is the Tablet of the Branch, He has mentioned and explained the attributes and qualities of the Personage to Whom He referred in the Book of His Covenant. He has fully expounded the function and potency of that Personage, so that no one shall say, "I understand this from the writings of Bahá'u'lláh," for He has appointed the Center, or Expounder, of the Book. He said, "Verily, He is the appointed one; other than He, there is none," intending that no sects or prejudices should be formed, and preventing every man here and there with a new thought from creating dissension and variance. It is as though a king should appoint a governor-general. Whosoever obeys him, obeys the king. Whosoever violates and disobeys him, violates the king. Therefore, whosoever obeys the Center of the Covenant appointed by Bahá'u'lláh has obeyed Bahá'u'lláh, and whosoever disobeys Him has disobeyed Bahá'u'lláh. It has nothing to do with Him ('Abdu'l-Bahá) at all—precisely as the governor-general appointed by the king—whosoever obeys the governor-general obeys the king; whosoever disobeys the governor-general disobeys the king.

Therefore, you must read the Tablets of Bahá'u'lláh. You must read the Tablet of the Branch and regard that which He has so clearly stated. Beware! Beware! lest anyone should speak from the authority of his own thoughts or create a new thing out of himself. Beware! Beware! According to the explicit Covenant of Bahá'u'lláh you should care nothing at all for such a person. Bahá'u'lláh shuns such souls. I have expounded these things for you, for the conservation and protection of the teachings of Bahá'u'lláh, in order that you may be informed, lest any souls shall deceive you and lest any souls shall cause suspicion among you. You must love all people, and yet if any souls put you in doubt, you must know that Bahá'u'lláh is severed from them. Whosoever works for unity and fellowship is a servant of Bahá'u'lláh, and Bahá'u'lláh is his assistant and helper. I ask God that He may cause you to be the very means of agreement and unity, that He may make you radiant, merciful, heavenly children of the divine Kingdom; that you may advance day by day; that you may become as bright as these lamps, bestowing light upon all humanity. Salutations and farewell!

This entry was posted on Monday, July 13th, 2015 at 4:40 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Open Letter 7/17/2015

Dear friends,

Please find attached a recent open letter that consolidates some important concepts for today.

In service,

Your servant,

Neal.

Dear Q.A.:

True science and true religion correspond. The purpose of this is to open up an experiential realm that can be articulated through a deeper scientific method–similar to the scientific method Dr. Jensen has uncovered regarding the special case of prophecy fulfillment.

In the meanwhile what is essential is that people deepen on my station and the station of Dr. Leland Jensen and understand the proofs of prophecy that the two of us fulfill so that their hearts may become purified and that no doubt should exist in their minds concerning the reality of The prophecies (see the online video Twin Establishers for more). Firmness in the Covenant is absolutely essential here in order that the truth be distinguished from error, and the light from the dark. This is why it is written that the 144,000 are sealed on the forehead. The forehead symbolizes the intellect which has the discerning power to recognize the proofs of myself and Dr. Leland Jensen as well as that of the Bab and Baha'u'llah that fulfill prophecy by their prophesied name, prophesied date, prophesied address, and prophesied missions (the four letters of the greatest name). The dates, addresses and missions that are prophesied always refer to the superior promised one. For example the date of March 23, 1844–the year 1260 is

given. The superior promised one that fulfills that date is his Holiness the Bab. At this exact time Mullah Husayn who fulfills the prophecy for the return of "Muhammad" (see Surih-i-Vafa) was also present at both the prophesied time and the prophesied place (Shiraz–"I will place my throne in Elam", that is Shiraz Persia). The presence of the return of Muhammad is an essential feature of the prophecy that the Bab fulfilled at that moment. However the Bab is the superior promised one who was delivering His message to Mullah Husayn. It would be violation of the Covenant for Mullah Husayn to claim that those prophecies refer to him and not to the Bab. In fact they refer to the Bab giving the message at that time, and place and the mission of the Bab as deliverer and Mullah Husayn–as that FIRM one– as the recipient. Thus Mullah Husayn is dependent upon the Bab and not the other way around.

Baha'u'llah states that because of Mullah Husayn, God was established upon the throne.

At the very time the Bab was giving birth to Mullah Husayn as his spiritual son, 'Abdu'l-Baha was being physically born to Navaab and Baha'u'llah. Clearly Baha'u'llah is superior to 'Abdu'l-Baha and in His own writings the Bab confesses that he is dependent upon Baha'u'llah as well. This is the message that was being given to Mullah Husayn. Thus Four Promised ones appeared at that exact moment in time in the East. While this was occurring in the East Joseph Smith and his brother Hiram Smith, and George Williams and Joseph Morris in the West were being prepared by God to establish the Mormon faith in preparation for the coming of the Baha'i Covenant to America. Immanuel Swedenborg, the disciple of Isaac Newton paved the way before them and Isaac and Swedenborg and Thomas Jefferson and others in the U.S. are similar to the Shaykhis of Shaykh Ahmad and Mullah Kazim who appeared in Persia prior to Mullah Husayn and the Bab. Like the Shaykhi faith many of the Mormon and Swedenborgian and Jeffersonian doctrines are like the fantasy of children who speculate before they are awakened to the reality of adulthood. The explanations and commentaries of Dr. Leland Jensen, and the scientific method and approaches of myself burn away the unreality of the inner fantasy and open up the true vista of the foundation of fact. This frees the people from their vain imaginations and allows them to have direct access to the reality of the Kingdom in both this life and the next, independent of all save God.

The first sign of violation of the Covenant is those that protest against the year 2001 A.D. being the date of the fulfillment of these prophecies for the establishment of the Kingdom and the event in which God brought forth myself as His "servant the BRANCH." (Zech. 3:8 KJV). This sickness is not unto death because in deepening of the year 2001 date that I fulfill is the hinge that also liberates the people from all distress and disease. It does this because they have to use their intellect to work through the fulfillment of this date of 2001 A.D. As they work through the calculations of this date, that actual work spiritually and intellectually removes the virus of the Covenant-breaking disease. Then the people can see clearly that this is not secular but sacred and divine. And the healing can begin.

When they teach this date to others it aggravates the condition of the virus in them,–so that it can come to the surface and along with the other proofs of prophecy fulfilled be burned away in the fever of the Covenant and thus removed and expelled from the hapless victims who have been poisoned against the Covenant–and the person of the living Davidic king–in this day today. This is one of the reasons we have all been told to teach the faith–as you have been doing through translations–so that we can win our own stations and be purified. The people of Arabic, Persian, and Islamic backgrounds are free from this particular form of the disease of Covenant-breaking because of their Islamic hardwiring so to speak. They are able to perceive what the Mustaghath means and immediately accept this as 2001 A.D. without any further delays. This date is given in many faiths of all the world such as the Mayan, Aztec, Hopi, and Native American calendars and prophesies; the Hindu Kali Yug and Kalachakra Buddhism of Asia and Chinese prophetical calendars; the Great Pyramid of Giza located upon the African continent in Egypt; and in the Nordic and Scandinavian religions as well as the Abhrahamic faiths of Judaism, Christianity and Islam.

In the Bible and Koran six days of creation are given each of which is as 1000 years (2 Peter 3:8). This brings us from the foundation of civilization in 4000 BC to the year 2001 A.D. In Haggai, Zechariah and Daniel chapter 6 the "Seven Times" are given. A time being a cycle of 360 times 7 equals 2520 years taken from the foundation of the corner stone of the second temple in 520 BC brings us exactly to September 21, 2001 A.D.. Those that are poisoned into the secularization and have fallen are given this date of the 2520 as a ladder out of the pit of error, and as a strong cord and rope out of the bottomless grotto. This is why in David Davidson's Pyramid book he shows the relation of the 2520 prophetical cycle to the overall structure of the pyramid. Those fallen into the pit can re-ascend from the violation and poison of the pit of error through the grotto that represents the prophet Muhammad and 12 Imams and come out though the broken stone of Jesus into the grand gallery to again enter the temple symbolized by the coming of the Bab and Baha'u'llah after the date given by the Great Step at the upper South end of the Grand Galley of the 7 Overlays of God.

This is why God allows the people to stumble and run the gamut of iniquities. This is like what it says in the Koran: "When you say you believe do you think that God will let you alone and not put you to the proof?" God never changes the way in which he tests the people. He sends them a living promised one that goes against their norms, and habits, and complacencies–who is sent to jar the people awake–by any means–out of their spiritual lethargy. When he does this, contrary to the wishes of some of the people, then they denounce him. But in reality they are declaring themselves as unworthy to associate with him in the Kingdom in either this life or the next. We see today that the main thing that they are against is the outer expression of the inner reality of the SPIRIT. Thus I have particularly focused upon this here in the West in order to reverse the current climate that is against God in every way, shape and form–and trigger the spiritually transformative experience meant by God through the activation of Biblical prophecies that He has sent to awaken all the people of the world to the truth.

The personal fall and restoration of the individual personalities of the people is so that the people of Christian background will directly experience being in the Kingdom and elated; and being expelled from the Kingdom and deleted in their own personal lives so that they can then make a real choice to enter the Kingdom and work ceaselessly and tirelessly in the Cause (as I do day and night) or choose against this–judging themselves unworthy in both this life and the next. I have nothing to do with their ultimate choice–and the writings state that "God is no respecter of persons." Thus I work and associate with those who are alive (such as yourself) without prejudice; and those who are spiritually dead as Jesus says, leave buried to themselves "let the dead bury the dead". If they again arise to the living–you will see me with them. When they are dead you won't. This vacillation is on their part–not mine. I remain in the station of constancy, and their vacillations are for themselves so that by their death beds they will have made their choices and will rise or fall accordingly. But in this world we are sent to increase our capacities. Those who spend the most of their time outside the Kingdom while they are here in this life have not the capacity for it in the next and remain for the most part outside of it there as well. And when they are allowed to enter have a very low tolerance and capacity for the divine reality of the Lordly Will of God of which Jesus–obedient unto death states: "Not my will O Lord but Thine!" Thus it is written in the Koran that God has created the world to train the faithful. God already knows what the people are going to choose–because in the world of God there is no time and they have already chosen this. The test is thus not for me or for God–but for the people so that they will know where they are at. God already knows where they are at–but the people need to be tested so that they will know where they are at (where they spend the majority of their time physically and spiritually) so that they can use the leverage they have here in the world of opposites to move into a situation where they can be in the presence of God by all ways and in all means.

This is the Roman road of the apostle Paul who accepted the Covenant of Abraham through Gamaliel, and then rejected Jesus and held the coats while they stoned Stephen (I used to live on Stephens Avenue) and then who was struck blind by lightening strike on the road to Damascus and hurled out of the Kingdom altogether. Later he came and found the Apostle Peter and he healed him and he could see. Then it took Paul 14 years to spiritually recover before he was able to go forth and teach. When he was strengthened by God to do this he became the great establisher of Christianity in the West. 'Abdu'l-Baha tells us that we should all have the deeds of Paul and the faith of Peter. Thus the prophecy of the 2520 is a spiritual ladder out of the pit–as depicted in the structure of the Great Pyramid of Giza–for the people of the Christian background who have fallen and can't get up!

The coming of Dr. Jensen and myself in the West, and my own appearance in the year 2001 AD (Mustaghath) is the momentous event spoken of in all the books and religions of God. Baha'u'llah Himself swears fealty unto me personally as the one who appears from his own successorship in the Gleanings in the year Mustaghath–2001 A.D. The Bab and 'Abdu'l-Baha both write of me as well. Dr.

Jensen opened the way of using the intellect to recognize the proofs of prophecy fulfilled in order that the people should have a sound intellectual, psychological, emotional, spiritual and factual foundation upon myself as “the rock upon which is built this church,” the body of believers.

In the body all parts and members are connected. This body has nine great systems of the great world revelators of the 6000 years Adamic cycle. The outer body today is all of us in the world with myself as the head or president of the body. The inner reality is that of Baha’u’llah as the head of the body for the body of believers in both this world and the next are united even now. Thus Baha’u’llah is seated upon the throne of King David forever through his own aghsan that remain established upon the throne of King David on earth. The body of believers in both worlds are the Oneness of Humanity. Through the point of unity the believers in this world (conditional status of testing) have access to the body of the believers and the supreme concourse on high in the next (those who have won their stations, that is the perfection of themselves). As those here deepen in the Covenant they too can become “open gates” allowing the rest of the people of the nations and cultures who have chosen God to enter through them into this spiritual and material reality of the Kingdom now established upon the earth. As long as the connection remains unsevered–and the people remain firm in the Covenant with myself–this is the “uvatu’l-vuthqa” the indissoluble link.

This is why as soon as any violate the covenant–the true friends must immediately sever all contact material and spiritual with them for in these days of testing we cannot risk losing our own direct and immediate connection with God.

This is why in the Baha’i teachings on prayer (what Jesus gave as “I am the manna from heaven” John 6), Shoghi Effendi states that it is essential to know the difference in station between God and the Manifestation and ‘Abdu’l-Baha and the Guardian etc. This is what his holiness Muhammad has given in the Koran that “we have elevated some of the prophets above the others and to David we gave the Psalms”. In the Psalms is where the ever lasting covenant has been given to King David.

When asked about the date of May 23, 1844 being his birthday, ‘Abdu’l-Baha stated that this date refers to the proclamation of the Bab and not to himself. That this date should be celebrated as the recognition of the Bab and not him. He then gave the date Nov. 26 for the date they could commemorate himself as the date he was appointed in the Will and Testament. He also ascended on Nov. 28–thus this is the date the Covenant was activated. Abraham Lincoln and FDR, both American presidents knowing of Baha’u’llah, set the American holiday Thanksgiving on these dates Nov. 26-28. Thus all Americans celebrate the day of the Covenant whether they know it or not! They also celebrate Baha’u’llah’s birthday on Nov. 11/12 as the holiday Woodrow Wilson–also a Baha’i president–set for the Armistice Day that is now Veterans Day. The martyrdom of the Bab here is July 4 though 9. There are other parallels as well.

Thus this culture is being prepared by God to be transformed as the first society in the world that is international, as people of all persuasions and backgrounds are here in the US. For this reason it will be hit hardest in the oncoming nuclear war that is to kill one third of mankind in one hour–mostly here in the US and Europe–every city of population 100,000 or more being targeted.

The nation of Persia is not counted as one of the ten horns of the dragon in the Book of Revelation.

The pure of heart in Iran will ultimately unite with the US and with Russia to bring peace between these two nations. They will be assisted in this by the country of Germany.

May God guide and keep you well!

I remain yours,

Your servant,

Neal.

This entry was posted on Tuesday, July 21st, 2015 at 12:20 am and is filed under Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 12, 172 B.E. (7/24/2015)

24 July 1912
TALK BY ABDU'L-BAHA' TO THEOSOPHICAL SOCIETY
THE KENSINGTON
EXETER AND BOYLSTON STREETS, BOSTON, MASSACHUSETTS

In the world of existence there is nothing so important as spirit, nothing so essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the meeting between man and God. The spirit of man is the animus of human life and the collective center of all human virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body; man is the spirit of the body, because the light of the world is the human spirit. Man is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit. The world may be likened to the lamp chimney, whereas man is the light. Man himself may be likened to the lamp; his spirit is the light within the lamp. Therefore, we will speak of this spirit.

The philosophers of the world are divided into two classes: materialists, who deny the spirit and its immortality, and the divine philosophers, the wise men of God, the true illuminati who believe in the spirit and its continuance hereafter. The ancient philosophers taught that man consists simply of the material elements which compose his cellular structure and that when this composition is disintegrated the life of man becomes extinct. They reasoned that man is body only, and from this elemental composition the organs and their functions, the senses, powers and attributes which characterize man have proceeded, and that these disappear completely with the physical body. This is practically the statement of all the materialists.

The divine philosophers proclaim that the spirit of man is ever-living and eternal, and because of the objections of the materialists, these wise men of God have advanced rational proofs to support the validity of their statement. Inasmuch as the materialistic philosophers deny the Books of God, scriptural demonstration is not evidence to them, and materialistic proofs are necessary. Answering them, the men of divine knowledge have said that all existing phenomena may be resolved into grades or kingdoms, classified progressively as mineral, vegetable, animal and human, each of which possesses its degree of function and intelligence. When we consider the mineral, we find that it exists and is possessed of the power of affinity or combination. The vegetable possesses the qualities of the mineral plus the augmentative virtue or power of growth. It is, therefore, evident that the vegetable kingdom is superior to the mineral. The animal kingdom in turn possesses the qualities of the mineral and vegetable plus the five senses of perception whereof the kingdoms below it are lacking. Likewise, the power of memory inherent in the animal does not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and mineral, so man is superior to the animal. The animal is bereft of ideality—that is to say, it is a captive of the world of nature and not in touch with that which lies within and beyond nature; it is without spiritual susceptibilities, deprived of the attractions of consciousness, unconscious of the world of God and incapable of deviating from the law of nature. It is different with man. Man is possessed of the emanations of consciousness; he has perception, ideality and is capable of discovering the mysteries of the universe. All the industries, inventions and facilities surrounding our daily life were at one time hidden secrets of nature, but the reality of man penetrated them and made them subject to his purposes. According to nature's laws they should have remained latent and hidden; but man, having transcended those laws, discovered these mysteries and brought them out of the plane of the invisible into the realm of the known and visible. How wonderful is the spirit of man! One of the mysteries of natural phenomena is electricity. Man has discovered this illimitable power and made it captive to his uses. How many of nature's secrets have been penetrated and revealed! Columbus, while in Spain, discovered America. Man has accurately determined that the sun is stationary while the earth revolves about it. The animal cannot do this. Man perceives the mirage to be an illusion. This is beyond the power of the animal. The animal can only know through sense impressions and cannot grasp intellectual realities. The animal cannot conceive of the power of thought. This is an abstract intellectual matter and not limited to the senses. The animal is incapable of knowing that the earth is round. In brief, abstract intellectual phenomena are human powers. All creation below the kingdom of man is the captive of nature; it cannot deviate in the slightest degree from nature's laws. But man wrests the sword of dominion from nature's hand and uses it upon nature's head. For example, it is a natural exigency that man should be a dweller upon the earth, but the power of the human spirit transcends this limitation, and he soars aloft in airplanes. This is contrary to the law and requirement of nature. He sails at high speed upon the ocean and dives beneath its surface in submarines. He imprisons the human voice in a phonograph and communicates in the twinkling of an eye from East to West. These are things we know to be contrary to the limitations of natural law. Man transcends nature, while the mineral, vegetable and animal are helplessly subject to it. This can be done only through the power of the spirit, because the spirit is the reality.

In the physical powers and senses, however, man and the animal are partners. In fact, the animal is often superior to man in sense perception. For instance, the vision of some animals is exceedingly keen and the hearing of others most acute. Consider the instinct of a dog: how much greater than that of man. But, although the animal shares with man all the physical virtues and senses, a spiritual power has been bestowed upon man of which the animal is devoid. This is a proof that there is something in man above and beyond the endowment of the animal—a faculty and virtue peculiar to the human kingdom which is lacking in the lower kingdoms of existence. This is the spirit of man. All these wonderful human accomplishments are due to the efficacy and penetrating power of the spirit of man. If man were bereft of this spirit, none of these accomplishments would have been possible. This is as evident as the sun at midday.

All the organisms of material creation are limited to an image or form. That is to say, each created material being is possessed of a form; it cannot possess two forms at the same time. For example, a body may be spherical, triangular or square; but it is impossible for it to be two of these shapes simultaneously. It may be triangular, but if it is to become square, it must first rid itself of the triangular shape. It is

absolutely impossible for it to be both at the same time. Therefore, it is evident in the reality of material organisms that different forms cannot be simultaneously possessed. In the spiritual reality of man, however, all geometrical figures can be simultaneously conceived, while in physical realities one image must be forsaken in order that another may be possible. This is the law of change and transformation, and change and transformation are precursors of mortality. Were it not for this change in form, phenomena would be immortal; but because the phenomenal existence is subject to transformation, it is mortal. The reality of man, however, is possessed of all virtues; it is not necessary for him to give up one image for another as mere physical bodies do. Therefore, in that reality there is no change or transformation; it is immortal and everlasting. The body of man may be in America while his spirit is laboring and working in the Far East, discovering, organizing and planning. While occupied in governing, making laws and erecting a building in Russia, his body is still here in America. What is this power which, notwithstanding that it is embodied in America, is operating at the same time in the Orient, organizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter, you consult something within you. You say, shall I do it, or shall I not do it? Is it better to make this journey or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, an intelligent ego. Were it not distinct from your ego, you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which advises and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation in it, for it is not a composition of elements, and anything that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this, the body may become weakened in its members. It may be dismembered, or one of its members may be incapacitated. The whole body may be paralyzed; and yet the mind, the spirit, remains ever the same. The mind decides; the thought is perfect; and yet the hand is withered, the feet have become useless, the spinal column is paralyzed, and there is no muscular movement at all, but the spirit is in the same status. Dismember a healthy man; the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame; the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation, it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless; but, nevertheless, he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an airplane. Therefore, it becomes evident that though the body be dead, yet the spirit is alive and permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be more acute; all the functions are there, and yet the body is at a standstill. Hence it is proof that there is a spirit in the man, and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated by these conditions; it is not bereft of its existence; it is not bereft of its perfections. The proofs are many, innumerable.

These are all rational proofs. Nobody can refute them. As we have shown that there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of its power, hasten to render it divine, to have it become sanctified and holy and make it the very light of the

world illumining the East and the West.

This entry was posted on Friday, July 24th, 2015 at 2:07 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 19, 172 B.E. (7/31/2015)

Know then that "life" hath a twofold meaning. The first pertaineth to the appearance of man in an elemental body, and is as manifest to thine eminence and to others as the midday sun. This life cometh to an end with physical death, which is a God-ordained and inescapable reality. That life, however, which is mentioned in the Books of the Prophets and the Chosen Ones of God is the life of knowledge; that is to say, the servant's recognition of the sign of the splendours wherewith He Who is the Source of all splendour hath Himself invested him, and his certitude of attaining unto the presence of God through the Manifestations of His Cause. This is that blessed and everlasting life that perisheth not: whosoever is quickened thereby shall never die, but will endure as long as His Lord and Creator will endure.

The first life, which pertaineth to the elemental body, will come to an end, as hath been revealed by God: "Every soul shall taste of death."42 But the second life, which ariseth from the knowledge of God, knoweth no death, as hath been revealed aforetime: "Him will We surely quicken to a blessed life."43 And in another passage concerning the martyrs: "Nay, they are alive and sustained by their Lord."44 And from the Traditions: "He who is a true believer liveth both in this world and in the world to come."45 Numerous examples of similar words are to be found in the Books of God and of the Embodiments of His justice. For the sake of brevity, however, We have contented Ourself with the above passages.

42 Qur'án 3:185.
43 Qur'án 16:97.
44 Qur'án 3:169.
45 From a Ḥadíth.

Baha'u'llah, Gems Of Divine Mysteries Paragraphs 64 & 65

This entry was posted on Friday, July 31st, 2015 at 9:33 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 172 B.E. (8/1/2015)

Let anyone inclined to doubt the course which this enviable community is destined to follow, turn to and meditate upon these words of 'Abdu'l-Bahá, enshrined, for all time, in the Tablets of the Divine Plan, and addressed to the entire community of the believers of the United States and Canada: "The full measure of your success," He informs them, "is as yet unrevealed, its significance still unapprehended. Erelong, ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate, in the firmament of your country, the light of Divine Guidance, and will bestow upon its people the glory of an everlasting life.... The range of your future achievements still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements. The hope, therefore, which 'Abdu'l-Bahá cherishes for you is that the same success which has attended your efforts in America may crown your endeavors in other parts of the world, that through you the fame of the Cause of God may be diffused throughout the East and the West, and the advent of the Kingdom of the Lord of Hosts be proclaimed in all the five continents of the globe." "The moment," He most significantly adds, "this Divine Message is carried forward by the American believers from the shores of America, and is propagated throughout the continents of Europe, of Asia, of Africa, and of Australasia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion. Then will all the peoples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of its majesty and greatness."

No reader of these words, so vibrant with promises that not even the triumphant consummation of the Seven Year Plan can fulfill, can expect a community that has been raised so high, and endowed so richly, to remain content with any laurels it may win in the immediate future. To rest upon such laurels would indeed be tantamount to a betrayal of the trust placed in that community by 'Abdu'l-Bahá. To cut short the chain of victories that must lead it on to that supreme triumph when "the whole earth may be stirred and shaken" by the results of its achievements would shatter His hopes. To vacillate, and fail to "propagate through the continents of Europe, of Asia, of Africa, and of Australasia, and as far as the islands of the Pacific" a Message so magnificently proclaimed by it in the American continent would deprive it of the privilege of being "securely established upon the throne of an everlasting dominion." To forfeit the honor of proclaiming "the advent of the Kingdom of the Lord of Hosts" in "all the five continents of the globe" would silence those "praises of its majesty and greatness" that otherwise would echo throughout "the whole earth."

Such vacillation, failure, or neglect, the American believers, the ambassadors of the Faith of Bahá'u'lláh, will, I am firmly convinced, never permit. Such a trust will never be betrayed, such hopes can never be shattered, such a privilege will never be forfeited, nor will such praises remain unuttered. Nay rather the present generation of this blessed, this repeatedly blessed, community will go from strength to strength,

and will hand on, as the first century draws to a close, to the generations that must succeed it in the second the torch of Divine Guidance, undimmed by the tempestuous winds that must blow upon it, that they in turn, faithful to the wish and mandate of ‘Abdu’l-Bahá, may carry that torch, with that self-same vigor, fidelity, and enthusiasm, to the darkest and remotest corners of the earth.

Shoghi Effendi, The Advent Of Divine Justice, subsection: ‘Abdu’l-Bahá’s Assurance of North America’s Destiny

This entry was posted on Saturday, August 1st, 2015 at 3:38 pm and is filed under Baha'i Calendar, Shoghi Effendi, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Ascension Of The Establisher Of The Baha'i Faith Kamal 6, 172 B.E. (8/6/2015)

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New Jerusalem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

Ya Allah El-Mustaghath!

Allah'u'Abha!

Three Works of The Establisher:

http://entrybytroops.uhj.net

http://www.bupc.org/Most-Mighty-Document.pdf

http://www.bupc.org/Tablet-of-the-Dichotomy.pdf

This entry was posted on Thursday, August 6th, 2015 at 12:27 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Jesus's Return & Entrance Into The Temple.

Kamal 9, 172 B.E. (8/9/2015)

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel Ch. 12, V. 12

And the angel of the LORD protested unto Joshua, saying,
Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Zechariah Ch. 3, Vs. 6-7

Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness.

Bahau'u'llah, LAWḤ-I-AQDAS (The Most Holy Tablet)

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.
And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?
Now Joshua was clothed with filthy garments, and stood before the angel.
And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.
And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.
And the angel of the LORD protested unto Joshua, saying,
Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.
Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.
For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will

engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.
In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Zechariah Chapter 3, Holy Bible, KJV

And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.
And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?
And Jesus was clothed with filthy garments: and he stood before the face of the angel.
Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.
And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments, and the angel of the Lord stood.
And the angel of the Lord protested to Jesus, saying:
Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk with thee.
Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold I WILL BRING MY SERVANT THE ORIENT.
For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.
In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig tree.

Zacharias (Zechariah) Chapter 3, Douay-Rheims Catholic Bible

Blessed he who hath attired his head with the diadem of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise. Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah, Tablets of Baha'u'llah, Lawh-I-Aqdas/The Most Holy Tablet, Para. 23

GOLGOTHA

The Great Seal Of The Seventh Angel

Ezekiel's Temple

Bible Prophecy Fulfilled
In Montana

New Jerusalem

The True World Order

THE ADVENT OF THE CITY OF GOD, THE NEW JERUSALEM, WITH THE STREET OF THE CITY THAT WAS PURE GOLD [1]

THE prophecies for the establishment of the Holy City in America is as old as the hills. Isaiah tells us the way Jesus will come from the mountains in the Northwest:

Thus saith the LORD, In an acceptable time have I heard thee [Jesus], and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages [David's lineage]; That thou mayest say to the prisoners [in the Montana State Prison], Go forth; to them that are in darkness [the Christians and the Covenant-breaking Baha'is], Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.... And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far [America]: and, lo, these from the north and from the west [northwest]; and these from the land [Leland] of Sinim. (Isaiah 49:8, 9, 11, 12)

Montana is a northern state bordering on Canada. Deer Lodge is in the Rocky Mountains in the far west of Montana, fulfilling the prophecy of coming in the mountains of the north and west. There are numerable prophecies concerning Jesus coming in the west and in America and in Deer Lodge.

Two Mountains of Brass

The Mormons thought that Jesus would come to the Mormon Temple in Salt Lake City in Utah. But George Williams, who was associated with the Mormons, prophesied and had visions that showed Jesus coming in the Deer Lodge Valley, Montana where the Temple of God, the City of the Great King, the New Jerusalem, is to be built. In Hebrew the word for copper and brass is the same. On either end of the Deer Lodge Valley (where the prison is located in the city of Deer Lodge) are the world's two largest mountains of Copper: Lincoln and Butte, Montana.

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. (Zechariah 6:1)

Butte is called the 'Richest Hill on earth.' In 1900 Butte produced about one-quarter of the United States' copper output and one-seventh of the world's! [2] Butte is also called the city a mile high and a mile deep. It is a mile high in the Rocky Mountains and a mile deep with copper mines. Likewise, it is known that Lincoln, Montana has even more copper than Butte, though it hasn't been tapped yet.

It is between these two mountains of brass that the Old Montana Prison in Deer Lodge fulfills the prophecy for the seven-towered temple of Ezekiel's Temple where Jesus II enters through the eastern gate of Tower #7 between the two pillars of Jachin and Boaz (Jesus and Baha'u'llah).

From the prison in Deer Lodge between these two mountains of brass (Lincoln and Butte), the chariots of God and His heavenly army, led by the return of Jesus, will gather to be sent out into the world proclaiming the good news of the establishment of the Kingdom of God:

In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? ...These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. (Zechariah 6:2-5)

The Morrisites and George Williams

The MORRISITES get their name from Joseph Morris. He appeared on the scene at the height of the great Mormon reformation of 1856. [3] It was his mission, much like that of the great reformer Martin Luther, to separate a group of pure-hearted people from the mainstream Mormon church which by that time had deviated from its course. The MORRISITES consider the reformer Morris as only the martyr foreshadower, or forerunner, of their true prophet, George Williams. [4]

Ten years after the Mormons entered the Great Salt Lake area in Utah, in 1857, they had become very corrupt under the leadership of Brigham Young. The main corruption of the Mormons was polygamy. Federal Court ruled that this practice was started by Brigham Young, not by Joseph Smith [5] and wasn't announced by Brigham Young as an official Mormon practice until 1852, eight years after Smith had died. The purpose of this was so Brigham Young could marry a lot of rich widows and get their money and land. He would send a young man who was married and had some rich possessions and land to a foreign country, and then marry his wife and appropriate his land and belongings to himself.

Joseph Morris rose up at this time against the corruption of Brigham Young. He was a relatively unknown Mormon like Martin Luther who, in his day, was just one simple monk against the great Pope. Like Luther, Morris had no intention of starting his own religion. He just wanted to reform the Mormon Church in Utah and get rid of all their corruption so they could continue on their true path. However, Brigham Young refused to reform, just like the Pope refused to reform to Martin Luther. Brigham Young decided that he had to get rid of Morris and rub him out. Martin Luther, when he made his declaration, found protection from the Pope under the eight German princes. As long as the U.S. government army remained in the Utah territory, Morris was safe. However, in 1862 with the outbreak of the Civil War, the

U.S. army pulled out of Utah, and Brigham Young and his Mormon militia took over. They ruthlessly murdered Joseph Morris and several other MORRISITES, ranking the MORRISITES war right up there with the Mountain Meadows Massacre a few years earlier.

As the Brighamite Sheriff Burton, riding roughshod into the MORRISITES camp at Kingston Fort, tried to run Joseph Morris down with his horse, he said, "I want no more of your apostasy" [6] (clearly showing that the conflict was purely religious in nature), and then shot Morris dead.

THE MILITARY ESCORT OF THE MORRISITES
by Neal Chase

On June 15th, 1862, Joseph Morris was murdered under the direct orders of Brigham Young. At that time the United States Army had already withdrawn from the Utah territory in July of 1861 to fight the Civil War and the Mormon militia under the iron-fisted control of Brigham Young had taken over full power.

The legal writs, warrants and other government authorizations issued to empower the Mormon militia for the murder of Morris were all orchestrated and controlled by Brigham Young through the force of his three main agents: Sheriff Robert T. Burton, who did the actual killing; Judge John F. Kinney, who issued the writs; and Acting Governor Frank Fuller, who placed his seal of approval on the executive order to kill Joseph Morris.

Sheriff Burton was a known pawn and dirty-jobber for Brigham Young. Judge Kinney publicly stated that he was in Brigham's pocket. And acting Governor Fuller was a devout Mormon and follower of Young's.

The Morrisite slaughter was the final atrocity on top of previous abominations of the Mormons such as the Mountain Meadows Massacre, the murder of the Aiken party—another bloody episode—and other heinous crimes that moved the Lincoln Administration, despite the immediate concerns imposed by the Civil War, to re-occupy the Utah Territory and protect the remaining Morrisites from any harm and danger from the violent threats and acts of Brigham Young and his Mormon killers.

Immediately after the murder of Morris and the arraignment of the surviving Morrisites in the court of Judge Kinney, Acting Governor Fuller was relieved of duty on July 7th, 1862, with the arrival of newly appointed Governor Stephen S. Harding.

Harding was instantly revolted by the slaughter—an oppressive religious war within the territory orchestrated by Young—and immediately set out to get to the truth of the matter. This ended in Harding granting a full exoneration of all charges against the Morrisites as well as the issuance of a strong report back to Washington reaching Abraham Lincoln through the Secretary of State. Lincoln then ordered the Union soldiers back into the Utah territory, under the leadership of General Patrick Edward Connor, to protect the Morrisite people from further harm. These actions by Lincoln completely infuriated Brigham Young who lashed out at the President from the pulpit in a feverish tirade.

…and as for those whom Abraham Lincoln has sent here [Connor's troops] if they meddle with our domestic affairs I will send them to hell across lots; and as for those apostates [the Morrisites] running around here, they will probably fall down and their bowels will gush out, or they will bleed somewhere

else. (Holy Murder: The Story of Porter Rockwell by Kelly and Birney, pp. 219, 220)

Despite the loud threats, General Connor fulfilled his mission by personally overseeing that the Morrisite wagon trains safely left the Utah Territory on May 5th, 1863 with a full military escort! One wagon train went south to Carson City, Nevada, while the other train led by Connor moved north to Soda Springs, Idaho, where the Morrisites built a settlement that they named Morris Town.

It was at this time that George Williams came onto the scene with his visions of the return of Jesus to be in the Deer Lodge Valley in Montana.

George Williams was never a Morrisite. He always remained a Mormon. It was the MORRISITES, however, who listened to his prophecies and followed his instructions to move to Deer Lodge. Williams was a farmer living in Salt Lake City, but as Brigham Young was looking to do with him as he did with Joseph Morris, Williams moved from Utah back to his native England. [7]

The First Vision

On April 15th, 1862, while riding on his horse in the mountains of Utah, Williams was overcome by a majestic visitation from the north in the direction of Deer Lodge in which he saw the return of Jesus leading the armies of heaven, riding 'a countless host of horses' out from between two 'massive pillars of light.' These two massive pillars correspond to the two mountains of brass from which the four chariots of the armies of heaven are prophesied to come forth in Zechariah chapter 6. The two mountains of brass are Lincoln and Butte, Montana. Lincoln is on the north and Butte is on the south of the Deer Lodge Valley.

His first vision was first circulated in handwritten form and was later published by John Eardley in 1899 in a book containing Williams' prophecies and visions entitled Gems of Inspiration. Williams writes:—

After leading a blameless life, and searching after the treasures of eternity, through the gospel of Christ, under the guidance of the Holy Spirit, I was on the 15th day of April AD 1862, riding on my spirited mare by the slope of the western range of mountains, near Hacker's Canyon, in Salt Lake Valley, Utah, when snow began to fall in a marvelous manner. A cloud appeared in the north and became agitated, and speedily formed an enormous archway, spanning the entire valley.

On each side of this arch were massive pillars of light, constructed with fine skill, and folding doors studded with golden bolts. Beholding this heavenly appearance, I alighted from my horse, and allowed it to escape. While meditating this scene, the eyes of my understanding were opened by the spirit of God, so as to understand the things of God as they were from eternity.

The folding doors were thrown back, and the highway to the eternal worlds was opened before me, and a voice strengthened me saying: "fear not, thou greatly beloved of the Lord, these are they that form a portion of the armies of heaven." Beyond the folding doors I saw a countless host of horses, and they who sat upon them had on breast-plates of fire, and diamonds, and helmets of precious stones, and out of the nostrils of the horses came fire and smoke, and their riders had large swords, and their faces were lightened as the sun…. (cited from Joseph Morris and the Saga of the Morrisites by C. Leroy Anderson, pp. 174-5)

In the spring of 1863, corresponding exactly to the time of Baha'u'llah's Proclamation in the Garden of Ridvan on April 21st, 1863, George Williams, following the direction of God, proclaimed himself to the Morrisite community and declared that Deer Lodge was the sacred spot foreordained in all the books of God to be the site for the Heavenly City, the "City, of the Great King" which is described in the Book of Revelation and the Bible as the "New Jerusalem."

At once with joyful hearts and renewed vigor the seemingly beaten band of Morrisites were now set aglow with a new zeal, for they had been saved and redeemed just as Morris had promised they would be after the great Morrisite killings of 1862! Now with the true vision of the seer Williams, they triumphantly gathered their scant material possessions and moved to the Deer Lodge Valley, for them the home of the Promised Land! Some moved directly to Deer Lodge while others moved to Soda Springs, Idaho and Council Bluffs, Iowa, later to join the rest of them in Deer Lodge.

Here they built the Holy City, the New Jerusalem, and paved the streets with pure gold (Revelation 21:21), and the city was pure gold (Revelation 21:18). The city was built foursquare, its length, breadth and heighth are equal (Revelation 21:16). The city of Deer Lodge is one mile wide, one mile long and one mile high—a cube—that is, it is one mile above sea level. And they have a river of gold flowing a little way west of Deer Lodge called Gold Creek.

Most of the Morrisites upon arriving in the Deer Lodge Valley went to work in the placer gold mines, and they were paid in gold, which they used to pay for the building of the streets and the city. Thus the city and the streets were paid for with gold, or, in other words, they were paved with gold.

After hearing Williams' great announcement, the first Morrisites moved to Montana in the spring of 1863, the same year that the Deer Lodge Town Company platted the city of Deer Lodge, Montana as a perfect square mile (640 acres).

By the 1870s the majority of the rest of the Morrisites joined their friends in Deer Lodge to await the return of Jesus in that city, "the City of the Great King." Williams told the Morrisites to build a Temple in Deer Lodge with stones from the surrounding mountains, for Jesus would come and enter the Temple. He said that they should look for him at the temple on August the 9th. The Morrisites never built the Temple; instead they built a small wooden church, not in Deer Lodge, but about 5 miles south of Deer Lodge where they assembled every year in a great event on August 9th.

Whereas the State of Montana built the Temple for them from the rocks and stones from the surrounding mountains. The return of Jesus entered that Temple in the evening of August 8th, 1969, when he, Leland —the Land—entered the Montana State Prison, placed there by God, and he spent his first full day in that Temple on August 9th, 1969. At the same time the Morrisites were assembled at their wooden church, waiting there for Jesus. The prophecy of Williams was for them to look for him on August the 9th at the Temple built of stones from the surrounding mountains, not at a wooden church. Thus the Morrisites missed the return of Jesus because they were looking for him in the wrong place, in a wooden church south of Deer Lodge, whereas Jesus was prophesied to come in the Temple in the City of Gold of the Great King.

August 9th, 1969 was the last time the Morrisites met and looked for the return of Jesus.[8] However, he had already come, unbeknownst to them, in the Temple inside the City of Gold. If they had followed the instructions of Williams more carefully they would not have missed their hearts' desire. They didn't expect for him to come in prison although he was prophesied by both Williams and Jesus on his first coming that he would return in prison and he would separate the sheep from the goats.

Williams' Other Visions

Williams was specifically clear that it would be the return of Jesus the High Priest after the Order of Melchizedec (see Hebrews, chapters 5, 6 and 7), and not the second coming of Christ (which is Baha'u'llah, the descendant of David), who would appear in Deer Lodge! Thus Williams' prophecy of the return of Jesus in prison was specifically referring to the return of Jesus the High Priest, and he entitles his prophecy "the high priesthood returns." Williams and the Morrisites were really into the return of Jesus being of the Order of Melchizedec (as the High Priest), and they held that Williams was the one representing him at their time. This clarifies that it was not Jesus Christ, but Jesus the High Priest after the Order of Melchizedec who Williams prophesies:

You also wish to know something of Melchizedec—the real Melchizedec [Jesus the High Priest], not one representing him [Williams]. Now mark the first time we hear of him, he declared to be the King of Salem or Peace. Here is brought out the bread and wine to Abraham, our faithful friend and brother. It is not written what was said at this interview; but I have not doubt it would be the same as said to the 12, at his last supper when he [9] takes the bread and also the cup saying: "Take, eat and drink, all of you, for this is my body broken, and my blood shed for you." There he stood [Jesus the High Priest] without a scar. (George Williams' letter to Erasmussen, December 27, 1881)

Williams gives the astounding fact that the return of Jesus the High Priest (after the Order of Melchizedec) will be from the royal line (genealogy) of the Kings of Denmark. Most of the Morrisites were Danes (of the tribe of Dan) that had migrated to Danmark. The Danes were different from the Christians and the Mormons in that they were not waiting for Jesus to descend from the sky, but would be born from the lineage of the Kings of Danmark, or Denmark. Dr. Leland Jensen is a full-blooded Dane on both his mother's (Petersen) and his father's (Jensen) side. His father's line goes back to the royalty of Denmark, fulfilling Williams' prophecy.

Williams gives the clearest picture of all! Unlike the ridiculous myths of the majority of Christians waiting for Jesus to come down out of the physical sky on a physical cloud, the Morrisites were awaiting the return of Jesus for over 100 years as a descendant of the Kings of Denmark, a real person, to be imprisoned in the city of Deer Lodge in a stone building that was both a prison and Ezekiel's seven-towered Temple. He would be wearing a "dirty garment" as his charge, which the Bab and Baha'u'llah, though in prison, did not have. He would arrive on the day of August 9th of 1969. Williams said that he knew his new name (which we know is Leland: the Land, Ha Eretz; see Zechariah 3:9), but he says it was not for him to reveal. And that his mission as the High Priest after the Order of Melchizedec was to open the scroll of the Covenant and to go by the Law of the Book of the Covenant (Will and Testament) in order to establish his Father's Kingdom.

As a capstone to this brief segment of Williams' prophecies is a most remarkable vision of all, of special interest to Baha'is as well as all the people of the world. In an astounding vision in which Muhammad appeared to George Williams, he was instructed to send a messenger from Deer Lodge to Constantinople and rebuke the Sultan of the Turkish Empire, Abdu'l-Aziz, who is the one that imprisoned Baha'u'llah unjustly. Williams prophesies that the Ottoman Empire will be torn down for this evil deed and that the Sultan will lose his power, which he did. The most astounding feature of the vision of Muhammad is that at the end of it Williams hears a multitude of angels singing the most beautiful sound he had ever heard, "Allah'u'Abha! Allah'u'Abha!" over and over again:

Cainan [George Williams] bowed consent and then a pause. Muhammad said, "My time is expired. Farewell." I heard now a loud rushing, it seemed of a thousand voices, the most distinctive sound was Allah Abbah. This proceeded from the same body of light that swept past taking my visitor which I watched till I could see no more. And the voices left their memory, the sweetest ever mortal heard. (George Williams' Vision of Muhammad, 1867)

Thus in this vision Williams received the Most Great Name brought by Baha'u'llah and Baha'u'llah alone, showing that he had attained, as Baha'u'llah has written: the true station which every Baha'i can attain is that of an Old Testament prophet.

Like Jesus Christ and Baha'u'llah who had John the Baptist and the Bab, respectively, as their forerunners, Dr. Leland Jensen has George Williams and the Morrisites. The entire Deer Lodge Valley was pioneered and settled specifically for his coming so that all the people of the world could be absolutely assured through this proof that he is the authentic and bona fide establisher of the Baha'i Faith, authorized to re-establish what the Covenant-breaking "Hands" threw out—the genuine IBC/UHJ with the Davidic Kingship as the president and member for life of that body.

The purpose of these prophecies is to establish beyond any doubt whatsoever (through proofs) what the true and full station, mission and authority of Dr. Jensen is as the authentic establisher of the Baha'i faith. The fulfillment of prophecy is given by 'Abdu'l-Baha in Some Answered Questions as the bona fide criteria for recognizing the authenticity of the Promised Ones.[10] When we see that they fulfill the prophecies from a number of established sources, like the Biblical proofs given for Jesus on his first coming and those for the coming of Baha'u'llah, then we can see they are authentic and we can believe in them, as authenticity is the criteria for believability. God has been very gracious in sending His Son back at this time of great trouble just before the great catastrophe, guiding those pure souls that had been hoodwinked and bamboozled into following false leaders such as the clergy of the various religions and the Covenant-breaking "Hands" of the Baha'i faith along with their created monster (without a head) Universal House of Justice.

The Return of Jesus is not a Manifestation

Consider thou the Day of Resurrection. Were God to pronounce the lowliest of creatures among the faithful to be the First One to believe in the Bayan, thou shouldst have no misgivings about it and must be of them that truly believe. In this station look not upon human limitations and names but rather upon that whereby the rank of the First One to believe is vindicated, which is faith in God, and recognition of

His being and assurance in the fulfillment of His irresistible and binding command.

Consider thou the Revelation of the Point of the Bayan [the Bab]—exalted is His glory. He pronounced the First One to believe in Him [Mulla Husayn] to be Muhammad, the Messenger of God. [Yet Mulla Husayn was not a Manifestation! But a follower of the Manifestation!] Does it beseem a man to dispute with Him by saying that this man is from Persia, the Other from Arabia, or this one was called Husayn while the Other bore the name Muhammad? Nay, I swear by God's holy Being, the Exalted, the Most Great. Surely no man of intelligence and insight would ever pay attention unto limitations or names, but rather unto that with which Muhammad was invested, which was none other than the Cause of God. Such a man of insight would likewise consider [Mulla] Husayn and the position he occupied in the Cause of God, the Omnipotent, the Exalted, the Knowing, the Wise.
(Tablets of Baha'u'llah, pp. 184, 185)

And since the First One to believe in God in the Dispensation of the Bayan was invested with command similar to that with which Muhammad, the Messenger of God, was invested, therefore the Bab pronounced him to be the latter, namely, his return and resurrection. This station [although Mulla Husayn was not a Manifestation] is sanctified from every limitation or name, and naught can be seen therein but God, the One, the Peerless, the All-Knowing.

The Bab was the Promised Manifestation of Islam, and therefore Mullah Husayn, the First One to fully believe and comprehend his Revelation, was invested with the station of being the return and resurrection of Muhammad, although Mullah Husayn was not himself a Manifestation of God like the Bab, but was, rather, his follower. The coming of Baha'u'llah is that of the second coming of Christ, the fulfillment of Christianity, and therefore, the First One in this Great Revelation, the establisher of the Baha'i Faith, holds the station of the return and resurrection of Jesus without being a Manifestation of God, the same as Mulla Husayn was not a Manifestation of God yet was the return of Muhammad.

ENDNOTES

1 Revelation 21:2, 21

2 Tom Stout, Montana, History and Biography (The American Historical Society, Chicago and New York: 1921) p. 836.

3 C. Leroy Anderson, For Christ Will Come Tomorrow: the Saga of the Morrisites (Logan Utah: Utah State University Press, 1980), p. 13

4 Anderson, pp. 149, 154

5 An eminent jurist, Federal Judge John E. Philips reviewed the evidence presented by the polygamous Utah Mormon Church [of Brigham Young], in legal proceedings wherein the origin of the doctrine and practice of polygamy was a vital issue, and held that Brigham Young, not Joseph Smith, was the author and instigator of that… doctrine (see 'Reorganized Church vs. Church of Christ, et al, 60 fed. 937,' cited in: Inez Smith Davis, The Story of the Church (Independence, Missouri: Herald Publishing House, 1959), p. 486). For more on this see Chapter Six, JOSEPH SMITH, subsections: 'The vision of Joseph Smith'

and ‘The pure of heart.’

6 Joseph Morris, The Spirit Prevails (San Francisco: George S. Dove and Company, 1886) Introduction by G. Dove, p. 7

7 From Ezekiel’s Temple in Montana, by Neal Chase.

8 “The Church of Jesus Christ of the saints of the Most High [the Morrisites] officially disbanded in 1969 [on August 9th].” (MCLU) index book, Morrisites Collection: Marie-Eccles Caine Archive, Logan, Utah at the Utah State University.

9 Underlined by Williams to stress the identity of Jesus the High Priest after the Order of Melchizedec which is the one whom Williams foresaw in Deer Lodge—and not Christ, Baha’u’llah, the descendant of David.

10 See Some Answered Questions, chapter 10: “Traditional Proofs Exemplified from the book of Daniel,” p. 43.

Excerpted From; Over The Wall Of Oppression, Entry By Troops by J.T. Lamb

http://entrybytroops.org

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BAHA'I JUSTICE

Prophecy Fulfilled: "And the River was turned to Blood"

Kamal 11, 172 B.E. (8/11/2015)

Dear Friends,

What has happened in our New Jerusalem from the years 1996 on August 6th until recently? The Covenant-breakers have attacked the Twin Establishers of the Baha'i Faith, the prophesied Joshua and Zerubbabel–the two witnesses mentioned in Revelation chapter 11–that bear witness to the Reality of the twin Testaments of the Kitab-i-Ahd and the sacred Will and Testament of 'Abdu'l-Baha. These attacks have been levied against the person of the living Davidic King (the guardian) in every way imaginable and unimaginable, but God has prevailed against these peoples and "brought forth his servant the Branch" (Zech. 3:8 KJV) in the year 2001 AD. In 2012 he announced his "four corners medicine wheel prophecy" re-activating 'Abdul-Baha's Tablets of the Divine Plan. This meant the election of the first US National Council since the violation of the Covenant in 1957-1960, which took place in Ridvan 2015.

Now in the prophesied location of "the Four Corners" (Is. 11: 12) passing through the precise spot of the "four corners" (see map below) God has fulfilled his words in the Book of Revelation: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and **thou hast given them blood to drink;** for they are worthy" (Rev. 16:4,5 & 7 KJV) in the Animas River disaster of the Four Corners with such high content of iron ("About 70 percent of your body's *iron* is found in the **red blood cells of your blood** called *hemoglobin*") and other heavy metals turning the river to blood and toxic poison:

http://www.usatoday.com/story/news/nation/2015/08/10/navajo-nation-epa-mine-wastewater-spill/31399517/

http://www.npr.org/sections/thetwo-way/2015/08/10/431223703/epa-says-it-released-3-million-gallons-of-contaminated-water-into-river

This disaster has occurred EXACTLY 19 years [one vahid] to the day of the ascension of the Establisher, Knight of Baha'u'llah, Dr. Leland Jensen: August 6th 1996 + 19 years = 2015. [In addition it is exactly 70 years to the day from the dropping of the atomic bomb on the Japanese city of Hiroshima, the act which fulfilled the "Gourd of Ashes" prophecy given by the Hopi people. 70 years is the prophetic Biblical time cycle given as "a time, two times, and half a time", where a "time" is calculated as a score which is 20 years.] It should be kept in my that I gave the date for the Trade Tower 9-11 from the start date of his ascension in 1996 on this very day of August 6: see chart Collapse of the Two Towers: Second Woe – Prophecy Chart. This current "river to blood": thus fits into the extension of this prophesied time line of

the “three woes” in the prophesied Cycle of the Seven Seals I have explained in my firesides, deepenings and table talks that has occurred in time for the prophesied “four blood moon” events (the Tetrad) that takes place in the Guardians 49th year (1966 + 49 years = 2015) and then the jubilee.

http://www.bupc.org/prophecy-charts-2.html

In my mission it states: “He will lift a signal flag [Divine Standard, Banner of the genealogy of Baha’u’llah http://www.bupc.org/genealogy/genealogy-of-christ.html] for the nations; he will gather Israel’s dispersed people and assemble Judah’s scattered people from “the four corners” [Colorado Plateau] of the earth” (Is. 11:12 Net Bible). The river turning to blood is the signal of the flag of “the blood of the Covenant” being raised in that area and the attack by those whom Baha’u’llah calls “the manifestations of satan” against our efforts [“Michael and **his** angles fought” Rev. Ch. 12] in the promised area of the four corners that includes all sacred spaces on the Colorado Plateau and Grand Mesa/Chair Mountain area and is the signal for the judgement and defeat of “satan”: “Satan will be released from his prison [Covenant-breakers attack the guardian seated upon King David’s throne (Michael and his angels–see Rev 12 for the 6-66 Injunction)] and will come out to deceive the nations [turn the people away from Michael and his angels] that are at the four corners of the earth, Gog and Magog [Ez Ch. 38 and 39, Russia will be dragged into this at this time], to gather them for battle [oil battle for control of the Middle East]; their number is like the sand of the sea. And they marched up over the broad plain of “the earth” [they were the ex-followers educated by Dr. Leland–the land–Jensen’s teachings] and surrounded the camp [camp Bahá] of the saints [guardian’s personal home and family] and the beloved city [New Jer**USA**lem in the Rocky Mountains], but fire came down from heaven [the heaven of prophecy] and consumed them, and the devil [personal individual arch-violators–whose symbol is the dragon–see Rev. 12] who had deceived them was thrown into the lake of fire and sulfur where the beast [materialists, partiers, drunks, adulterers, deceptive music, false merriment, money-mongers, shopaholics, and drugs (Matt. 24:38, 39)] and the false prophet were, and they will be tormented day and night forever and ever” (Rev 20:7-10 ESV).

So it is written “and [the two witnesses: Joshua and Zerubbabel] have power over waters to turn them to blood” (Rev. 11: 6 KJV) that ‘Abdu’l-Baha explains this verse in SAQ: “if they wished, they could turn the water of the Nile into blood, so far as the Egyptians and those who denied them were concerned—that is to say, that that which was the cause of their life, through their ignorance and pride, became the cause of their death. So the kingdom, wealth and power of Pharaoh and his people, which were the causes of the life of the nation, became, through their opposition, denial and pride, the cause of death, destruction, dispersion, degradation and poverty. Hence these two witnesses [who have returned and appeared repeatedly in every dispensation with different names in different places] have power to destroy the nations” (‘Abdu’l-Baha, SAQ, Commentary on Rev Ch. 11).

Now I tell you truthfully that these cites and towns all throughout the New Jerusalem in the Rocky Mountains have been peppered with Covenant-breakers and people raised up by myself and Dr. Leland Jensen who have cared nothing for the Baha’i faith at all but only for to save their own lives or increase their own personal power, self prowess and personal gains. They came to the mountains not to become believers in God but to either save their own skins, so to speak or to take the knowledge we have given

freely to bunk-up “chair mountain churches” and “survivalist groups” for their own personal aggrandizement and empowerment all in opposition to the Baha’i Faith and the Covenant of Baha’u’llah and the successorship of the throne of King David. Through back-biting, gossip, slander, character assassination, mis-information, disinformation and even down right lies they have sought to attack this Covenant and Baha’i faith and invalidate the blood of over 10,000 Bab’i martyrs and 20,000 Baha’i martyrs by attacking and poisoning the people against these Twin promised ones who have appeared in the United States and back-stabbing their wives and family members, and fellow believers in the Covenant of Baha’u’llah and the sacred Will and Testament of ‘Abdu’l-Baha. “Blood” they have taken and the Revelation states “blood is their due!”

Those of the nations outside of this area all know that we have a 100% track record yet they have suppressed the unfurling of the Divine Banner http://www.bupc.org/genealogy/genealogy-of-christ.html at the 9-11 event and have attempted by diverse means to move against the faith in its livelihood as well as in the material basis of its support–and while the poison spreads further into the Grand Canyon and poisons the water table for many, many peoples for years to come–the guardian and his friends have personally endured against them all in the courts and the civil and secular systems as well as the Arena of Absolute Truth and the Pavilion of the Supreme Reality because the violators have chosen to fight against God Himself and God has prevailed against these people. If only you could read the Book of Revelation (for your very own self) with your own eyes and not through the eyes of your neighbors you would see what is to occur next that is more disastrous than this minor taste of retributions…as one by one the enemies of the Cause of God, Shoghi Effendi explains, are met with that which is Condign: http://uhj.net/condign-punishment.html

What is the mysterious Power of “**Michael** and **his** angels” that comes not from money, nor politics, nor prestige, charisma or material backing? Why are all the forces in the universe unable to prevail against it? Why has the Faith grown to now encompass Iran, Bangladesh, India, all of Arabic speaking Islam, the Urdu speaking peoples, India, Syria, Turkey, the Middle East and those in Russia, and the Far East? The more the hounds of personal appetites push against the truth–the brighter the fire of this unquenchable flame! The more they make fun of and attack the true believers in their very own homes, and inner family circles, the more God promises to save the pure of heart and spread the Faith far and wide. Does he do this to see the “unbelievers destroyed”? The Muslim, Christian and Jewish clergies would have **you** believe so, but the unbeliever is destroyed when he becomes a believer. And the wicked is destroyed when she becomes wise. Thus all shall taste death and become believers and wise souls after their mortal coil is bled dry–but most will believe in this wisdom–if you can call it that, says Paul–a crazy-wisdom (1 Cor. 1:20) that is foolish to the worldly-wise–who are looking into the Kingdom from far, far outside, and are unable to enter the Kingdom as Jesus said “not my will o Lord but thine”–not a threat but a fact–that they lack the capacity to serve that which is “other” than what ‘Abdu’l-Baha calls their “ever insistent self” and these instead fall by the sword of their own appetites into grievous errors–because they would have it NO other way. So the victory belongs to those who have died now (NDE), died away from self and passion, died away from old habits, from their stuck-up orgies, and “a’whoring around after false Guardians” as Dr. Jensen has said. Behold they have “died” and yet live for ever more” now in this life and in the next–but only for those who have seen the VISION, climbed the Mountain, so to speak, been

filled with the Spirit, that do not apostasize their faith, but deepen in his loving kindness–"used their intellect to defeat antichrist"–for God so loved the world he sent his only begotten son that we should have life-eternal: and the son gave himself willingly though the masses comprehend him not!

"For it is written: I will destroy the wisdom of the wise, and I will set aside the understanding of the experts. " (1 Cor. 1:19, Holman's)

The hour has come in which the "golden censor" (of Positive-Leap 80) is filled with fire (9-11) and burning coals (4-11) from the "altar" and thrown upon the earth. This from the time of Dr. Jensen's world wide media projection in 1980 and filled now with "fire" in the prophesied time of the jubilee of the tetrad blood moons in our day today.

Like those who loved Jesus–but fell "asleep" (Matt. 26:40) in the garden, those who are wakeful today in this day are those that shall be elevated by God to fulfill this mission to gather the elect from the four corners of the world and be spared the chastisement, that Baha'u'llah states: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (*WOB*, p. 201). "And the river shall be turned to BLOOD…

The prophecy of the "Blood river" is one of the greatest disasters ecologically in US history. Its flow down through New Mexico and Arizona is the sign to awaken the native people to the fulfillment of this real vision as we gave the "nine pointed star" back in the 1980s, and Dr. Jensen and his angels delivered the "missing cornerstone" to the Hopi peoples of these areas with the Navaho yet they rejected him and he was denied–but now they give the signal of the cornerstone restored by Grandfather Martin as Dr. Jensen and his angels gave it to them.

These nations will accept the Divine Banner and it shall be hoisted in their midst to all the people of the world.

THE RIVER TUNING TO BLOOD IS THE SIGNAL.

The Covenant and the Manifestations are the foundation of civilization: as civilization if founded upon the spiritual qualities and attributes of God such as love, justice, honor, trustworthiness, mercy, humility, etc. We cannot have a society or any group activities without these basic qualities of co-operation and mutual respect! As these spiritual qualities and attributes emanate from the personal reality of God himself and are established as his image within creation in the appearance of the divine manifestations of God these are the glue of any group cohesion and effort. The attack on these 9 and the separation from the root of these Divine Revelators of progressive civilization is the downfall of society and the *havoc* (collapse) of the financial booty of war for the greedy and small minded. The greedy oil people and

corrupt leaders of our cultures have either abandoned all hope or gone against this living spirit of Christ and thus we have the absence of these qualities in war, pestilence, famine, disease, ignorance and the disintegration of civilization.

This disintegration is so that the spiritual people of the nations and those beginning at the four corners will establish a true spiritual civilization–having tasted the blood of his covenant that recompenses the blood of the martyrs—-not like a corrupt society like that which is dying out right now.

The release of this blood from the heart-land of the four corners (its inward spiritual purity of the blood of the covenant and outward lethal poison of the rivers) sets the signal for these events to unfold.

Blessed are those who have eyes to see and ears to hear. This spread throughout Utah and New Mexico into the Colorado River and Grand Canyon and has poisoned the water supply for Arizona and California that is now even in draught.

The Guardian, The living Davidic King can be contacted here: info@UHJ.net. Prophecy is always fulfilled but expectations are not.

Wake up O People, says Baha'u'llah, for your time is short.

Where is Lee Brown and the
Coast Salish Baha'is?
What happened to Long-Standing Bear Chief
of the Blakfoot (Pikuni) Nation?
and the Lakota family of Sitting Bull?

http://alaska.bupc.org/leebrown.htm

Dear friends,

Just a reminder about pushing the button, and to whom (Ez. 38, 39) the US gave the button to push:

Click to watch video

This entry was posted on Tuesday, August 11th, 2015 at 2:16 pm and is filed under Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 14, 172 B.E. (8/14/2015)

Bahá'u'lláh tells us that the life in the flesh is but the embryonic stage of our existence, and that escape from the body is like a new birth through which the human spirit enters on a fuller, freer life. He writes:—

"Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God and His attributes, and will reveal His loving kindness and bounty. The movement of My Pen is stilled when it attempteth to befittingly describe the loftiness and glory of so exalted a station. The honor with which the Hand of Mercy will invest the soul is such as no tongue can adequately reveal, nor any other earthly agency describe. Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise. The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds. If any man be told that which hath been ordained for such a soul in the worlds of God, the Lord of the throne on high and of earth below, his whole being will instantly blaze out in his great longing to attain that most exalted, that sanctified and resplendent station.... The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men. The Prophets and Messengers of God have been sent down for the sole purpose underlying their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the clouds rain their bounty upon men, and the earth bringeth forth its fruits. All things must needs have a cause, a motive power, an animating principle. These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother."—Gleanings from the Writings of Bahá'u'lláh.

Similarly, 'Abdu'l-Bahá writes:—

"The mysteries of which man is heedless in the earthly world, those will he discover in the heavenly world, and there will he be informed of the secrets of the truth; how much more will he recognize or discover persons with whom he has been associated. Undoubtedly the holy souls who find a pure eye and

are favored with insight will, in the kingdom of lights, be acquainted with all mysteries, and will seek the bounty of witnessing the reality of every great soul. They will even manifestly behold the Beauty of God in that world. Likewise will they find all the friends of God, both those of the former and recent times, present in the heavenly assemblage."

"The difference and distinction between men will naturally become realized after their departure from this mortal world. But this distinction is not in respect to place, but in respect to the soul and the conscience. For the Kingdom of God is sanctified (or free) from time and place; it is another world and another universe. And know thou for a certainty that in the divine worlds the spiritual beloved ones will recognize one another, and will seek union with each other, but a spiritual union. Likewise a love that one may have entertained for anyone will not be forgotten in the world of the Kingdom, nor wilt thou forget there the life that thou hadst in the material world."

This entry was posted on Friday, August 14th, 2015 at 4:50 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Asma/Names 1, 172 B.E. (8/20/2015)

Tell the priests to ring the bells no longer. By God, the True One! The Most Mighty Bell hath appeared in the form of Him Who is the Most Great Name, and the fingers of the Will of Thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality in His name, the All-Glorious. Thus have the mighty verses of Thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as God, the All-Knowing, the All-Wise, was pleased to spare. Say: He Who is the Unconstrained is come, in the clouds of light, that He may quicken the world with the breezes of His name, the Most Merciful, and unify its peoples, and gather all men around this Table which hath been sent down from heaven. Beware that ye deny not the favour of God after it hath been sent down unto you. Better is this for you than that which ye possess; for that which is yours perisheth, whilst that which is with God endureth. He, in truth, ordaineth what He pleaseth. Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whoso turneth thereunto shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside.

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The breezes of the Most Merciful have passed over all created things; happy the man that hath discovered their fragrance, and set himself towards them with a sound heart. Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High. We have desired for thee naught except that which is better for thee than what thou dost possess and all the treasures of the earth. Thy Lord, verily, is knowing, informed of all. Arise, in My Name, amongst My servants, and say: "O ye peoples of the earth! Turn yourselves towards Him Who hath turned towards you. He, verily, is the Face of God amongst you, and His Testimony and His Guide unto you. He hath come to you with signs which none can produce." The voice of the Burning Bush is raised in the midmost heart of the world, and the Holy Spirit calleth aloud among the nations: "Lo, the Desired One is come with manifest dominion!"

Baha'u'llah, Exc. Fr. Letter to Napoleon III

This entry was posted on Thursday, August 20th, 2015 at 3:38 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Holy Day: Birth Of The Establisher. 8/22/1914

Works of Dr. Leland Jensen-the Establisher of the Baha'i Faith:

http://entrybytroops.org/index.html

Part 1

1. Over the Wall
2. Remedies
3. New Criteria
4. The Return of Jesus
5. New Jerusalem
6. Joseph Smith
7. The Danish Connection
8. Balder, Hoder, & Tyr
9. Heimdall & the Rainbow Bridge
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The Most Mighty Document by
Dr. Leland Jensen

Knight of Baha'u'llah Establisher of the Baha'i Faith

http://www.bupc.org/Most-Mighty-Document.pdf

THE MOST MIGHTY DOCUMENT 1979, 1992 and 1996

by Dr. Leland Jensen

An official Rendition by the Promised 7th Angel, who fulfills Biblical Prophecies, explained by 'Abdu'l-Baha as recorded in Some Answered Questions, also prophesied to come under different titles, such as "Blessed is He" who comes in 1963, explained by 'Abdu'l-Baha as recorded in Baha'u'llah and the New Era, the knight on the white horse, the Lamb, The Land, the return of Jesus the High Priest and by various names and titles as found in all Revelations of the Divine Manifestations.

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Video: Baha'i Faith Established

http://www.bupc.org/video-bahai-faith-established.html

This entry was posted on Saturday, August 22nd, 2015 at 2:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Asma' 9, 172 B.E. (8/28/2015)

WHATEVER is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the Heavenly Books and the Holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves." Again He saith: "And also in your own selves: will ye not, then, behold the signs of God?" And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King—may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him—hath spoken: "He hath known God who hath known himself."

…From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath encompassed all things visible and invisible. Thus hath He revealed: "Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee." Likewise hath the eternal King spoken: "No thing have I perceived, except that I perceived God within it, God before it, or God after it." Also in the tradition of Kumayl it is written: "Behold, a light hath shone forth out of the morn of eternity, and lo, its waves have penetrated the inmost reality of all men." Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished, and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations, live by the operation of Their Will, and move and have their being through the outpourings of Their grace.

Baha'u'llah, Gleanings #XC

This entry was posted on Friday, August 28th, 2015 at 1:37 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Asma' 16, 172 B.E. (9/4/2015)

It is evident that every age in which a Manifestation of God hath lived is divinely ordained, and may, in a sense, be characterized as God's appointed Day. This Day, however, is unique, and is to be distinguished from those that have preceded it. The designation "Seal of the Prophets" fully revealeth its high station. The Prophetic Cycle hath, verily, ended. The Eternal Truth is now come. He hath lifted up the Ensign of Power, and is now shedding upon the world the unclouded splendor of His Revelation.

Baha'u'llah, Gleanings XXV

In man five outer powers exist, which are the agents of perception—that is to say, through these five powers man perceives material beings. These are sight, which perceives visible forms; hearing, which perceives audible sounds; smell, which perceives odors; taste, which perceives foods; and feeling, which is in all parts of the body and perceives tangible things. These five powers perceive outward existences.

Man has also spiritual powers: imagination, which conceives things; thought, which reflects upon realities; comprehension, which comprehends realities; memory, which retains whatever man imagines, thinks and comprehends. The intermediary be- tween the five outward powers and the inward powers is the sense which they possess in common—that is to say, the sense which acts between the outer and inner powers, conveys to the inward powers whatever the outer powers discern. It is termed the common faculty, because it communicates between the out- ward and inward powers and thus is common to the outward and inward powers.

For instance, sight is one of the outer powers; it sees and perceives this flower, and conveys this perception to the inner power—the common faculty—which transmits this perception to the power of imagination, which in its turn conceives and forms this image and transmits it to the power of thought; the power of thought reflects and, having grasped the reality, conveys it to the power of comprehension; the comprehension, when it has comprehended it, delivers the image of the object perceived to the memory, and the memory keeps it in its repository.

The outward powers are five: the power of sight, of hearing, of taste, of smell and of feeling.

The inner powers are also five: the common faculty, and the powers of imagination, thought, comprehension and memory.

Abdu'l-Baha', Some Answered Questions Part 4, Section 56

This entry was posted on Friday, September 4th, 2015 at 6:42 pm and is filed under Baha'i Calendar, Uncategorized. You can

follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 172 B.E. (9/8/2015)

If it be your wish, O people, to know God and to discover the greatness of His might, look, then, upon Me with Mine own eyes, and not with the eyes of any one besides Me. Ye will, otherwise, be never capable of recognizing Me, though ye ponder My Cause as long as My Kingdom endureth, and meditate upon all created things throughout the eternity of God, the Sovereign Lord of all, the Omnipotent, the Ever-Abiding, the All-Wise. Thus have We manifested the truth of Our Revelation, that haply the people may be roused from their heedlessness, and be of them that understand. 1

The Pen of the Ancient King hath never ceased to remember the loved ones of God. At one time, rivers of mercy have streamed from His Pen, at another, through its movement, God's perspicuous Book hath been revealed. He is the One to Whom none can compare, Whose utterance mortal man can never rival. He it is Who from everlasting hath been established upon the seat of ascendancy and might, He from Whose lips have gone out counsels that can satisfy the needs of the whole of mankind, and admonitions that can profit them. 2

They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He that turneth away from them, is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High. 3

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight! 4

All the atoms of the earth bear witness, O my Lord, to the greatness of Thy power and of Thy sovereignty; and all the signs of the universe attest the glory of Thy majesty and of Thy might. Have mercy, then, O Thou Who art the sovereign Lord of all, Who art the King of everlasting days, and Ruler of all nations, upon these Thy servants, who have clung to the cord of Thy commandments, who have bowed their necks to the revelations of Thy laws which have been sent down from the heaven of Thy Will. 5

He, in truth, hath, throughout eternity, been one in His Essence, one in His attributes, one in His works. Any and every comparison is applicable only to His creatures, and all conceptions of association are conceptions that belong solely to those that serve Him. Immeasurably exalted is His Essence above the descriptions of His creatures. He, alone, occupieth the Seat of transcendent majesty, of supreme and inaccessible glory. The birds of men's hearts, however high they soar, can never hope to attain the heights of His unknowable Essence. It is He Who hath called into being the whole of creation, Who hath caused every created thing to spring forth at His behest. Shall, then, the thing that was born by virtue of the word which His Pen hath revealed, and which the finger of His Will hath directed, be regarded as partner with Him, or an embodiment of His Self? Far be it from His glory that human pen or tongue should hint at His mystery, or that human heart conceive His Essence. All else besides Him stand poor and desolate at His door, all are powerless before the greatness of His might, all are but slaves in His Kingdom. He is rich enough to dispense with all creatures. 6

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth. 7

1. Baha'u'llah, Gleanings CXXVII
2. Baha'u'llah, Gleanings CXXXI
3. Baha'u'llah, Gleanings CLV
4. Baha'u'llah, Gleanings CLV
5. Baha'u'llah, Gleanings CXXXVIII
6. Baha'u'llah, Gleanings XCIV
7. Baha'u'llah, Gleanings XI

This entry was posted on Tuesday, September 8th, 2015 at 9:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 4, 172 B.E. (9/11/2015)

Prayer For America

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Baha'

Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha'

Firmness In The Covenant

He is the Mighty, the Pardoner, the Compassionate!

O God, my God! Thou beholdest Thy servants in the abyss of perdition and error; where is Thy light of divine guidance, O Thou the Desire of the world? Thou knowest their helplessness and their feebleness; where is Thy power, O Thou in Whose grasp lie the powers of heaven and earth?

I ask Thee, O Lord my God, by the splendor of the lights of Thy loving-kindness and the billows of the ocean of Thy knowledge and wisdom and by Thy Word wherewith Thou hast swayed the peoples of Thy dominion, to grant that I may be one of them that have observed Thy bidding in Thy Book. And do Thou ordain for me that which Thou hast ordained for Thy trusted ones, them that have quaffed the wine of divine inspiration from the chalice of Thy bounty and hastened to do Thy pleasure and observe Thy Covenant and Testament. Powerful art Thou to do as Thou willest. There is none other God but Thee, the All-Knowing, the All-Wise.

Decree for me, by Thy bounty, O Lord, that which shall prosper me in this world and hereafter and shall draw me nigh unto Thee, O Thou Who art the Lord of all men. There is none other God but Thee, the One, the Mighty, the Glorified.

Abdu'l-Baha'

O my Lord and my Hope! Help Thou Thy loved ones to be steadfast in Thy mighty Covenant, to remain faithful to Thy manifest Cause, and to carry out the commandments Thou didst set down for them in Thy Book of Splendors; that they may become banners of guidance and lamps of the Company above, wellsprings of Thine infinite wisdom, and stars that lead aright, as they shine down from the supernal sky.
Verily, art Thou the Invincible, the Almighty, the All-Powerful.

Abdu'l-Baha'

This entry was posted on Friday, September 11th, 2015 at 7:05 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Open Letter To The Hopi: The Third Shaking Of The Earth

The River Turned To Blood And the Third Shaking Of The Earth:

An Open Letter To The Hopi People

And all peoples of the Four Corners of the sacred Heart

A long time ago, we, like all other people were sent a Prophet who gave us instructions on how to walk a life path in harmony with the Creator's all-encompassing plan.

Along with those instructions we were given a three-part Covenant symbolized as a bow, to keep for all generations after that prophet's departure from us.

We were told that if we kept that Covenant we would remain as One People pure of heart and thereby be able to recognize Baha'na, the Promised One whom our Prophet told us would come as his return to us in a far distant future.

We were told that we would have to make a choice at that time.

One of the proofs of the authenticity and veracity of the Promised Baha'na would be that he would possess the full knowledge of the symbols on a small, broken stone tablet given to the Hopi of the Fire Clan by our Prophet and the meaning thereof, a knowledge withheld from us when only part of it was left with us by the Prophet upon his departure from us.

We were also told that in that future time, if we remained firm in the Covenant the Prophet made with us, the Baha'na would point to another Promised One whom our Prophet called "The Guardian of The Land".

Sadly, as a people, we failed to uphold the three-part Covenant we made with our Prophet.

This is however, not a judgement, rather this is a lesson, an opportunity for all of us to turn back onto the path of the One-Heart and take up the bow of that Covenant once again in this hour.

When the first atomic bombs, those “gourds of ashes” our prophet told us would be created by the two-hearts and cause such misery and destruction upon the land as had never been known were test-detonated near our sacred lands, we knew it was time to send out our emissaries to tell our white brothers it would be a grave mistake to use them.

Our pleas fell on deaf ears.

Many years later, one among our traditional, spiritual elders named Grandfather David Monongye had a vision by which he was made aware of the fact of the return of that Prophet from our ancient history, in the person of the Promised One our prophet himself said would be sent to us at a time of great peril, the one he called Baha’na.

At that time, Grandfather David and those who remained traditional among our people sent out emissaries, this time to seek out and contact the Promised One known by the Hopi as the Baha’na in an effort to learn his New Song and sing it to the world to bring about a new world of peace and justice for all people, the prophesied Fifth World.

One of those emissaries succeeded.

Unfortunately when she returned to tell of her success in finding and learning from Baha’na, she, along with her good news, was rejected by the Two-Hearted ones living amongst the Hopi who had other intentions than to learn the New Song of the Baha’na.

Because of this the Bow of the Covenant remained broken upon the dust of the earth in Hopi Land for the remaining days of Grandfather David’s life.

Grandfather David saw many signs in the heaven of his vision that confirmed the presence of the one we call Baha’na, our True White Brother, that Promised One, who was alive in the world at that time.

Among the signs he witnessed was the fulfillment of the prophecy regarding the turning of the children of the White Conquerors back to the way of peace in the days of the Baha'na. The prophecy says that they would grow their hair long, travel and gather throughout the land and they would be called by a name that was almost like Hopi. These were the Hippies of the 1960's.

Many years later, when Grandfather David heard of the gathering of the Rainbow Tribe he, along with a group of Traditional Hopi attended it in New Mexico in 1977 and presented the Hopi history and Prophecy to them. Grandfather David confirmed the fulfillment of prophecy when he said to the Hippies of the Rainbow Tribe "Hopi and Hippie are alike, peace people are Hopi, Hopi is peace, **you are all Hopi**".

One of the most prominent clear signs Grandfather David witnessed in his vision was a nine-pointed star, a symbol of the Baha'i Faith. http://www.bupc.org/genealogy/genealogy-of-christ.html

It was in July of the year 1983 when Thomas Banyacya himself, the official spokesman for the traditional Hopi Elders sent four seekers whom he personally inducted as traditional Hopi, out into the world from the Omega Institute in Rhinebeck, New York to look for the Baha'na. I was one of them.

He told all four of us while sitting at the base of a small tree in the midst of a very large, open field, that we should look for the Baha'na whom he said would be either a very young boy or a very old man at that time. He said we would need to learn the Song of the Baha'na and do whatever we could to bring the traditional Hopi people and the Baha'na together if we found him, as time to lessen the destructive aspects of the Great Purification was running out and the Baha'na was the only one who could lead all humanity through it with his New Song which the Hopi did not yet know how to sing.

After the passing of Grandfather David, in all, three (3) messengers went out from the place called Massauwa, the prophesied address of the Baha'na sent by the Baha'na himself in an effort to bring our traditional, spiritual people together with him to learn the New Song.

All three were rejected.

The first went directly to Hopi Land and was turned away without being given any audience at all, not even so much as a chance to speak before the traditional Hopi Elders. This was the Creator knocking on the door of the Hopi a first time. It corresponds to the prophesied “first shaking of the earth with one hand”.

The second met Thomas Banyacya, spokesman for the traditional Hopi Elders in 1987 during the time of the Harmonic Convergence at the home of Jose Arguelles in Colorado. Specific, detailed proof was handed to him by an emissary of the Baha’na yet no conversation followed. No response ever came from Thomas Banyacya or the traditional Hopi Elders. This was the Creator knocking on the door of the Hopi a second time. It corresponds to the “second shaking of the earth with one hand”.

In July of the year 1987 during the time of the National Rainbow Gathering in the Cherokee National Forest of North Carolina I was told of the Baha’na by one of his traveling students. I then realized I had to see the proof that he was in fact the Promised Baha’na of Hopi Prophecy for myself. I traveled to Missoula, Montana, which is in the Hopi language “Massauwa”, the name of the place of the Baha’na, where I learned the New Song directly from Him in the second half of the month of August, in the days immediately following the time of the Harmonic Convergence (Aug. 16-17, 1987).

Afterward I began looking for the path by which to deliver the message to the Traditional Hopi People to come forth and learn the New Song from him and then meet The Guardian of The Land. For a few years I explored many paths by which to bring the Hopi Elders together with their long-awaited Baha’na but no opportunity availed itself.

It was in the year 1993 that I met a seeker who called himself Joseph who was traveling by invitation to Hopi Land. I taught Joseph the truth of the Fire Clan Tablet fulfilled and taught to me by the Baha’na and he set out on his way to Hopi Land. Joseph arrived bearing the message that the Baha’na awaited the Hopi signal that they were ready to learn the New Song from him. http://bahaifireside.org

As explained earlier in this letter, Great Spirit had already sent two other messengers (angels) before me from the Baha’na to knock on the door: my message was the third knocking. This corresponds to the Creator knocking on the Hopi door a third time. The third shaking of the earth is yet to come; as it is with two hands the Creator will do this.

At that time the inhabitants of Hopi Land were embroiled in conflict among themselves and the call of

the Baha'na passed along by me, the third messenger, to Joseph the Seeker, and delivered directly into the heart of Hopi Land and Life was rejected once again. This was the third time the message of the Baha'na had been delivered and rejected.

One year later, in the summer of 1994, I received a message on my radio pager from the "Hopi Cultural Preservation Office" stating that they wanted to find out about the missing cornerstone of the Fire Clan Tablet and the one who had it as they had heard all about it from Joseph the Seeker.

I called them back and told them I would have to contact the Baha'na to receive his specific instructions on how to proceed. I then contacted Him directly and He told me exactly what He wanted me to tell them. He told me that I would know if they wanted their Promised Baha'na and the New Song or if they only wanted a piece of stone for their museum case. I called them back immediately, delivered the Baha'na's message to them exactly as he spoke it to me and their response told me all I needed to know. They said they would be in touch with me, we exchanged polite goodbyes and I never heard from them again. That was the end of the third knock.

Now, at this time when the River has been turned to Blood (Animas of the San Juan and Colorado Rivers that flows through the Heart Land – http://www.bahaijustice.com/2015/08/11/prophecy-fulfilled-and-the-river-was-turned-to-blood-kamal-11-172-b-e-8112015 on August 6th, 2015 exactly 70 prophesied years from August 6, 1945 when the "gourd of ashes" was dropped on Hiroshima from the Uranium mined from Four Corners Area; and the waters that have heretofore nourished not only the Hopi but the Land and Life of all the peoples of the Colorado Plateau and beyond are poisoned with toxic heavy metals and other deadly chemicals from deep within the earth; at the time of the Fourth Blood Moon; Great Spirit calls me to knock for a final FOURTH TIME as third emissary sent by the Baha'na (turning back to face the Hopi a second time) and call the One-Hearted among them to take up the Bow of the Covenant and learn the New Song as taught by the Baha'na, the Promised One of the Hopi and all other peoples.

"And the third angel (third messenger from Baha'na) poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood (in Hiroshima and Nagasaki and all other wars since) of saints and prophets, and **thou hast given them (Military Industrial Complex and two-hearts amongst our peoples) blood to drink (Animas, San Juan and Colorado Rivers);** for they are worthy" (Rev. 16:4,5,7 KJV) For more: http://entrybytroops.uhj.net

The missing cornerstone is a real, living person–he is the stone the builders rejected–even as we are all

living stones in the holy temple of living earth. The physical cornerstone artifact, like the physical missing capstone (missing top cornerstone) of the Great Pyramid are material physical stone symbols of this real, living person (a human being who is precious) who is the actual "missing" cornerstone–missing because the two-hearted builders reject him: and the people who have deaf ears only faintly heard the first three knocks. This fourth knocking is the last.

Thus Great Spirit shakes the world first with one hand to try to wake the people up; then a second time with one hand again to try to wake it up. These were the first two knocks to the Hopi people by the first two messengers (angel means messenger) sent to them by Baha'na.

Now the third angel (messenger from Baha'na) knocked for the third time in the 1990s and now with "his other hand" knocks again as the "River has turned to blood" exactly "3 ½ times" (a time being a score of 20 years: 3 ½ x 20 years = 70 years) from the ground zero date of the Hiroshima bombing on August 6, 1945. This fourth knock by the third messenger is the Great Spirit shaking the people awake with "two hands." This is happening in time for the unmasking of Blue Star Kachina and the completion of the 49.98 years Jubilee cycle of double star Sirius in the night sky.

This is the final, third shaking with "two hands" by the third messenger to the Hopi–signaling that the first Great Shaking of the World (World War I) and the second Great Shaking (World War II) by Great Spirit each with only one hand is NOW to be succeeded by the third Great Shaking of All the World with "two hands." This third great shaking according to Grandfather David is to be World War III in which one third of humanity is prophesied to be killed in one hour of thermonuclear war with every American City population 100,000 or more to be destroyed. This unleashes the four winds held back at "four corners" that Grandfather David has forewarned: the fourth and final wind being the "earth's shifting crust" because of the crimes against mother earth in the failures of all the peoples of the world to follow Great Spirit's instructions, according to Grandfather David, Wovoka, Black Elk, Sitting Bull, all the Hebrew Prophets, White-Buffalo Calf-Woman, Rolling Thunder, Long Standing Bear Chief, Red Crow and the other prophets, elders, teachers, medicine men and women and shamans of all races creeds and colors sent to warn all the peoples of living Gaia.

The Guardian of the Land is now alive in the world (https://www.createspace.com/356540) and he awaits (ready to help and serve) your return to the True Path of Peace, the path of the True Hopi.

Who among you will answer his call?

Light & Love for all.

Kevin Paul Seeley,

Hopi third messenger,

Knight of Baha'u'llah

Prophecy Fulfilled: "And The River Was Turned To Blood" Kamal 11, 172 B.E. (8/11/2015)

Dear Friends,

What has happened in our New Jerusalem from the years 1996 on August 6th until recently? The Covenant-breakers have attacked the Twin Establishers of the Baha'i Faith, the prophesied Joshua and Zerubbabel–the two witnesses mentioned in Revelation chapter 11–that bear witness to the Reality of the twin Testaments of the Kitab-i-Ahd and the sacred Will and Testament of 'Abdu'l-Baha. These attacks have been levied against the person of the living Davidic King (the guardian) in every way imaginable and unimaginable, but God has prevailed against these peoples and "brought forth his servant the Branch" (Zech. 3:8 KJV) in the year 2001 AD. In 2012 he announced his "four corners medicine wheel prophecy" re-activating 'Abdul-Baha's Tablets of the Divine Plan. This meant the election of the first US National Council since the violation of the Covenant in 1957-1960, which took place in Ridvan 2015.

Now in the prophesied location of "the Four Corners" (Is. 11: 12) passing through the precise spot of the "four corners" (see map below) God has fulfilled his words in the Book of Revelation: "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and **thou hast given them blood to drink;** for they are worthy" (Rev. 16:4,5 & 7 KJV) in the Animas River disaster of the Four Corners with such high content of iron ("About 70 percent of your body's iron is found in the **red blood cells of your blood** called hemoglobin") and other heavy metals turning the river to blood and toxic poison:

http://www.usatoday.com/story/news/nation/2015/08/10/navajo-nation-epa-mine-wastewater-spill/31399517/

http://www.npr.org/sections/thetwo-way/2015/08/10/431223703/epa-says-it-released-3-million-gallons-of-contaminated-water-into-river

This disaster has occurred EXACTLY 19 years [one vahid] to the day of the ascension of the Establisher, Knight of Baha'u'llah, Dr. Leland Jensen: August 6th 1996 + 19 years = 2015. [In addition it is exactly 70 years to the day from the dropping of the atomic bomb on the Japanese city of Hiroshima, the act which fulfilled the "Gourd of Ashes" prophecy given by the Hopi people. 70 years is the prophetic Biblical time cycle given as "a time, two times, and half a time", where a "time" is calculated as a score which is 20 years.] It should be kept in my that I gave the date for the Trade Tower 9-11 from the start date of his ascension in 1996 on this very day of August 6: see chart Collapse of the Two Towers: Second Woe – Prophecy Chart. This current "river to blood": thus fits into the extension of this prophesied time line of the "three woes" in the prophesied Cycle of the Seven Seals I have explained in my firesides, deepenings and table talks that has occurred in time for the prophesied "four blood moon" events (the Tetrad) that takes place in the Guardians 49th year (1966 + 49 years = 2015) and then the jubilee.

http://www.bupc.org/prophecy-charts-2.html

In my mission it states: "He will lift a signal flag [Divine Standard, Banner of the genealogy of Baha'u'llah http://www.bupc.org/genealogy/genealogy-of-christ.html] for the nations; he will gather Israel's dispersed people and assemble Judah's scattered people from "the four corners" [Colorado Plateau] of the earth" (Is. 11:12 Net Bible). The river turning to blood is the signal of the flag of "the blood of the Covenant" being raised in that area and the attack by those whom Baha'u'llah calls "the manifestations of satan" against our efforts ["Michael and **his** angles fought" Rev. Ch. 12] in the promised area of the four corners that includes all sacred spaces on the Colorado Plateau and Grand Mesa/Chair Mountain area and is the signal for the judgement and defeat of "satan": "Satan will be released from his prison [Covenant-breakers attack the guardian seated upon King David's throne (Michael and his angels–see Rev 12 for the 6-66 Injunction)] and will come out to deceive the nations [turn the people away from Michael and his angels] that are at the four corners of the earth, Gog and Magog [Ez Ch. 38 and 39, Russia will be dragged into this at this time], to gather them for battle [oil battle for control of the Middle East]; their number is like the sand of the sea. And they marched up over the broad plain of "the earth" [they were the ex-followers educated by Dr. Leland–the land–Jensen's teachings] and surrounded the camp [camp Bahá] of the saints [guardian's personal home and family] and the beloved city [New Jer**USA**lem in the Rocky Mountains], but fire came down from heaven [the heaven of prophecy] and consumed them, and the devil [personal individual arch-violators–whose symbol is the dragon–see Rev. 12] who had deceived them was thrown into the lake of fire and sulfur where the beast [materialists,

partiers, drunks, adulterers, deceptive music, false merriment, money-mongers, shopaholics, and drugs (Matt. 24:38, 39)] and the false prophet were, and they will be tormented day and night forever and ever" (Rev 20:7-10 ESV).

So it is written "and [the two witnesses: Joshua and Zerubbabel] have power over waters to turn them to blood" (Rev. 11: 6 KJV) that 'Abdu'l-Baha explains this verse in SAQ: "if they wished, they could turn the water of the Nile into blood, so far as the Egyptians and those who denied them were concerned—that is to say, that that which was the cause of their life, through their ignorance and pride, became the cause of their death. So the kingdom, wealth and power of Pharaoh and his people, which were the causes of the life of the nation, became, through their opposition, denial and pride, the cause of death, destruction, dispersion, degradation and poverty. Hence these two witnesses [who have returned and appeared repeatedly in every dispensation with different names in different places] have power to destroy the nations" ('Abdu'l-Baha, SAQ, Commentary on Rev Ch. 11).

Now I tell you truthfully that these cites and towns all throughout the New Jerusalem in the Rocky Mountains have been peppered with Covenant-breakers and people raised up by myself and Dr. Leland Jensen who have cared nothing for the Baha'i faith at all but only for to save their own lives or increase their own personal power, self prowess and personal gains. They came to the mountains not to become believers in God but to either save their own skins, so to speak or to take the knowledge we have given freely to bunk-up "chair mountain churches" and "survivalist groups" for their own personal aggrandizement and empowerment all in opposition to the Baha'i Faith and the Covenant of Baha'u'llah and the successorship of the throne of King David. Through back-biting, gossip, slander, character assassination, mis-information, disinformation and even down right lies they have sought to attack this Covenant and Baha'i faith and invalidate the blood of over 10,000 Bab'i martyrs and 20,000 Baha'i martyrs by attacking and poisoning the people against these Twin promised ones who have appeared in the United States and back-stabbing their wives and family members, and fellow believers in the Covenant of Baha'u'llah and the sacred Will and Testament of 'Abdu'l-Baha. "Blood" they have taken and the Revelation states "blood is their due!"

Those of the nations outside of this area all know that we have a 100% track record yet they have suppressed the unfurling of the Divine Banner http://www.bupc.org/genealogy/genealogy-of-christ.html at the 9-11 event and have attempted by diverse means to move against the faith in its livelihood as well as in the material basis of its support–and while the poison spreads further into the Grand Canyon and poisons the water table for many, many peoples for years to come–the guardian and his friends have personally endured against them all in the courts and the civil and secular systems as well as the Arena of Absolute Truth and the Pavilion of the Supreme Reality because the violators have chosen to fight against God Himself and God has prevailed against these people. If only you could read the Book of Revelation (for your very own self) with your own eyes and not through the eyes of your

neighbors you would see what is to occur next that is more disastrous than this minor taste of retributions…as one by one the enemies of the Cause of God, Shoghi Effendi explains, are met with that which is Condign: http://uhj.net/condign-punishment.html

What is the mysterious Power of "**Michael** and **his** angels" that comes not from money, nor politics, nor prestige, charisma or material backing? Why are all the forces in the universe unable to prevail against it? Why has the Faith grown to now encompass Iran, Bangladesh, India, all of Arabic speaking Islam, the Urdu speaking peoples, India, Syria, Turkey, the Middle East and those in Russia, and the Far East? The more the hounds of personal appetites push against the truth–the brighter the fire of this unquenchable flame! The more they make fun of and attack the true believers in their very own homes, and inner family circles, the more God promises to save the pure of heart and spread the Faith far and wide. Does he do this to see the "unbelievers destroyed"? The Muslim, Christian and Jewish clergies would have **you** believe so, but the unbeliever is destroyed when he becomes a believer. And the wicked is destroyed when she becomes wise. Thus all shall taste death and become believers and wise souls after their mortal coil is bled dry–but most will believe in this wisdom–if you can call it that, says Paul–a crazy-wisdom (1 Cor. 1:20) that is foolish to the worldly-wise–who are looking into the Kingdom from far, far outside, and are unable to enter the Kingdom as Jesus said "not my will o Lord but thine"–not a threat but a fact–that they lack the capacity to serve that which is "other" than what 'Abdu'l-Baha calls their "ever insistent self" and these instead fall by the sword of their own appetites into grievous errors–because they would have it NO other way. So the victory belongs to those who have died now (NDE), died away from self and passion, died away from old habits, from their stuck-up orgies, and "a'whoring around after false Guardians" as Dr. Jensen has said. Behold they have "died" and yet live for ever more" now in this life and in the next–but only for those who have seen the VISION, climbed the Mountain, so to speak, been filled with the Spirit, that do not apostatize their faith, but deepen in his loving kindness–"used their intellect to defeat antichrist"–for God so loved the world he sent his only begotten son that we should have life-eternal: and the son gave himself willingly though the masses comprehend him not!

"For it is written: I will destroy the wisdom of the wise, and I will set aside the understanding of the experts. " (1 Cor. 1:19, Holman's)

The hour has come in which the "golden censor" (of Positive-Leap 80) is filled with fire (9-11) and burning coals (4-11) from the "altar" and thrown upon the earth. This from the time of Dr. Jensen's world wide media projection in 1980 and filled now with "fire" in the prophesied time of the jubilee of the tetrad blood moons in our day today.

Like those who loved Jesus–but fell "asleep" (Matt. 26:40) in the garden, those who are wakeful today in this day are those that shall be elevated by God to fulfill this mission to gather the elect from the four

corners of the world and be spared the chastisement, that Baha'u'llah states: "We have a fixed time for you, O peoples. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!" (WOB, p. 201). "And the river shall be turned to BLOOD…

The prophecy of the "Blood river" is one of the greatest disasters ecologically in US history. Its flow down through New Mexico and Arizona is the sign to awaken the native people to the fulfillment of this real vision as we gave the "nine pointed star" back in the 1980s, and Dr. Jensen and his angels delivered the "missing cornerstone" to the Hopi peoples of these areas with the Navaho yet they rejected him and he was denied–but now they give the signal of the cornerstone restored by Grandfather Martin as Dr. Jensen and his angels gave it to them.

These nations will accept the Divine Banner and it shall be hoisted in their midst to all the people of the world.

THE RIVER TURNING TO BLOOD IS THE SIGNAL.

The Covenant and the Manifestations are the foundation of civilization: as civilization if founded upon the spiritual qualities and attributes of God such as love, justice, honor, trustworthiness, mercy, humility, etc. We cannot have a society or any group activities without these basic qualities of co-operation and mutual respect! As these spiritual qualities and attributes emanate from the personal reality of God himself and are established as his image within creation in the appearance of the divine manifestations of God these are the glue of any group cohesion and effort. The attack on these 9 and the separation from the root of these Divine Revelators of progressive civilization is the downfall of society and the havoc (collapse) of the financial booty of war for the greedy and small minded. The greedy oil people and corrupt leaders of our cultures have either abandoned all hope or gone against this living spirit of Christ and thus we have the absence of these qualities in war, pestilence, famine, disease, ignorance and the disintegration of civilization.

This disintegration is so that the spiritual people of the nations and those beginning at the four corners will establish a true spiritual civilization–having tasted the blood of his covenant that recompenses the blood of the martyrs—-not like a corrupt society like that which is dying out right now.

The release of this blood from the heart-land of the four corners (its inward spiritual purity of the blood of the covenant and outward lethal poison of the rivers) sets the signal for these events to unfold.

Blessed are those who have eyes to see and ears to hear. This spread throughout Utah and New Mexico into the Colorado River and Grand Canyon and has poisoned the water supply for Arizona and California that is now even in draught.

The Guardian, The living Davidic King can be contacted here: info@UHJ.net. Prophecy is always fulfilled but expectations are not.

Wake up O People, says Baha'u'llah, for your time is short.

Dear friends,

Just a reminder about pushing the button, and to whom (Ez. 38, 39) the US gave the button to push:

https://www.youtube.com/watch?v=0GdLClHAMB0

Click to watch video

Where is Lee Brown and the

Coast Salish Baha'is?

What happened to Long-Standing Bear Chief of the Blackfoot (Pikuni) Nation and the Lakota family of Sitting Bull?

Native American Baha'is and indigenous peoples in general of all other Native American Tribes have been fast finding-out that the Covenant of Baha'u'llah has been violated by the "Hands" in the year 1960 when they separated themselves from the son and appointed successor of 'Abdu'l-Baha, Charles Mason Remey Aghsan; and that Ruhiyyih Khanum and those that followed her, murdered Shoghi Effendi (the first guardian of the Baha'i faith) and all their followers have separated from the Covenant and true successorship of Baha'u'llah seated upon the throne-line of King David (of the Tribe of Judah) that is to last forever.

Like most people–who are burned by corrupt organized "religions" they leave the church organizations of man but still accept the reality of the Founders–Buddha, Jesus, Muhammad, Moses, Krishna, etc. and continue to worship God in their own way–these too still accept Baha'u'llah, but due to the sting of the violation of the Baha'i Covenant they have been unable, for the most part, to re-gather under the provisions of the Covenant until recently.

This is what happened with all the American Baha'is in general during the days of 'Abdu'l-Baha. When his half-brother Muhammad-Ali broke the Covenant the people became poisoned and perturbed and were unable to have fellowship with one another at Baha'i gatherings.

After ‘Abdu’l-Baha’s journey to the U.S. in 1912 this situation was reversed as the American peoples (native, white, brown, black, yellow, red–everyone of all creeds and colors) were able to meet with ‘Abdu’l-Baha in person; and through the love of ‘Abdu’l-Baha these blossoms on the tree of life were re-grown and flourished once again.

This is what has happened in the Native American world since the 9-11 in 2001 through the love, education and service of the great-grandson of ‘Abdu’l-Baha, Neal Chase.

Lee Brown and the Salish Indian Baha’is

In the Baha’i library there is an excellent file on Hopi Prophecy called, “Traditional Native American Prophecies.” It is a beautiful testament to the Baha’i Faith. The Author of the document is Lee Brown. He is a scholar and teacher (Ph.D.) of Aboriginal values and epistemology as well as member of the Cherokee Nation and the Wolf Clan who spent a few years in Hopi land studying the prophecies and ways of the tribes of the Southwest. While at Four Corners in Arizona Lee had visions and realized that the Baha’i Faith was the long awaited “New Religion” for the Native peoples of the Americas as well as Baha’u’llah being the One spoken of in all world faiths and promised to come in all wisdom traditions. Since Lee Brown recognized Baha’u’llah, the administrative leadership of the “Baha’i World Faith” has used his testament for years to introduce people to the Baha’i Faith without their informed consent and knowledge of the great Covenant-breaking takeover–“Baha’i Gate“–that occurred in 1960.

When Lee Brown came into the Faith, he was so convinced and motivated that it was the true religion of *Wakan Tanka* (The Great Mystery) that he was able to bring in hundreds of Coast Salish Native peoples from the tribes in British Columbia where he now works and lives. There were mass declarations. But something went wrong.

You see, it is a fact that Lee Brown and his wife and the entire Coast Salish tribe of BC have torn up their membership cards and none of them attend any administrative “Baha’i” functions any more. Where is Lee Brown?

In October of ‘95, Lee Brown told his story: He said that he made a mistake signing up with the “Baha’i World Faith” and that he was sorry that he led his tribe astray. He said that the “Baha’i” Faith was “just another white man’s religion, just like the ones before it.” He said he believes in Baha’u’llah but not in the

so-called “Baha’i” Faith and that he wanted “nothing to do with it.” He said that the “White Baha’is” of Vernon, BC (that is where he lives) were exclusive, cliquish, selfish, egotistical and prejudicial. He said that they treated the Natives as “sub-humans” and that the “white Baha’is” had built a “wall of separation that was 300 feet tall” between themselves and the natives. They hogged the jobs (wouldn’t hire Natives), looked down their noses at them and in general despised the Indians. Lee saw by their behavior that these people calling themselves “Baha’i” were in no way of the True Religion of God. So he and his tribe in BC left their phony “Baha’i” Faith. He is so angry with them for getting his signature in the first place and duping him. Through the Power of the Covenant these people have been set free from the Violation of the Covenant of the “Hands!”

Long-Standing Bear Chief

One day, while the “Guardian of the Land” was living in Missoula (*Masauwu*) Montana, the people facilitating the local Baha’i Center received a phone call from Long-Standing Bear Chief of the Blackfoot Pikuni Nation. He was very angry and wanted to redress grievance (which is his right) against the Baha’is. The people became scared and reported this contact that day at the weekly Forum of Dr. Leland Jensen, who always sat at the right hand of Neal, the guardian of “the Land” seated upon the throne.

Dr. Jensen made a call for volunteers of people who would go up North to Browning and meet with Long-Standing Bear Chief as he requested. No one responded. Neal then said that he would go as he had always wanted to go up and visit Browning and now this was a perfect opportunity that had presented itself. Later on that same night some of the friends came up to Neal and told him, that he should change his mind, as Browning was a dangerous place and people were known to go up there and disappear. This didn’t change his mind but made him want to go up there all the more.

It was finally agreed that he would go as long as someone else accompanied him. A native Montanan who happened to be Métis (like Louis Riel) volunteered to drive up there with him.

On the drive, Neal said that if all this goes well, should Long-Standing Bear Chief want to smoke the pipe with them, that they should not inhale the smoke but only hold it in the mouth, then say prayers in their innermost hearts and release the smoke. His companion objected that this was some sort of slur and racial stereotype. Neal dropped the conversation.

When they arrived in Browning, the town was a disaster. There were old burned out cars, unkempt mud

streets, poverty, worn down trailer homes, alcoholism and other terrible things. It was nothing like the Salish-Kootenai area of Montana where the Flatheads had made alliance with “the black robes” of the Jesuit priests since the days of the 1800s and were very wealthy and have a wonderful college and strong local economy.

They got out of the car and walked up to the front door and Harold Gray welcomed them in cordially, but restrained. As they introduced themselves, it was quite obvious that Harold was upset and holding something back. He proceeded to tell them that some time before he had found out about Baha’u’llah and had become a Baha’i. He was also a very powerful and erudite human rights activist. He told of how he had accepted the 12 principles and had fallen in love all over again with God having found the truth of his own native tradition fulfilled in our day today. As he said this he became more and more agitated. It turned out, that he had no idea that he had joined that Covenant-breaking outfit that was only masquerading as “Baha’i.” Recently something terrible had happened and those Covenant-breakers had broken up his family and declared that his wife and children should completely shun and avoid him, and he had lost all contact with his wife and children including his son that was to succeed him in his life-traditional work. He was very upset about this.

It was at about this time as he was standing before them, and they sat upon the couch, and he was shaking and raising his voice, that Neal finally got his attention and interrupted him. He asked if he could speak and just say one thing. Harold calmed down and recomposed himself, and said yes, and then Neal told him that they were the Baha’is Under the Provisions of the Covenant, and that the whole Baha’i world had violated the Covenant and that many, many people had suffered through these similar types of family breakups destroying marriages and harming the children. He said in fact he had seen this among the Native Americans as well, when he had met with a great-grandson of Sitting Bull previously in Mobridge, SD, and that Harold Gray was not alone in this calamity.

Harold was perplexed. He said that he did not know that Neal was not with that Covenant-breaking group when he called the Baha’i Center in Missoula. He said he was still so upset that he did not know what to do with himself. He said that he understood that the guardian also had been exiled and persecuted by these same nefarious peoples. But he said that he just had so much pain and turmoil inside of him over this that he just had to let it out and that he had already planned to do so this day. The Guardian said to him, “I understanding fully. Please go ahead and continue. We will sit here with you and listen to you no matter what you have to do until you have decided that you are done.” He then opened up, and the mightiest and heaviest torrent denouncing injustice and corruption such as one couldn’t possibly imagine came pouring out of him covering 400 to 500 years of oppression since 1620 AD (Plymouth Rock) and 1492 (since Columbus) until the present time, mixed in with broken tragedy and weeping over his lost family, and strong valiant statements of the promises of God for justice and freedom for all and what was to occur at the time the “Napi” appeared. He paced back and forth in his

oration making his stand and statement, and then “ahou” he was done.

He then reached inside his pocket and pulled out a medium sized stone polished object. He said that this was the sacred pipe that he held as keeper of his tribe. He then told the guardian that his native name was Long-Standing Bear Chief and that this was the ancient pipe of his ancestors that had been passed down through countless generations that he himself had received from his father before him and as his father had received it. He said that they would someday smoke this together but because of the terrible reasons for meeting on that day it would have to wait for another time that God would so permit. The Guardian turned to his companion and said, “I do not stereotype, and I am not racial. I know what I know and I see what I see.”

Today, the “River Has Turned To Blood” (Rev. 16:4-7) that runs through “Four Corners” (Is. 11:12 KJV) and Hopi land. The signs of God are fulfilled and the time for all the people to awake has arrived.

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CONTACT US

This entry was posted on Friday, September 11th, 2015 at 7:53 pm and is filed under Baha'i Calendar, Baha'i Fireside Education, Current Events, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Izzat 7, 172 Baha'i Era (9/14/2015) Covenant Breakers Corrupt Baha'i Holy Books!

Press Release

For Immediate Release:

COVENANT-BREAKING "BAHA'IS" CORRUPT THEIR OWN HOLY BOOKS!

VIOLATORS OF THE COVENANT ERASE: "SEVENTH ANGEL PROPHECY"!!

Dear friends,

It has come to our attention that 'Abdu'l-Baha's prophecy of the coming of the "Seventh Angel" has been removed by the Covenant-breakers from their "new" 2015 edition of *Some Answered Questions* (SAQ). The original 1908 text that we continue to publish reads:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." **The seventh angel is a man** qualified with heavenly attributes, **who will arise** with heavenly qualities and character. ('Abdu'l-Baha, SAQ Original 1908 text)

The Covenant-breakers have changed this to:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." **That angel refers to human souls** who have been endowed with heavenly attributes and invested with an angelic nature and disposition.

What VIOLATION could be clearer than this?

The date for the coming of the "Seventh Angel… a man… who will arise…" is given by 'Abdu'l-Baha as the year 1963 AD in the book *Baha'u'llah and the New Era*, chapter "Prophecies of Baha'u'llah and 'Abdu'l-Baha" subsection "The Coming of the Kingdom of God." Here 'Abdu'l-Baha explains that there are to be 1335 prophesied years (as given by Daniel in chapter 12 of the Holy Bible) added to the Victory of Muhammad in 628 A.D. that brings us to 1963 A.D. the date for the advent of the promised 7th Angel who will "establish the Kingdom" (628 + 1335 years = 1963).

The removal of this prophecy by the Covenant-breakers really only calls more attention to the fact that this prophecy is fulfilled by Dr. Leland Jensen. In fact no one else in history has ever even claimed to be the Seventh Angel other than Dr. Leland Jensen. The prophecy sates that this "angel" will actually be a "man." That is a real living human being. He will arise with "heavenly qualities and character," and he will "establish the Kingdom." Due to the fact that the "Hands" did away with the Kingship of King David through Baha'u'llah and 'Abdu'l-Baha from the Baha'i faith (or their own isolated corrupted version of it) we see that Dr. Jensen is the only one who stood up against this while it was happening during the years 1957-1963. Even when the rest of the followers of 'Abdu'l-Baha's son started claiming rival false "guardianships" only Dr. Leland Jensen kept defending and proclaiming the Covenant of the Davidic Kingship and throne of King David continued as the presidency and "executive" branch (W&T, p. 15) of the authentic Universal House of Justice of Baha'u'llah (www.UHJ.net). Only Dr. Leland Jensen fulfills all these real life deeds and accomplishments and he and he alone explained that he fulfilled the prophecy of 'Abdu'l-Baha in SAQ for the "Seventh Angel." As that date of 1963 has come and gone–no one else ever will.

As we have absolutely demonstrated that Dr. Leland Jensen fulfills these prophecies for the one to arise in 1963 AD, the "Seventh Angel" the Covenant-breakers have had no other recourse than to expunge this prophecy of the Seventh Angel "a man… who will arise [in 1963]" from the Baha'i religious holy texts. They have done this to try to COVER-UP their violation but instead this has backfired as it only calls more attention to the Seventh Angel prophecy!

This glaring violation of the holy writings–shows that our progress (www.BUPC.org) in teaching this faith has progressed to such a point that the majority of people are becoming wise to the fact that the "Hands" have violated the Covenant and that God has sent a promised one, someone who is not a guardian of the Baha'i faith, but an establisher: like Ali the 5th angel and Quddus the 6th angel–that 'Abdu'l-Baha also explains–now a 7th angel, the establisher of the Baha'i Faith, Dr. Leland Jensen.

Further these Covenant breakers have ***removed*** the very "Kingdom" from this same passage and have ***added*** their own false interpolations: as it is the very Kingdom of God–that is of the Kingship of King David–that is to be established.

The original reads: “in that day of God, the Spiritual and **Divine Kingdom** will be established” and they have changed this to: “in this Day of God His divine and spiritual sovereignty will be established.”

Thus they have attempted to fool the people away from the Kingdom of God with the living Davidic Kingship as the president of Baha’u’llah’s true UHJ (www.UHJ.net). They have done this further corruption of the texts knowingly and purposefully because so many people today are waking up to the reality that Baha’u’llah and ‘Abdu’l-Baha are seated upon the throne of King David that is to last for ever; and realizing that the whole Baha’i world went astray when they broke the Covenant and separated themselves from ‘Abdu’l-Baha’s son, grandson and great-grandson who is seated upon the throne of David today. The entire Baha’i World went astray except for Drs. Leland Jensen and his wife Opal, the last remaining two Knights of Baha’u’llah who alone remained firm in Baha’u’llah’s Covenant. Dr. Leland Jensen is the establisher of the Baha’i Faith, the “7th Angel” and the educator of the current living guardian seated upon the throne of David alive in the world today.

This bad move on the part of the mainstream sans-guardian Covenant-breaking outfit only serves to call more attention to the “Seventh Angel Prophecy” for those who remain watchful and awake. The rest of the masses of the people are now further poised to fall into the darkness of more grievous error as they read texts that are altered and changed deliberately to keep them imprisoned in the darkness of the lies of these glaring Covenant-breakers who only masquerade as “Baha’is” foisting corrupted Copies of the original full passages.

“And I solemnly declare to everyone who hears the words of prophecy written in this book: If anyone adds anything to what is written here, God will add to that person the plagues described in this book. And if anyone removes any of the words from this book of prophecy, God will remove that person’s share in the tree of life and in the holy city that are described in this book.” (The Book of Revelation 22:18-19 NLT)

In service,

Neal Chase,

Guardian,

UHJ.net

PS The individual friends, Councils and Baha'i centers throughout the world are free to distribute this letter for wide circulation as part of their own press releases alerting the world to these forgeries.

ORIGINAL 1908 SAQ Which was Read, Corrected, and Authorized by Abdu'l-Baha'

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor. **('Abdu'l-Baha, Original Prophecy 1908 SAQ)**

2015 CORRUPTED TEXT

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

That angel refers to human souls who have been endowed with heavenly attributes and invested with an angelic nature and disposition. Voices will be lifted up and the appearance of the divine Manifestation will be proclaimed and noised abroad. It will be announced that this day is the day of the advent of the Lord of Hosts and this Dispensation the merciful Dispensation of the Divine Providence. It has been promised and recorded in all the sacred books and scriptures that in this Day of God His divine and spiritual sovereignty will be established; the world will be renewed; a fresh spirit will be breathed into the

body of creation; the divine springtime will be ushered in; the clouds of mercy will rain down; the Sun of Truth will shine forth; the life-giving breezes will blow: the world of humanity will be arrayed in a new garment; the face of the earth will become even as the highest paradise; humanity will be educated; war, dissension, strife and contention will vanish; truthfulness, uprightness, peace and godliness will prevail; love, concord and union will encompass the world; and God will rule forevermore — that is, a spiritual and everlasting sovereignty will be established. Such is the Day of God. For all the days which have come and gone were the days of Abraham, Moses, Christ, or of the other Prophets, but this day is the Day of God, inasmuch as the Sun of Truth will shine forth therein with the utmost intensity and radiance. **(Covenant-breaker's 2015 Interpolations)**

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Supplications

Glorified art Thou, O Lord my God! I yield Thee thanks for having enabled me to recognize the Manifestation of Thyself, and for having severed me from Thine enemies, and laid bare before mine eyes their misdeeds and wicked works in Thy days, and for having rid me of all attachment to them, and caused me to turn wholly towards Thy grace and bountiful favors. I give Thee thanks, also, for having sent down upon me from the clouds of Thy will that which hath so sanctified me from the hints of the infidels and the allusions of the misbelievers that I have fixed my heart firmly on Thee, and fled from such as have denied the light of Thy countenance. Again I thank Thee for having empowered me to be steadfast in Thy love, and to speak forth Thy praise and to extol Thy virtues, and for having given me to drink of the cup of Thy mercy that hath surpassed all things visible and invisible.
Thou art the Almighty, the Most Exalted, the All-Glorious, the All- Loving.

Baha'u'llah, The First Book Of Baha'i Prayers, pp. 58-59 http://page10publishers.com

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O Lord! Open Thou the door. Provide the means, prepare the way, make safe the path. That we may be guided to those souls, whose hearts are prepared for Thy Cause, and that they may be guided to us. Verily, Thou art the Merciful, the Most Bountiful, the All-Powerful.

'Abdu'l-Baha', The First Book Of Baha'i Prayers pg. 102

This entry was posted on Monday, September 14th, 2015 at 12:04 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Baha'i Fireside Education, Baha'i Holy Scripture, Baha'i Places On Facebook, Bible, BUPC India Blog, Chicago Tribune Article, Chicago Tribune Forum, Christ, Christian, Current Events, Letters to President Barack Obama, Messages from the Guardian, Oprah Winfrey with Rainn Wilson, Shoghi Effendi, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 11, 172 B.E. (9/18/2015)

Glorified art Thou, O Lord my God! I yield Thee thanks for having enabled me to recognize the Manifestation of Thyself, and for having severed me from Thine enemies, and laid bare before mine eyes their misdeeds and wicked works in Thy days, and for having rid me of all attachment to them, and caused me to turn wholly towards Thy grace and bountiful favors. I give Thee thanks, also, for having sent down upon me from the clouds of Thy will that which hath so sanctified me from the hints of the infidels and the allusions of the misbelievers that I have fixed my heart firmly on Thee, and fled from such as have denied the light of Thy countenance. Again I thank Thee for having empowered me to be steadfast in Thy love, and to speak forth Thy praise and to extol Thy virtues, and for having given me to drink of the cup of Thy mercy that hath surpassed all things visible and invisible.

Thou art the Almighty, the Most Exalted, the All-Glorious, the All- Loving.

Baha'u'llah, The First Book Of Baha'i Prayers, pp. 58-59 http://page10publishers.com

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O Lord! Open Thou the door. Provide the means, prepare the way, make safe the path. That we may be guided to those souls, whose hearts are prepared for Thy Cause, and that they may be guided to us. Verily, Thou art the Merciful, the Most Bountiful, the All-Powerful.

'Abdu'l-Baha', The First Book Of Baha'i Prayers pg. 102

This entry was posted on Friday, September 18th, 2015 at 1:08 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Super Blood Moon Eclipse: Izzat 19-Mashiyyat 1&2, 172 B.E. (9/26, 27, 28/2015)

The Master Who Came To Glenwood

The following are excerpts from Mahmud's Diary, chronicling the time The Master, Abdu'l-Baha' spent in Glenwood Springs, Colorado in September of 1912.

The published versions currently in circulation have been altered, changing the order of events on the Masters trip from the time of his departure from Denver, during his time in Glenwood Springs, until his departure from Glenwood Springs.

The original of Mahmud's Diary was given to Kay and Victor Woods in Glenwood Springs in 1987 by Kay Zinky and is archived in the Baha'i Archives Under the Provisions of the Covenant.

It is here being reconstructed on this anniversary of The Masters time in Glenwood Springs which also coincides with the rare, Super Blood Moon Eclipse of September 2015, to match Kay Zinky's original manuscript.

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From Mahmud's Diary

Thursday, September 26, 1912

The Master's train left Denver at 9:00 a.m. Some of the articles that had been published in the Denver

newspapers were translated for Him. They made His heart very happy as they described the spread of the teachings of God in that city and contained translations of `Abdu'l-Bahá's words. Among them was the translation of these words:

"The contingent world is like the human body that has grown from the embryonic state and reached maturity and perfection. It may be said that the development of the human being from the beginning of life to the age of maturity is but a preparation for the appearance of the power of reason. This is the age of maturity and the time of the manifestation of the Most Great Intellect and the Most Ancient Bounty so that divine and material civilizations may be joined and the perfection of the human world may dawn."

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The train passed through the Rocky Mountains of Colorado. Some of these rose precipitously like walls from the railway bed, formidable and immense. Gazing at their summits one felt as if the mountains would fall down.

In Mahmud's original description he relates that when passing through Glenwood Canyon and seeing the mountains stretching high above the train he and the other companions became terrified. He saw the massive mountain rock forms towering overhead and felt like they were giant demons and they feared they would fall down on them at any moment.

There were some special roofless observation cars on the train so that passengers might have a full view of the majestic mountains. In these observation cars the passengers could see the mountains on the right and the serene river on the left. As the train passed through these beautiful scenes, the Master said:

"Dear friends, the waves of the bounties of the Blessed Beauty are surging. As I look I see the ocean of His favor swelling and saying, `I am with you.' Truly, were it not for these glad tidings and His assistance, what could I have done? Just one person alone in the east and west of America, in the mountains and wilderness –it is no light matter. It is easy to say these things but it was unimaginable that they would let us into these churches. See how His aid and favor descend upon us. This trip fills us with wonder! Offer thanks to the Blessed Beauty that He has bestowed such confirmations upon us."

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"Let me explain clearly. The command to the people of Islam to prostrate before the black stone was simply a command to [see who would disobey] the Prophet of God and to prove the influence of the Cause of God [by showing the difference between the believers and the unbelievers]. Now, were it not for the Word of the Blessed Beauty [of the command of the Covenant continuing the throne line of King David], we would be like everyone else and not different in the least."

*****

In order to comfort them Abdu'l-Baha told them the story of Muhammad and the Cave.

Later, the Master told stories about the time of Muḥammad, the Messenger of God, and mentioned the cave and His words, `God is indeed with us'

The story of Muhammad and the companions of the Cave as related by Baha'u'llah in the Seven Valleys and The Four Valleys:

THE SECOND VALLEY

If the wayfarer's goal be the dwelling of the Praiseworthy One (Maḥmúd), this is the station of primal reason which is known as the Prophet and the Most Great Pillar. Here reason signifieth the divine,

universal mind, whose sovereignty enlighteneth all created things—nor doth it refer to every feeble brain; for it is as the wise Saná'í hath written:

How can feeble reason encompass the Qur'án,

Or the spider snare a phoenix in her web?

Wouldst thou that the mind should not entrap thee?

Teach it the science of the love of God!

On this plane, the traveler meeteth with many a trial and reverse. Now is he lifted up to heaven, now is he cast into the depths. As it hath been said: "Now Thou drawest me to the summit of glory, again Thou castest me into the lowest abyss." The mystery treasured in this plane is divulged in the following holy verse from the Súrih of THE CAVE:

"And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a patron."

If a man could know what lieth hid in this one verse, it would suffice him. Wherefore, in praise of such as these, He hath said: "Men whom neither merchandise nor traffic beguile from the remembrance of God. ..."

This station conferreth the true standard of knowledge, and freeth man from tests. In this realm, to search after knowledge is irrelevant, for He hath said concerning the guidance of travelers on this plane, "Fear God, and God will instruct thee." And again: "Knowledge is a light which God casteth into the heart of whomsoever He willeth."

Wherefore, a man should make ready his heart that it be worthy of the descent of heavenly grace, and

that the bounteous Cup-Bearer may give him to drink of the wine of bestowal from the merciful vessel. “For the like of this let the travailers travail!”

And now do I say, “Verily we are from God, and to Him shall we return.”

THE THIRD VALLEY

If the loving seekers wish to live within the precincts of the Attracting One (Majdhúb), no soul may dwell on this Kingly Throne save the beauty of love. This realm is not to be pictured in words.

Love shunneth this world and that world too,

In him are lunacies seventy-and-two.

The minstrel of love harpeth this lay:

Servitude enslaveth, kingship doth betray.

This plane requireth pure affection and the bright stream of fellowship. In telling of these companions of the Cave He saith: “They speak not till He hath spoken; and they do His bidding.”

On this plane, neither the reign of reason is sufficient nor the authority of self. Hence, one of the Prophets of God hath asked: “O my Lord, how shall we reach unto Thee?” And the answer came, “Leave thyself behind, and then approach Me.”

These are a people who deem the lowest place to be one with the throne of glory, and to them beauty's bower differeth not from the field of a battle fought in the cause of the Beloved.

The denizens of this plane speak no words—but they gallop their chargers. They see but the inner reality of the Beloved. To them all words of sense are meaningless, and senseless words are full of meaning. They cannot tell one limb from another, one part from another. To them the mirage is the real river; to them going away is returning. Wherefore hath it been said:

The story of Thy beauty reached the hermit's dell;

Crazed, he sought the Tavern where the wine they buy and sell.

The love of Thee hath leveled down the fort of patience,

The pain of Thee hath firmly barred the gate of hope as well.

In this realm, instruction is assuredly of no avail.

The lover's teacher is the Loved One's beauty,

His face their lesson and their only book.

Learning of wonderment, of longing love their duty,

Not on learned chapters and dull themes they look.

The chain that binds them is His musky hair,

The Cyclic Scheme, to them, is but to Him a stair.

Here followeth a supplication to God, the Exalted, the Glorified:

O Lord! O Thou Whose bounty granteth wishes!

I stand before Thee, all save Thee forgetting.

Grant that the mote of knowledge in my spirit

Escape desire and the lowly clay;

Grant that Thine ancient gift, this drop of wisdom,

Merge with Thy mighty sea.

Thus do I say: There is no power or might save in God, the Protector, the Self-Subsistent.

Excerpted From:

Baha'u'llah, The Seven Valleys and The Four Valleys

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Around midnight `Abdu'l-Bahá became fatigued owing to the speed and motion of the train. We proposed that because California was still some distance away, if He would consent, it might be a good idea to stop for two or three days. At 2:00 a.m. the train reached Glenwood Springs, beautifully situated near many hot springs. We stayed at the Hotel Colorado, which is a fine hotel overlooking the river, nestled among green parks and wooded mountains.

*****

Friday, September 27, 1912

After morning tea, the Master left the hotel for a walk. Three magnificent mountains stood in the distance on three sides, each crowned with trees and adorned with flowers of many hues. They were like peacock feathers and had a unique beauty from every viewpoint. `Abdu'l-Bahá strolled in the spacious garden and boulevard adjacent to the hotel until He reached the river where there were bathhouses and hot springs. On the other side of the river, spanned by a two-story bridge, the tall buildings of the city could be seen rising high on the horizon. At the insistence of His companions the Master went to the baths with the entire party, thus bestowing upon us everlasting honor. The rooms and bathing facilities were magnificent. In a special room hot water gushed from a natural cave. It was so hot that a person could not stay more than 15 minutes. Coming out of the bath, the Master said:

"Today I am relieved of fatigue. We have been to many lovely places during this journey but because of our work we had no time to look at the scenery. We did not even think of a moment's rest. Today, however, we have had a little respite."

As the Master viewed the clear, transparent waters of the river shining like pure pearls and the majestic mountains and parks, He said:

"May God have mercy on the tyrants who kept the Blessed Beauty imprisoned between four walls in `Akká. How such scenes were loved by Him! Once He said that He had not seen greenery for several years."

When He returned to the hotel He stood outside in the garden and said, `It would be good to eat here.' The garden was adjacent to a large pond with fish of various colors and was enclosed on three sides by the hotel structure. Having seen the Denver newspapers, the hotel manager recognized the Master and us from photographs. Without waiting for the Master's request, the manager instructed the waiters to serve lunch in the garden. A large table was spread with beautiful chairs. The Master sat down and instructed His companions to do the same. Both before and after lunch the Master generously tipped the waiters. When the residents of the hotel saw the majesty and glory of the Master they told others. Groups of people approached Him. Others watched from their rooms and balconies. Many were heard to say, `How nice to dine this way. It is evident that this is a very prominent person.' Gradually the purpose of `Abdu'l-

Bahá's mission dawned upon the hotel guests as they were informed of the Cause of God.

In the afternoon `Abdu'l-Bahá took a walk in the garden and to some shops. While we were crossing a bridge, a messenger approached with some telegrams for us. One of them informed the Master that Mr. [Thornton] Chase was seriously ill in a Los Angeles hospital. This made the Master and us very sad. He repeatedly mentioned the faithfulness of Mr. Chase. Later He said:

"To turn to the Covenant is to obey the Blessed Beauty, which is a cause of gathering together the people of Bahá."

*****

The Master and His party left Glenwood Springs at about midnight.

This entry was posted on Sunday, September 27th, 2015 at 6:43 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat/Will 6, 172 B.E. (10/2/2015)

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this world-wide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind. Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is moulded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people.

Strife and conflict befit the beasts of the wild. It was through the grace of God and with the aid of seemly words and praiseworthy deeds that the unsheathed swords of the Bábí community were returned to their scabbards. Indeed through the power of good words, the righteous have always succeeded in winning command over the meads of the hearts of men. Say, O ye loved ones! Do not forsake prudence. Incline your hearts to the counsels given by the Most Exalted Pen and beware lest your hands or tongues cause harm unto anyone among mankind.

*****

Every man of insight will, in this day, readily admit that the counsels which the Pen of this Wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of their wretched worshippers. These idols form the obstacle that impedeth man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of divine power may lend its assistance to mankind and deliver it from its state of grievous abasement.

In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! This, verily, is the commandment which this Wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.

Baha'u'llah, Excerpted From: Tablet Of The World

This entry was posted on Friday, October 2nd, 2015 at 4:16 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Disciples Of The Temple – Mashiyyat 5, 172 B.E. (10/1/2015)

Dear friends,

Baha'u'llah declares His mission in the *Surah of the Temple*–a Temple in which Peter states in the Bible we are all "living stones." One of the great writers of the 20th Century is Manly P. Hall. I first heard of him through Dr. Jensen who cites him in his book *The Beast* first published in 1971. Professor Hall has written on many esoteric subjects and for many years gave weekly lectures from his center in LA. He was friends with Nicholas Roerich; he was a junior contemporary and admirer of Mason Remey; and has written about 'Abdu'l-Baha and spoken on esoteric matters concerning the Baha'i faith. When Shoghi Effendi was in Manchester, England 'Adbu'l-Baha sent the following tablet:

"In the Name of God!

"O Sincere Servant of the Blessed Beauty!

"Your detailed letter has been received, and has been the cause of the utmost joy and gladness. Praise be to God! The loved ones are all astir and active, but prudence is necessary. You have rent the veil too widely asunder. Explain to the loved ones that the rending of the veil to such an extent will be the cause of great agitation, and the harm thereof will reach to the Holy Land. Great caution is necessary. Discourses in churches and great public gatherings are in no wise permitted as in this place enemies, within and without, are lying in wait and are bent on aggression. Prudence requires that activity should, for the present, be concealed and carried on with the utmost moderation. Convey to the loved ones, one and all, on my behalf, the greatest longing, love and kindness. Give a spiritual message from me to Mr. Healds and say unto him: "Peruse the Gospel, how His Holiness Christ – may my life be a sacrifice to Him – says, 'Conceal it, that the Pharisees may not be informed thereof.' Now the same condition prevails." (Mark 8:29-30)

"This matter is of the greatest importance. On no account let them contribute articles to the newspapers, and so long as they are not sure of any soul, let them breathe no word to him. Consider how the Freemasons have for two hundred years carried on their work, and unto this day they have not openly declared it to any soul. Not until they find a hearing ear will they speak. The loved ones too must proceed with the greatest prudence, lest serious difficulties be created. If any one should travel to the Holy Land, he must on no account declare to anyone by the way that his purpose is to visit us. The loved ones must, in the presence of strangers, speak forth simply the teachings of the Blessed Beauty and mention no word of the belief concerning Him. Should anyone enquire, "What is your belief regarding the Blessed Beauty?" let them answer: "We regard Him as the foremost teacher and educator of these later ages and Abdu'l-Baha as the Centre of His Covenant."" ('Abdu'l-Baha, October 21, 1921)

Mr. Healds religion of origin was Judaism and he was very much interested in the fact that Baha'u'llah

and ‘Abdu’l-Baha were of Jewish extraction (of the tribe of Judah from King David — though of Persian descent after Nebuchadnezzar took the throne into Babylonian captivity) as the “Kings from the East” that God had brought forth seated “upon the throne of King David” that is to last forever. Jesus was also of the line of King David (but not that of the throne line) through David’s son Nathan. When the disciples recognized that Jesus was of Davidic origin they knew he was the “messiah” that is the “christ.” Christ comes from the Greek word Christos that is the same as the Hebrew word messiah and literally means anointed one –like to christen a ship. The full title was messiah ben David the anointed male sperm descendant of king David. Mr. Healds being Jewish was very excited about this! But like Jesus ‘Abdu’l-Baha instructed him and the early Baha’is to: “Consider how the Freemasons have for two hundred years carried on their work, and unto this day they have not openly declared it to any soul. Not until they find a hearing ear will they speak.” Thus the throne-line and lineage of King David that ‘Abdu’l-Baha passed on to his son Mason Remey was a well-guarded secret in the inner circles of the Baha’i Faith. Adepts such as Roerich and Manly P. Hall were aware of this and spoke of this significance allegorically for the most part, even as Jesus spoke in parables and symbolisms, but on his prophesied return was to “speak plainly of the father.”

Now while the Baha’i writings contain the facts of Baha’u’llah and ‘Abdu’l-Baha being seated upon the throne of King David it was not the spearhead of the teaching effort. This allowed the “Hands” to have room to maneuver and lead many of the Baha’i peoples astray in their violation of 1957. As many people were materialists, they were also mis-directed away from recognizing the fact that Mason had been legally adopted by ‘Abdu’l-Baha as his son and successor to the throne of King David.

When Dr. Jensen came out with his public proclamation in 1971, he proclaimed the genealogy of Baha’u’llah. In the year 2001 AD (Al- Mustaghath) this fact was projected back into the public consciousness ten days after the 9-11 event and the full genealogy of Baha’u’llah and all the ancestors seated upon the throne of King David was unfurled for the very first time to the public eyes. This was all meant to be.

When I was in England visiting the Atlantis Bookshop, I first learned then of the rumors that Professor Hall had been murdered. It made a deep impression on me, and made me think more about the situation of Shoghi Effendi as the OHO (guardian) of the Baha’i Faith and of his murder in London by Ruhiyyih Khanum and the “Hands,” while Mason had inherited the throne of King David–and how God uses the people to both protect and promote His Cause.

I was in London, at that time, for the ritualistic purification of the tomb of Shoghi Effendi–a necessary precursor in the events leading up to the so-called Arab Spring and other victories in the faith (forces of light–Baha’i means light) that began to manifest in the year 2010. Our mission was successful, but not without some undue and lingering consequences for some of the faithful friends. It is essential that the friends remain in refuge in the Sanctuary of the inner Temple. This is the outer sanctuary of the text of the Covenant; that was written in three parts by ‘Abdu’l-Baha on three different occasions and represents the Book of the Law of the Baha’i Faith (sealed with seven seals). When the leadership in the faith performs certain operations it is essential that all the people participate in harmonious support, i.e. remain firm and steadfast.

For example, it was in the year 1991 in Ridvan that Dr. Leland Jensen, as the Lamb, opened the 7th Seal unleashing spiritual forces that were greatly needed for this healing of the world. This purgatory healing was accompanied by the exit of a small dissident people who were knowledgeable in the teachings of the Lamb, and went out from under the Covenant to form other dissident Baha'i "groups." This pattern–as you know–follows through the entire history of the faith since the proclamation of the Bab in 1844. God uses this pattern to spread the wisdom of His teachings through the iniquity of violation of the Covenant. The violators of the Covenant place themselves between the people (the public) the unaware and the unsuspecting, (and sometimes even the "elect") and OCCLUDE the source of the true teachings–namely the Manifestation of God and His appointed successor or successors in the Covenant. This is similar to the Blood Moon Lunar eclipse that has just occurred!

In an eclipse the heavily body of light is "occluded" by another obstacle that prevents the people from seeing it. The occultation of the Davidic Kingship–even more than the minor and major occultations of the 12th Imam–has always remained the major occluded spiritual and material reality on our planet during the past 6000 year cycle of Adam since the Covenant was violated by Nimrod and Semiramis and the mystery cults were founded and "Christianity" was hijacked. *The prophecies* speak of a time when these mysteries shall be cleared, and the way will be open and seeking permitted.

Here in the talk by Manly P. Hall is important information for all the *disciples of the Temple*. When you have some free time–take the time to hear his words and mediate upon them and *your experience* of them. This will be essential experiential knowledge in passing the next TEST and graduating to the next level that is coming upon us soon.

Manly P. Hall – Secret Powers and Why We Should Not Use Them

Our mission will be successful!

In Service,

Neal Chase,

Guardian

This entry was posted on Tuesday, October 6th, 2015 at 2:07 am and is filed under Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 13, 172 B.E. (10/9/2015)

REGARDING the statement in The Hidden Words, that man must renounce his own self, the meaning is that he must renounce his inordinate desires, his selfish purposes and the promptings of his human self, and seek out the holy breathings of the spirit, and follow the yearnings of his higher self, and immerse himself in the sea of sacrifice, with his heart fixed upon the beauty of the All-Glorious.

As for the reference in The Hidden Words regarding the Covenant entered into on Mount Párán, this signifieth that in the sight of God the past, the present and the future are all one and the same—whereas, relative to man, the past is gone and forgotten, the present is fleeting, and the future is within the realm of hope. And it is a basic principle of the Law of God that in every Prophetic Mission, He entereth into a Covenant with all believers—a Covenant that endureth until the end of that Mission, until the promised day when the Personage stipulated at the outset of the Mission is made manifest. Consider Moses, He Who conversed with God. Verily, upon Mount Sinai, Moses entered into a Covenant regarding the Messiah, with all those souls who would live in the day of the Messiah. And those souls, although they appeared many centuries after Moses, were nevertheless—so far as the Covenant, which is outside time, was concerned—present there with Moses. The Jews, however, were heedless of this and remembered it not, and thus they suffered a great and clear loss.

As to the reference in the Arabic Hidden Words that the human being must become detached from self, here too the meaning is that he should not seek out anything whatever for his own self in this swiftly passing life, but that he should cut the self away, that is, he should yield up the self and all its concerns on the field of martyrdom, at the time of the coming of the Lord.

Abdu'l-Baha', Selections #181

This entry was posted on Friday, October 9th, 2015 at 1:25 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month/Sabbath: Ilm/Knowledge 1, 172 B.E. (10/16/2015)

O thou who art cheered through the Fragrances of God!

When thou desirest and yearnest for meeting in the world of vision; at the time when thou art in perfect fragrance and spirituality, wash thy hands and face, clothe thyself in clean robes, turn toward the court of the Peerless One, offer prayer to Him and lay thy head upon the pillow. When sleep cometh, the doors of revelation shall be opened and all thy desires shall become revealed.

Endeavor to guide thy mother and confirm her in faith; when the heart becometh confident, the imagination of Satan and evil vanisheth away. If the heart becometh absolutely tranquil, suspicion and imagination will entirely pass away.

Abdu'l-Baha', Tablets Of pg. 104

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People for the most part delight in superstitions. They regard a single drop of the sea of delusion as preferable to an ocean of certitude. By holding fast unto names they deprive themselves of the inner reality and by clinging to vain imaginings they are kept back from the Dayspring of heavenly signs. God grant you may be graciously aided under all conditions to shatter the idols of superstition and to tear away the veils of the imaginations of men. Authority lieth in the grasp of God, the Fountainhead of revelation and inspiration and the Lord of the Day of Resurrection.

Baha'u'llah, Tablets Of, Words Of Paradise/Kalimát-i-Firdawsíyyih

This entry was posted on Friday, October 16th, 2015 at 12:07 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Some Answered Questions Holy Text Preserved! Ilm 1, 172 B.E. (10/16/2015)

Dear friends,

The original preserved text of Some Answered Questions (SAQ) is now available in hard copy format.

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This book gives the answers of a great World Teacher to numerous questions which deeply trouble modern man in this post-modern Age of Transition. First published in London in 1908, Some Answered Questions is as timely now as it was then; the need for it has grown more acute with the years. The many questions which it considers remain either unanswered or misunderstood in the minds of the mass of humanity.

What is man? Is there a God? How can we know God? What of the Reality of the Unseen? Miracles, prophecy, predestination, immortality, free will, reincarnation, baptism, the Trinity, healing? Here, too, are commentaries on and explanations of Biblical passages and the metaphysical underpinnings of scientific worldviews suited to our age of increasing maturity.

Some Answered Questions is intended for the searcher with an open and independent mind. The answers are unorthodox. Religion and Spirituality, stripped of ritualism and tradition, become reasonable and alive. If the search for truth is coupled with a dream of justice for all and a world at peace, if the student is willing to receive an idea by which he or she may live meaningfully both for true-self and for others, then here you will find an authentic challenge to match that dream.

This is the original 1908 translation that preserves the prophecy of the coming of the "7th Angel" made by 'Abdu'l-Baha in this volume (p. 66) in 1908 and approved by Him. Contrary to the Covenant-breakers assertions, Some Answered Questions is NOT "pilgrim's notes"–but forms a collection of talks in the authenticity of the written Tablets of 'Abdu'l-Baha approved and corrected by Him (with His own hand during His lifetime) in the potency of genuine Baha'i Holy Writ:

"Baha'u'llah has made it clear enough that only those things that have been revealed in the form of Tablets have a binding power over the friends... Those talks of the Master that were later reviewed by Him, corrected or in some other form considered authentic by Himself, such as Some Answered Questions, are considered as Tablets and therefore have the necessary binding power" (Shoghi Effendi, to the United States Publishing Committee, December 29, 1931).

This original re-print edition of Some Answered Questions combats the various changed false-text corrupted "editions" of the Covenant-breakers and contains a unique preface written by Dr. Leland

Jensen and updated for current times along with a New Appendix including the Tablet of the Dichotomy and ‘Abdu’l-Baha’s the Tablet of Wood, Iron and Gold. The perfect teaching text (and required reading: the first 90 pages) for the full experience of the Baha’i Fireside series.

This entry was posted on Saturday, October 17th, 2015 at 11:56 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Baha'i Fireside Education, Baha'i Holy Scripture, Bible, BUPC India Blog, Christ, Christian, Current Events, Messages from the Guardian, Shoghi Effendi, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Birth Of The Bab. (10/20/2015)

The Bab was the Forerunner of Baha'u'llah (in the same manner that John the Baptist was the Forerunner to Jesus Christ). Prophet and founder of the Babi Faith. Reformer of Islam. The word/title "Bab" is a Persian, Arabic and Aramaic word which means "Gate" or "Door". The Bab closed the door to the Age of Prophecy (about the coming of the kingdom of God and Earth) and He opened the door to the Age of Fulfillment (of which we are in the infant stage now).

The Bab was born on this date (10/20) on the Western (Christian) calendar in the year 1819.

His birth date on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

His birth on the Baha'i calendar in this year 172 of the Baha'i Era came on Mashiyyat 17.

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ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'llah, Tablets, pp. 233-234

This entry was posted on Tuesday, October 20th, 2015 at 4:26 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 8, 172 B.E. (10/23/2015)

O THOU who art serving the world of humanity! Thy letter was received and from its contents we felt exceedingly glad. It was a decisive proof and a brilliant evidence. It is appropriate and befitting that in this illumined age—the age of the progress of the world of humanity—we should be self-sacrificing and should serve the human race. Every universal cause is divine and every particular one is temporal. The principles of the divine Manifestations of God were, therefore, all-universal and all-inclusive.

Every imperfect soul is self-centered and thinketh only of his own good. But as his thoughts expand a little he will begin to think of the welfare and comfort of his family. If his ideas still more widen, his concern will be the felicity of his fellow citizens; and if still they widen, he will be thinking of the glory of his land and of his race. But when ideas and views reach the utmost degree of expansion and attain the stage of perfection, then will he be interested in the exaltation of humankind. He will then be the well-wisher of all men and the seeker of the weal and prosperity of all lands. This is indicative of perfection.

Thus, the divine Manifestations of God had a universal and all-inclusive conception. They endeavored for the sake of everyone's life and engaged in the service of universal education. The area of their aims was not limited—nay, rather, it was wide and all-inclusive.

Therefore, ye must also be thinking of everyone, so that mankind may be educated, character moderated and this world may turn into a Garden of Eden.

Love ye all religions and all races with a love that is true and sincere and show that love through deeds and not through the tongue; for the latter hath no importance, as the majority of men are, in speech, well-wishers, while action is the best.

Abdu'l-Baha', Selections #34

This entry was posted on Friday, October 23rd, 2015 at 12:54 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 15, 172 B.E. (10/30/2015)

Behold the disturbances which, for many a long year, have afflicted the earth, and the perturbation that hath seized its peoples. It hath either been ravaged by war, or tormented by sudden and unforeseen calamities. Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim. How bewildering, how confusing is such behaviour!

Baha'u'llah, exc. fr. Tablet of Maqṣúd

This entry was posted on Friday, October 30th, 2015 at 3:25 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 172 B.E. (11/4/2015)

And further We have said: "That which God hath ordained as the sovereign remedy and mightiest instrument for the healing of the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful, and inspired Physician. By My life! This is the truth, and all else naught but error. Each time that Most Mighty Instrument hath come, and that Light shone forth from the Ancient Dayspring, He was withheld by ignorant physicians who, even as clouds, interposed themselves between Him and the world. It failed therefore, to recover, and its sickness hath persisted until this day. They indeed were powerless to protect it, or to effect a cure, whilst He Who hath been the Manifestation of Power amongst men was withheld from achieving His purpose, by reason of what the hands of the ignorant physicians have wrought.

"Consider these days in which He Who is the Ancient Beauty hath come in the Most Great Name, that He may quicken the world and unite its peoples. They, however, rose up against Him with sharpened swords, and committed that which caused the Faithful Spirit to lament, until in the end they imprisoned Him in the most desolate of cities, and broke the grasp of the faithful upon the hem of His robe. Were anyone to tell them: 'The World Reformer is come,' they would answer and say: 'Indeed it is proven that He is a fomenter of discord!', and this notwithstanding that they have never associated with Him, and have perceived that He did not seek, for one moment, to protect Himself. At all times He was at the mercy of the wicked doers. At one time they cast Him into prison, at another they banished Him, and at yet another hurried Him from land to land. Thus have they pronounced judgment against Us, and God, truly, is aware of what I say."

This charge of fomenting discord is the same as that imputed aforetime by the Pharaohs of Egypt to Him Who conversed with God (Moses). Read thou what the All-Merciful hath revealed in the Qur'án. He—may He be blessed and glorified—saith: "Moreover We had sent Moses of old with Our signs and with clear authority to Pharaoh, and Hamán, and Qarún: and they said: 'Sorcerer, impostor!' And when He came to them from Our presence with the truth, they said: 'Slay the sons of those who believe as He doth, and save their females alive,' but the stratagem of the unbelievers issued only in failure. And Pharaoh said: 'Let me alone, that I may kill Moses; and let him call upon his Lord: I fear lest he change your religion, or cause disorder to show itself in the land.' And Moses said: 'I take refuge with my Lord, and your Lord from every proud one who believeth not in the Day of Reckoning.'"

Men have, at all times, considered every World Reformer a fomenter of discord, and have referred unto Him in terms with which all are familiar. Each time the Daystar of Divine Revelation shed its radiance from the horizon of God's Will a great number of men denied Him, others turned aside from Him, and still others calumniated Him, and thereby withheld the servants of God from the river of loving providence of Him Who is the King of creation. In like manner, they who, in this day, have neither met this Wronged One nor associated with Him have said, and even now continue to say, the things thou hast

heard and hearest still. Say: “O people! The Sun of Utterance beameth forth in this day, above the horizon of bounty, and the radiance of the Revelation of Him Who spoke on Sinai flasheth and glisteneth before all religions. Purge and sanctify your breasts, and your hearts, and your ears, and your eyes with the living waters of the utterance of the All-Merciful, and set, then, your faces towards Him. By the righteousness of God! Ye shall hear all things proclaim: ‘Verily, He the True One is come. Blessed are they that judge with fairness, and blessed they that turn towards Him!’”

Baha’u’llah, exc. fr.: Epistle To The Son Of The Wolf

This entry was posted on Wednesday, November 4th, 2015 at 1:13 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 3, 172 B.E. (11/6/2015)

12 October 1912
TALK BY ABDU'L-BAHA' AT TEMPLE EMMANU-EL
450 SUTTER STREET, SAN FRANCISCO, CALIFORNIA

The greatest bestowal of God in the world of humanity is religion, for assuredly the divine teachings of religion are above all other sources of instruction and development to man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind.

We will, therefore, investigate religion, seeking from an unprejudiced standpoint to discover whether it is the source of illumination, the cause of development and the animating impulse of all human advancement. We will investigate independently, free from the restrictions of dogmatic beliefs, blind imitations of ancestral forms and the influence of mere human opinion; for as we enter this question, we will find some who declare that religion is a cause of uplift and betterment in the world, while others assert just as positively that it is a detriment and a source of degradation to mankind. We must give these questions thorough and impartial consideration so that no doubt or uncertainty may linger in our minds regarding them.

How shall we determine whether religion has been the cause of human advancement or retrogression? We will first consider the Founders of the religions—the Prophets—review the story of Their lives, compare the conditions preceding Their appearance with those subsequent to Their departure, following historical records and irrefutable facts instead of relying upon traditionary statements which are open to both acceptance and denial.

Among the great Prophets was Abraham, Who, being an iconoclast and a Herald of the oneness of God, was banished from His native land. He founded a family upon which the blessing of God descended, and it was owing to this religious basis and ordination that the Abrahamic house progressed and advanced. Through the divine benediction noteworthy and luminous prophets issued from His lineage. There appeared Isaac, Ishmael, Jacob, Joseph, Moses, Aaron, David and Solomon. The Holy Land was conquered by the power of the Covenant of God with Abraham, and the glory of the Solomonic wisdom and sovereignty dawned. All this was due to the religion of God which this blessed lineage established and upheld. It is evident that throughout the history of Abraham and His posterity this was the source of their honor, advancement and civilization. Even today the descendants of His household and lineage are found throughout the world.

There is another and more significant aspect to this religious impulse and impetus. The children of Israel were in bondage and captivity in the land of Egypt four hundred years. They were in an extreme state of

degradation and slavery under the tyranny and oppression of the Egyptians. While they were in the condition of abject poverty, in the lowest degree of abasement, ignorance and servility, Moses suddenly appeared among them. Although He was but a shepherd, such majesty, grandeur and efficiency became manifest in Him through the power of religion that His influence continues to this day. His Prophethood was established throughout the land, and the law of His Word became the foundation of the laws of the nations. This unique Personage, single and alone, rescued the children of Israel from bondage through the power of religious training and discipline. He led them to the Holy Land and founded there a great civilization which has become permanent and renowned and under which these people attained the highest degree of honor and glory. He freed them from bondage and captivity. He imbued them with qualities of progressiveness and capability. They proved to be a civilizing people with instincts toward education and scholastic attainment. Their philosophy became renowned; their industries were celebrated throughout the nations. In all lines of advancement which characterize a progressive people they achieved distinction. In the splendor of the reign of Solomon their sciences and arts advanced to such a degree that even the Greek philosophers journeyed to Jerusalem to sit at the feet of the Hebrew sages and acquire the basis of Israelitish law. According to eastern history this is an established fact. Even Socrates visited the Jewish doctors in the Holy Land, consorting with them and discussing the principles and basis of their religious belief. After his return to Greece he formulated his philosophical teaching of divine unity and advanced his belief in the immortality of the spirit beyond the dissolution of the body. Without doubt, Socrates absorbed these verities from the wise men of the Jews with whom he came in contact. Hippocrates and other philosophers of the Greeks likewise visited Palestine and acquired wisdom from the Jewish prophets, studying the basis of ethics and morality, returning to their country with contributions which have made Greece famous.

When a movement fundamentally religious makes a weak nation strong, changes a nondescript tribal people into a mighty and powerful civilization, rescues them from captivity and elevates them to sovereignty, transforms their ignorance into knowledge and endows them with an impetus of advancement in all degrees of development (this is not theory, but historical fact), it becomes evident that religion is the cause of man's attainment to honor and sublimity.

But when we speak of religion, we mean the essential foundation or reality of religion, not the dogmas and blind imitations which have gradually encrusted it and which are the cause of the decline and effacement of a nation. These are inevitably destructive and a menace and hindrance to a nation's life—even as it is recorded in the Torah and confirmed in history that when the Jews became fettered by empty forms and imitations, the wrath of God became manifest. When they forsook the foundations of the law of God, Nebuchadnezzar came and conquered the Holy Land. He killed and made captive the people of Israel, laid waste the country and populous cities and burned the villages. Seventy thousand Jews were carried away captive to Babylon. He destroyed Jerusalem, despoiled the great Temple, desecrated the Holy of Holies and burned the Torah, the heavenly book of Scriptures. Therefore, we learn that allegiance to the essential foundation of the divine religions is ever the cause of development and progress, whereas the abandonment and beclouding of that essential reality through blind imitations and adherence to dogmatic beliefs are the causes of a nation's debasement and degradation. After their conquest by the Babylonians the Jews were successively subjugated by the Greeks and Romans. Under the Roman

general Titus in A.D. 70 the Holy Land was stripped and pillaged, Jerusalem razed to its foundations and the Israelites scattered broadcast throughout the world. So complete was their dispersion that they have continued without a country and government of their own to the present day.

From this review of the history of the Jewish people we learn that the foundation of the religion of God laid by Moses was the cause of their eternal honor and national prestige, the animating impulse of their advancement and racial supremacy and the source of that excellence which will always command the respect and reverence of those who understand their peculiar destiny and outcome. The dogmas and blind imitations which gradually obscured the reality of the religion of God proved to be Israel's destructive influences, causing the expulsion of these chosen people from the Holy Land of their Covenant and promise.

What, then, is the mission of the divine Prophets? Their mission is the education and advancement of the world of humanity. They are the real Teachers and Educators, the universal Instructors of mankind. If we wish to discover whether any one of these great Souls or Messengers was in reality a Prophet of God, we must investigate the facts surrounding His life and history, and the first point of our investigation will be the education He bestowed upon mankind. If He has been an Educator, if He has really trained a nation or people, causing it to rise from the lowest depths of ignorance to the highest station of knowledge, then we are sure that He was a Prophet. This is a plain and clear method of procedure, proof that is irrefutable. We do not need to seek after other proofs. We do not need to mention miracles, saying that out of rock water gushed forth, for such miracles and statements may be denied and refused by those who hear them. The deeds of Moses are conclusive evidences of His Prophethood. If a man be fair, unbiased and willing to investigate reality, he will undoubtedly testify to the fact that Moses was, verily, a man of God and a great Personage.

In further consideration of this subject, I wish you to be fair and reasonable in your judgment, setting aside all religious prejudices. We should earnestly seek and thoroughly investigate realities, recognizing that the purpose of the religion of God is the education of humanity and the unity and fellowship of mankind. Furthermore, we will establish the point that the foundations of the religions of God are one foundation. This foundation is not multiple, for it is reality itself. Reality does not admit of multiplicity, although each of the divine religions is separable into two divisions. One concerns the world of morality and the ethical training of human nature. It is directed to the advancement of the world of humanity in general; it reveals and inculcates the knowledge of God and makes possible the discovery of the verities of life. This is ideal and spiritual teaching, the essential quality of divine religion, and not subject to change or transformation. It is the one foundation of all the religions of God. Therefore, the religions are essentially one and the same.

The second classification or division comprises social laws and regulations applicable to human conduct. This is not the essential spiritual quality of religion. It is subject to change and transformation according to the exigencies and requirements of time and place. For instance, in the time of Noah certain requirements made it necessary that all seafood be allowable or lawful. During the time of the Abrahamic Prophethood it was considered allowable, because of a certain exigency, that a man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the cycle of Adam it was lawful and

expedient for a man to marry his own sister, even as Abel, Cain and Seth, the sons of Adam, married their sisters. But in the law of the Pentateuch revealed by Moses these marriages were forbidden and their custom and sanction abrogated. Other laws formerly valid were annulled during the time of Moses. For example, it was lawful in Abraham's cycle to eat the flesh of the camel, but during the time of Jacob this was prohibited. Such changes and transformations in the teaching of religion are applicable to the ordinary conditions of life, but they are not important or essential. Moses lived in the wilderness of Sinai where crime necessitated direct punishment. There were no penitentiaries or penalties of imprisonment. Therefore, according to the exigency of the time and place it was a law of God that an eye should be given for an eye and a tooth for a tooth. It would not be practicable to enforce this law at the present time—for instance, to blind a man who accidentally blinded you. In the Torah there are many commands concerning the punishment of a murderer. It would not be allowable or possible to carry out these ordinances today. Human conditions and exigencies are such that even the question of capital punishment—the one penalty which most nations have continued to enforce for murder—is now under discussion by wise men who are debating its advisability. In fact, laws for the ordinary conditions of life are only valid temporarily. The exigencies of the time of Moses justified cutting off a man's hand for theft, but such a penalty is not allowable now. Time changes conditions, and laws change to suit conditions. We must remember that these changing laws are not the essentials; they are the accidentals of religion. The essential ordinances established by a Manifestation of God are spiritual; they concern moralities, the ethical development of man and faith in God. They are ideal and necessarily permanent—expressions of the one foundation and not amenable to change or transformation. Therefore, the fundamental basis of the revealed religion of God is immutable, unchanging throughout the centuries, not subject to the varying conditions of the human world.

Christ ratified and proclaimed the foundation of the law of Moses. Muḥammad and all the Prophets have revoiced that same foundation of reality. Therefore, the purposes and accomplishments of the divine Messengers have been one and the same. They were the source of advancement to the body politic and the cause of the honor and divine civilization of humanity, the foundation of which is one and the same in every dispensation. It is evident, then, that the proofs of the validity and inspiration of a Prophet of God are the deeds of beneficent accomplishment and greatness emanating from Him. If He proves to be instrumental in the elevation and betterment of mankind, He is undoubtedly a valid and heavenly Messenger.

I wish you to be reasonable and just in your consideration of the following statements:

At the time when the Israelites had been dispersed by the power of the Roman Empire and the national life of the Hebrew people had been effaced by their conquerors—when the law of God had seemingly passed from them and the foundation of the religion of God was apparently destroyed—Jesus Christ appeared. When He arose among the Jews, the first thing He did was to proclaim the validity of the Manifestation of Moses. He declared that the Torah, the Old Testament, was the Book of God and that all the prophets of Israel were valid and true. He extolled the mission of Moses, and through His proclamation the name of Moses was spread throughout the world. Through Christianity the greatness of Moses became known among all nations. It is a fact that before the appearance of Christ, the name of Moses had not been heard in Persia. In India they had no knowledge of Judaism, and it was only through

the Christianizing of Europe that the teachings of the Old Testament became spread in that region. Throughout Europe there was not a copy of the Old Testament. But consider this carefully and judge it aright: Through the instrumentality of Christ, through the translation of the New Testament, the little volume of the Gospel, the Old Testament, the Torah, has been translated into six hundred languages and spread everywhere in the world. The names of the Hebrew prophets became household words among the nations, who believed that the children of Israel were, verily, the chosen people of God, a holy nation under the especial blessing and protection of God, and that, therefore, the prophets who had arisen in Israel were the daysprings of revelation and brilliant stars in the heaven of the will of God.

Therefore, Christ really promulgated Judaism; for he was a Jew and not opposed to the Jews. He did not deny the Prophethood of Moses; on the contrary, He proclaimed and ratified it. He did not invalidate the Torah; He spread its teachings. That portion of the ordinances of Moses which concerned transactions and unimportant conditions underwent transformation, but the essential teachings of Moses were revoiced and confirmed by Christ without change. He left nothing unfinished or incomplete. Likewise, through the supreme efficacy and power of the Word of God He united most of the nations of the East and the West. This was accomplished at a time when these nations were opposed to each other in hostility and strife. He led them beneath the overshadowing tent of the oneness of humanity. He educated them until they became united and agreed, and through His spirit of conciliation the Roman, Greek, Chaldean and Egyptian were blended in a composite civilization. This wonderful power and extraordinary efficacy of the Word prove conclusively the validity of Christ. Consider how His heavenly sovereignty is still permanent and lasting. Verily, this is conclusive proof and manifest evidence.

From another horizon we see Muḥammad, the Prophet of Arabia, appearing. You may not know that the first address of Muḥammad to His tribe was the statement, “Verily, Moses was a Prophet of God, and the Torah is a Book of God. Verily, O ye people, ye must believe in the Torah, in Moses and the prophets. Ye must accept all the prophets of Israel as valid.” In the Qur’án, the Muslim Bible, there are seven statements or repetitions of the Mosaic narrative, and in all the historic accounts Moses is praised. Muḥammad announces that Moses was the greatest Prophet of God, that God guided Him in the wilderness of Sinai, that through the light of guidance Moses hearkened to the summons of God, that He was the Interlocutor of God and the bearer of the tablet of the Ten Commandments, that all the contemporary nations of the world arose against Him and that eventually Moses conquered them, for falsehood and error are ever overcome by truth. There are many other instances of Muḥammad’s confirmation of Moses. I am mentioning but a few. Consider that Muḥammad was born among the savage and barbarous tribes of Arabia, lived among them and was outwardly illiterate and uninformed of the Holy Books of God. The Arabian people were in the utmost ignorance and barbarism. They buried their infant daughters alive, considering this to be an evidence of a valorous and lofty nature. They lived in bondage and serfdom under the Persian and Roman governments and were scattered throughout the desert, engaged in continual strife and bloodshed. When the light of Muḥammad dawned, the darkness of ignorance was dispelled from the deserts of Arabia. In a short period of time those barbarous peoples attained a superlative degree of civilization which, with Baghdád as its center, extended as far westward as Spain and afterward influenced the greater part of Europe. What proof of Prophethood could be greater than this, unless we close our eyes to justice and remain obstinately opposed to reason?

Today the Christians are believers in Moses, accept Him as a Prophet of God and praise Him most highly. The Muslims are, likewise, believers in Moses, accept the validity of His Prophethood, at the same time believing in Christ. Could it be said that the acceptance of Moses by the Christians and Muslims has been harmful and detrimental to those people? On the contrary, it has been beneficial to them, proving that they have been fair-minded and just. What harm could result to the Jewish people, then, if they in return should accept Christ and acknowledge the validity of the Prophethood of Muḥammad? By this acceptance and praiseworthy attitude the enmity and hatred which have afflicted mankind so many centuries would be dispelled, fanaticism and bloodshed pass away and the world be blessed by unity and agreement. Christians and Muslims believe and admit that Moses was the Interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not speak these few words that will do away with all this difficulty? Then there will be no more hatred and fanaticism, no more warfare and bloodshed in the Land of Promise. Then there will be peace among you forever.

Verily, I now declare to you that Moses was the Interlocutor of God and a most noteworthy Prophet, that Moses revealed the fundamental law of God and founded the real ethical basis of the civilization and progress of humanity. What harm is there in this? Have I lost anything by saying this to you and believing it as a Bahá'í? On the contrary, it benefits me; and Bahá'u'lláh, the Founder of the Bahá'í Movement, confirms me, saying, "You have been fair and just in your judgment; you have impartially investigated the truth and arrived at a true conclusion; you have announced your belief in Moses, a Prophet of God, and accepted the Torah, the Book of God." Inasmuch as it is possible for me to sweep away all evidences of prejudice by such a liberal and universal statement of belief, why is it not possible for you to do likewise? Why not put an end to this religious strife and establish a bond of connection between the hearts of men? Why should not the followers of one religion praise the Founder or Teacher of another? The other religionists extol the greatness of Moses and admit that He was the Founder of Judaism. Why do the Hebrews refuse to praise and accept the other great Messengers Who have appeared in the world? What harm could there be in this? What rightful objection? None whatever. You would lose nothing by such action and statement. On the contrary, you would contribute to the welfare of mankind. You would be instrumental in establishing the happiness of the world of humanity. The eternal honor of man depends upon the liberalism of this modern age. Inasmuch as our God is one God and the Creator of all mankind, He provides for and protects all. We acknowledge Him as a God of kindness, justice and mercy. Why then should we, His children and followers, war and fight, bringing sorrow and grief into the hearts of each other? God is loving and merciful. His intention in religion has ever been the bond of unity and affinity between humankind.

Praise be to God! The medieval ages of darkness have passed away and this century of radiance has dawned, this century wherein the reality of things is becoming evident, wherein science is penetrating the mysteries of the universe, the oneness of the world of humanity is being established, and service to mankind is the paramount motive of all existence. Shall we remain steeped in our fanaticisms and cling to our prejudices? Is it fitting that we should still be bound and restricted by ancient fables and superstitions of the past, be handicapped by superannuated beliefs and the ignorances of dark ages, waging religious wars, fighting and shedding blood, shunning and anathematizing each other? Is this becoming? Is it not better for us to be loving and considerate toward each other? Is it not preferable to enjoy fellowship and

unity, join in anthems of praise to the most high God and extol all His Prophets in the spirit of acceptance and true vision? Then, indeed, this world will become a paradise, and the promised Day of God will dawn. Then, according to the prophecy of Isaiah, the wolf and the lamb will drink from the same stream, the owl and the vulture will nest together in the same branches, and the lion and the calf pasture in the same meadow. What does this mean? It means that fierce and contending religions, hostile creeds and divergent beliefs will reconcile and associate, notwithstanding their former hatreds and antagonism. Through the liberalism of human attitude demanded in this radiant century they will blend together in perfect fellowship and love. This is the spirit and meaning of Isaiah's words. There will never be a day when this prophecy will come to pass literally, for these animals by their natures cannot mingle and associate in kindness and love. Therefore, this prophecy symbolizes the unity and agreement of races, nations and peoples who will come together in attitudes of intelligence, illumination and spirituality.

The age has dawned when human fellowship will become a reality.

The century has come when all religions shall be unified.

The dispensation is at hand when all nations shall enjoy the blessings of international peace.

The cycle has arrived when racial prejudice will be abandoned by tribes and peoples of the world.

The epoch has begun wherein all native lands will be conjoined in one great human family.

For all mankind shall dwell in peace and security beneath the shelter of the great tabernacle of the one living God.

Abdu'l-Baha', The Promulgation Of Universal Peace

This entry was posted on Friday, November 6th, 2015 at 4:05 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: The Birth Of Baha'u'llah. November 12, 1817

Baha'u'llah was born on this date (11/12) on the Western (Christian) calendar in the year 1817.

His birth date on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

His birth on the Baha'i calendar in this year 172 of the Baha'i Era came on Mashiyyat 18, corresponding to October 14 of the Christian calendar and Muharram 2 of the Muslim calendar.

We should all visit the sick. When they are in sorrow and suffering, it is a real help and benefit to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion to the sick and suffering. This has greater effect than the remedy itself. You must always have this thought of love and affection when you visit the ailing and afflicted.

The world of humanity may be likened to the individual man himself; it has its illness and ailments. A patient must be diagnosed by a skillful physician. The Prophets of God are the real Physicians. In whatever age or time They appear They prescribe for human conditions. They know the sicknesses; They discover the hidden sources of disease and indicate the necessary remedy. Whosoever is healed by that remedy finds eternal health. For instance, in the day of Jesus Christ the world of humanity was afflicted with various ailments. Jesus Christ was the real Physician. He appeared, recognized the symptoms and prescribed the real remedy. What was that remedy? It was His revealed teaching especially applicable to that age. Later on many new ailments and disorders appeared in the body politic. The world became sick; other severe maladies appeared, especially in the peninsula of Arabia. God manifested Muḥammad there. He came and prescribed for the conditions so that the Arabs became healthy, strong and virile in that time.

In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore, Bahá'u'lláh has appeared. He is the real Physician, bringing divine remedy and healing to the world of man. He has brought teachings for all ailments—the Hidden Words, Ishráqát, Tarazát, Tajallíyát, Words of Paradise, Glad Tidings, etc. These Holy Words and teachings are the remedy for the body politic, the divine prescription and real cure for the disorders which afflict the world. Therefore, we must accept and partake of this healing remedy in order that complete recovery may be assured. Every soul who lives according to the teachings of Bahá'u'lláh is free from the ailments and indispositions which prevail throughout the world of humanity; otherwise, selfish disorders, intellectual

maladies, spiritual sicknesses, imperfections and vices will surround him, and he will not receive the life-giving bounties of God.

Bahá'u'lláh is the real Physician. He has diagnosed human conditions and indicated the necessary treatment. The essential principles of His healing remedies are the knowledge and love of God, severance from all else save God, turning our faces in sincerity toward the Kingdom of God, implicit faith, firmness and fidelity, loving-kindness toward all creatures and the acquisition of the divine virtues indicated for the human world. These are the fundamental principles of progress, civilization, international peace and the unity of mankind. These are the essentials of Bahá'u'lláh's teachings, the secret of everlasting health, the remedy and healing for man.

It is my hope that you may assist in healing the sick body of the world through these teachings so that eternal radiance may illumine all the nations of mankind.

Abdu'l-Baha', The Promulgation Of Universal Peace, Talk at 309 West Seventy-eighth Street, New York, 17 June 1912

This entry was posted on Wednesday, November 11th, 2015 at 11:30 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 10, 172 B.E. (11/13/2015)

Praise be to Him through Whose splendours the earth and the heavens are aglow, through Whose fragrant breathings the gardens of holiness that adorn the hearts of the chosen are trembling for joy, to Him Who hath shed His light and brightened the face of the firmament. Verily there appeared luminous and sparkling stars, glittering, shining out, and casting forth their rays upon the supreme horizon. They derived their grace and brilliance from the bounties of the Abhá Realm, then, stars of guidance, they poured down their lights upon this earth.

Praise be to Him Who hath fashioned this new era, this age of majesty, even as an unfolding pageant where the realities of all things can be exposed to view. Now are clouds of bounty raining down and the gifts of the loving Lord are clearly manifest; for both the seen and the unseen worlds have been illumined, and the Promised One hath come to earth and the beauty of the Adored One hath shone forth.

Salutations, blessings, and welcome to that Universal Reality, that Perfect Word, that Manifest Book, that Splendour which hath dawned in the highest heaven, that Guide of all nations, that Light of the world—the billowing ocean of Whose abounding grace hath flooded all creation, in such wise that the waves thereof have cast upon the sands of this visible world their shining pearls. Now hath the Truth appeared, and falsehood fled away; now hath the day dawned and jubilation taken over, wherefore men's souls are sanctified, their spirits purged, their hearts rejoiced, their minds purified, their secret thoughts made wholesome, their consciences washed clean, their inmost selves made holy: for the Day of Resurrection hath come to pass, and the bestowals of thy Lord, the Forgiving, have encompassed all things. Salutations and praise be unto those luminous, resplendent stars that are shedding down their rays from the highest heaven, those celestial bodies of the girdling zodiac of the Abhá Realm. May glory rest upon them.

And now, O thou honoured man who hath hearkened unto the Great Announcement, rise up to serve the Cause of God with the resistless power of the Abhá Kingdom and the breaths that blow from the spirit of the Company on high. Grieve thou not over what the Pharisees, and the purveyors of false rumours among writers for the press, are saying of Bahá. Call thou to mind the days of Christ, and the afflictions heaped upon Him by the people, and all the torments and tribulations inflicted upon His disciples. Since ye are lovers of the Abhá Beauty, ye also must, for His love's sake, incur the peoples' blame, and all that befell those of a former age must likewise befall you. Then will the faces of the chosen be alight with the splendours of the Kingdom of God, and will shine down the ages, yea, down all the cycles of time, while the deniers shall remain in their manifest loss. It will be even as was said by the Lord Christ: they shall persecute you for My name's sake.

Remind them of these words and say unto them: 'Verily did the Pharisees rise up against Messiah, despite the bright beauty of His face and all His comeliness, and they cried out that He was not Messiah [Masíh] but a monster [Masíkh], because He had claimed to be Almighty God, the sovereign Lord of all,

and told them, 'I am God's Son, and verily in the inmost being of His only Son, His mighty Ward, clearly revealed with all His attributes, all His perfections, standeth the Father.' This, they said, was open blasphemy and slander against the Lord according to the clear and irrefutable texts of the Old Testament. Therefore they passed the sentence upon Him, decreeing that His blood be shed, and they hanged Him on the cross, where He cried out, 'O My beloved Lord, how long wilt Thou abandon Me to them? Lift Me up unto Thee, shelter Me close to Thee, make Me a dwelling by Thy throne of glory. Verily art Thou the Answerer of prayers, and Thou art the Clement, the Merciful. O My Lord! Verily this world with all its vastness can no longer contain Me, and I love this cross, out of love for Thy beauty, and yearning for Thy realm on high, and because of this fire, fanned by the gusts of Thy holiness, aflame within My heart. Help me, O Lord, to ascend unto Thee, sustain Me that I may reach unto Thy sacred Threshold, O My loving Lord! Verily Thou art the Merciful, the Possessor of great bounty! Verily Thou art the Generous! Verily Thou art the Compassionate! Verily Thou art the All-Knowing! There is none other God save Thee, the Mighty, the Powerful!'

Never would the Pharisees have been emboldened to calumniate Him and charge Him with that grievous sin, but for their ignorance of the inner core of mysteries and the fact that they paid no heed to His splendours and regarded not His proofs. Else would they have acknowledged His words, and borne witness to the verses He revealed, confessed the truth of His utterances, sought shelter under the protective shadow of His banner, learned of His signs and tokens, and rejoiced in His blissful tidings.

Know thou that the Divine Essence, which is called the Invisible of the Invisibles, never to be described, beyond the reach of mind—is sanctified above any mention, any definition or hint or allusion, any acclamation or praise. In the sense that It is that It is, the intellect can never grasp It, and the soul seeking knowledge of It is but a wanderer in the desert, and far astray. 'No vision taketh in Him, but He taketh in all vision: He is the Subtile, the All-Informed.' (1)

When, however, thou dost contemplate the innermost essence of all things, and the individuality of each, thou wilt behold the signs of thy Lord's mercy in every created thing, and see the spreading rays of His Names and Attributes throughout all the realm of being, with evidences which none will deny save the froward and the unaware. Then wilt thou observe that the universe is a scroll that discloseth His hidden secrets, which are preserved in the well-guarded Tablet. And not an atom of all the atoms in existence, not a creature from amongst the creatures but speaketh His praise and telleth of His attributes and names, revealeth the glory of His might and guideth to His oneness and His mercy: and none will gainsay this who hath ears to hear, eyes to see, and a mind that is sound.

And whensoever thou dost gaze upon creation all entire, and dost observe the very atoms thereof, thou wilt note that the rays of the Sun of Truth are shed upon all things and shining within them, and telling of that Day-Star's splendours, Its mysteries, and the spreading of Its lights. Look thou upon the trees, upon the blossoms and fruits, even upon the stones. Here too wilt thou behold the Sun's rays shed upon them, clearly visible within them, and manifested by them.

Shouldst thou, however, turn thy gaze unto a Mirror, brilliant, stainless, and pure, wherein the divine Beauty is reflected, therein wilt thou find the Sun shining with Its rays, Its heat, Its disc, Its fair form all

entire. For each separate entity possesseth its allotted portion of the solar light and telleth of the Sun, but that Universal Reality in all Its splendour, that stainless Mirror Whose qualities are appropriate to the qualities of the Sun revealed within It—expresseth in their entirety the attributes of the Source of Glory. And that Universal Reality is Man, the divine Being, the Essence that abideth forever. 'Say, Call upon God, or call upon the All-Merciful; whichsoever ye call upon, most beauteous are His Names.' (2)

This is the meaning of the Messiah's words, that the Father is in the Son. (3) Dost thou not see that should a stainless mirror proclaim, 'Verily is the sun ashine within me, together with all its qualities, tokens and signs', such an utterance by such a mirror would be neither deceptive nor false? No, by the One Who created It, shaped It, fashioned It, and made It to be an entity conformable to the attributes of the glory within It! Praised be He Who created It! Praised be He Who fashioned It! Praised be He Who made It manifest!

Such were the words uttered by Christ. On account of these words they cavilled at and assailed Him when He said unto them, 'Verily the Son is in the Father, and the Father is in the Son.' (4) Be thou informed of this, and learn thou the secrets of thy Lord. As for the deniers, they are veiled from God: they see not, they hear not, neither do they understand. 'Leave them to entertain themselves with their cavillings.' (5) Abandon them to their wanderings along river beds where no stream flows. Like grazing beasts they cannot tell paste from pearl. Are they not shut away from the mysteries of thy Lord, the Clement, the Merciful?

For thy part, rejoice at this best of all glad tidings, and rise up to exalt the Word of God and to spread abroad His sweet savours in all that vast and mighty land. Know thou of a certainty that thy Lord will come to thine aid with a company of the Concourse on high and hosts of the Abhá Kingdom. These will mount the attack, and will furiously assail the forces of the ignorant, the blind. Erelong wilt thou behold the flush of daybreak spreading from out the Most Exalted Realm, and the morn encompassing all regions. It will put the dark to flight, and the gloom of night will fade and pass, and the bright brow of the Faith shine forth, and the Day-Star rise and overspread the world. On that day will the faithful rejoice, and the steadfast be blissful; then will the slanderers take themselves off, and the waverers be blotted out, even as deepest shadows fall away at the first light of the breaking dawn.

Greetings be unto thee, and praise.

O God, my God! This is Thy radiant servant, Thy spiritual thrall, who hath drawn nigh unto Thee and approached Thy presence. He hath turned his face unto Thine, acknowledging Thy oneness, confessing Thy singleness, and he hath called out in Thy name among the nations, and led the people to the streaming waters of Thy mercy, O Thou Most generous Lord! To those who asked He hath given to drink from the cup of guidance that brimmeth over with the wine of Thy measureless grace.

O Lord, assist him under all conditions, cause him to learn Thy well-guarded mysteries, and shower down upon him Thy hidden pearls. Make of him a banner rippling from castle summits in the winds of Thy heavenly aid, make of him a wellspring of crystal waters.

O my forgiving Lord! Light up the hearts with the rays of a lamp that sheddeth abroad its beams,

disclosing to those among Thy people whom Thou hast bounteously favoured, the realities of all things.

Verily, Thou art the Mighty, the Powerful, the Protector, the Strong, the Beneficent! Verily, Thou art the Lord of all mercies!

1. Qur'án 6:103.
2. Qur'án 17:110.
3. John 14:11.
4. John 14:10.
5. Qur'án 6:91.

Abdu'l-Baha', Selections, #19

This entry was posted on Friday, November 13th, 2015 at 1:25 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 17, 172 B.E. (11/20/2015)

I swear by My life! This Revelation is endowed with such a power that it will act as the lodestone for all nations and kindreds of the earth. Should one pause to meditate attentively he would recognize that no place is there, nor can there be, for anyone to flee to.

Baha'u'llah, excerpt from: Lawḥ-i-Síyyid-i-Mihdíy-i-Dahají
(Tablet to Siyyid Mihdíy-i-Dahají)

Center your attention unceasingly upon that which will cause the Word of God to be exalted. In this Most Great Revelation goodly deeds and a praiseworthy character are regarded as the hosts of God, likewise is His blessed and holy Word. These hosts are the lodestone of the hearts of men and the effective means for unlocking doors. Of all the weapons in the world this is the keenest.

Baha'u'llah, Tablets

This entry was posted on Friday, November 20th, 2015 at 1:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Qawl/Speech 1, 172 B.E. (11/23/2015)

Say: If it be Our pleasure We shall render the Cause victorious through the power of a single word from Our presence. He is in truth the Omnipotent, the All-Compelling. Should it be God's intention, there would appear out of the forests of celestial might the lion of indomitable strength whose roaring is like unto the peals of thunder reverberating in the mountains. However, since Our loving providence surpasseth all things, We have ordained that complete victory should be achieved through speech and utterance, that Our servants throughout the earth may thereby become the recipients of divine good. This is but a token of God's bounty vouchsafed unto them. Verily thy Lord is the All-Sufficing, the Most Exalted.

Baha'u'llah, LAWḤ-I-SÍYYID-I-MIHDÍY-I-DAHÁJÍ (Tablet to Siyyid Mihdíy-i-Dahájí)

Revelation 1, Verse 16: *"in his right hand he held seven stars, from his mouth issued a sharp two-edged sword and his face was like the sun shinning in full strength."*

The "seven stars" are the angels of the seven churches; and the "sharp two-edged sword," that cuts for either good or for bad, are his explanations and commentaries. They are so clear, that anyone reading them can see that they expose the corrupted teachings of the churches, so that they can turn to Jesus the Lamb and be saved: but for the miscreant and malefactor which are for the fire. And he exposes the corrupted takeover of the Baha'i faith by the Arch Covenant-breakers (lawbreaker), the wrongdoers: so that those who are searching for the truth will find it in the explanations of Jesus the Lamb. And those that turn away from Jesus the Lamb are also for Death and Hades, the fire. His face is like the sun shining in full strength, for those that have had the good fortune to meet him could see his face shining like the sun.

http://entrybytroops.org

Revelation 2, Verse 12: *"And to the angel of the church in Pergamum write: 'The words of him who has the sharp two-edged sword.*

Revelation 2, Verse 13: *"'I know where you dwell, where Satan's throne is; you hold fast my name and you did not deny my faith even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells."*

Nebuchadnezzar king of Babylon, who reestablished Nimrod's Empire, was the head of the Trinitarian religion that was invented and established by Nimrod's wife Semiramis. Nimrod's Empire consisted of

the Middle East and then extended all the way to the straights of Gibraltar. Nimrod claimed that his star was Saturn, giving us the name of Satan. He was executed for heresy and his body cut up into chunks, and a chunk was sent to each nation of his empire. When his wife Semiramis received a chunk of her husband's body she became furious, and vowed to get even. She became pregnant and claimed that her womb was the habitation of the Holy Spirit, and that the fetus inside her womb was the reincarnation of Nimrod. When it was born into the world, being Semiramis' son, he was Bar-nin the son of Nimrod, and the incarnation of his father, Nimrod. Thus, the Father, the Son and the Holy Spirit. This trinity doctrine crept into other religions—The Jewish, the Hindu, the Buddhist and Christianity.

Cyrus the Great, a Zoroastrian believing in the One True Invisible God, not only had the Jews go back to the site of the destroyed city of Jerusalem, that Nebuchadnezzar had destroyed—and allowed the Jews to rebuild their temple—but he expelled from his empire, that he had just acquired, the Pagan religion of the trinity to Pergamum. Thus this religion crept into Christianity, and at the Council of Nicea it was voted in as the official religion of the Roman Empire, in 325 AD. Constantine made an edict that this Trinitarian religion was the official religion of the Roman Empire and that every one must accept this or be put to death. However most of the true Christians left Rome and went to the northern part of Europe and multiplied. Later, in the Eighth Century, Charlemagne went up to the Saxons with an extremely large army and forced all these people, after he lopped off a million of their heads, to accept this Pagan Trinitarian doctrine.

Revelation 2, Verse 14: *"But I have a few things against you: you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, that they might eat food sacrificed to idols and practice immorality."*

The food sacrificed to idols was that Christianity was becoming infected with Pagan concepts. A common doctrine to all Christianity today is that Jesus' sacrifice of His physical flesh on the cross gives us forgiveness of sins. This goes along with the concept that God is vengeful and wrathful and demands payment from sinners for their sinning. The payment is death. Christians think Jesus made the payment for their sins with His own death.

In order to receive the blessing of this they must eat His flesh and drink His blood, as it seems to say in the 6th chapter of the Gospel of John. This is called the Eucharist or communion.

These ideas come from paganism, not the Bible. The Pagans would offer food from their crops to the gods of those crops. They would then eat the sacramental food with the understanding that it was the body of that god, and they would receive a supernatural blessing from this. They would eat the food that had been "sacrificed" to their idol.

Paul explains that it isn't the food that will harm them but their belief that it is the body of the god, that is, their idolatry, which can harm them.

1 Corinthians 8 verse 1: *"Now concerning food offered to idols: we know that 'all of us possess knowledge.' 'Knowledge' puffs up, but love builds up.*

1 Cor. 8 verse 2: *"If any one imagines that he knows something, he does not yet know as he ought to*

know.

1 Cor. 8 verse 3: *"But if one loves God, one is known by him.*

1 Cor. 8 verse 4: *"Hence, as to the eating of food offered to idols, we know that 'an idol has no real existence,' and that 'there is no God but one.'*

1 Cor. 8 verse 5: *"For although there may be so-called gods in heaven or on earth—as indeed there are many 'gods' and many 'lords'—-*

1 Cor. 8 verse 6: *"yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.*

1 Cor. 8 verse 7: *"However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled.*

1 Cor. 8 verse 8: *"Food will not commend us to God. We are no worse off if we do not eat, and no better off if we do."*

1 Corinthians 10 verse 19: *"What do I imply then? That food offered to idols is anything, or that an idol is anything?*

1 Cor. 10 verse 20: *"No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons.*

1 Cor. 10 verse 21: *"You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons."*

The Christians, who had recently been practicing pagans, were making the mistake of thinking the flesh and blood of Jesus, that is the bread and the wine, were for real and not just symbols. They thought Jesus was God incarnate, that he sacrificed the food of Himself instead of them sacrificing it, and now all that's left for them to do is eat it and they will receive the supernatural blessing of being saved, that is, having their sins forgiven so now they don't have to die. They eat Him when they take communion.

This Trinitarian religion of Pergamum in the world today is Christians, who hold fast to the name of "Christ," but when they take the Eucharist they are eating the body of Jesus and drinking his blood and thus have Christ in them, rather than eating the bread, which was a symbol of his teachings, and the wine, which was a symbol of his Covenant. This practice of the Christians is similar to the Pagans eating the food sacrificed to idols. This practice was taught to the Christians by Balamite and Nicolaitan teachers.

Revelation 2 verse 15: *So you also have some who hold the teaching of the Nicolaitans.*

Revelation 2, Verse 16: *"Repent then. If not, I will come to you soon and war against them with the sword of my mouth."*

Thus Jesus has come a second time and he is warning against the Pagan Christians with the sword of his

mouth. These explanations are the explanations of Jesus on his second coming.

Revelation 2, Verse 17: *"He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone which no one knows except him who receives it."*

To those Christians "who conquers" (overcomes their pagan indoctrination), the promised return of Jesus gives the hidden manna, which are these explanations, and they are not found in any of the Christians' or Baha'i writings. Therefore it is called the hidden manna. The tribes of Israel ate the manna that came down from the sky when Moses took them out into the desert in the exodus.

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Revelation 19, Verse 15: *"From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron; he will tread the wine press of the fury of the wrath of God the Almighty."*

"a sharp sword" is the explanations of Jesus the Lamb that issues from his mouth like a two-edged sword that cuts with either edge. The explanations of the Lamb separates the good from the bad (the sheep from the goats). With his explanations, the anti-christ, the Christians, and the beast nations that they created, as well as the Covenant-breakers ("mainstream Baha'is"), are exposed; and then they either return to the true Baha'i administration or will be destroyed, along with their Covenant-breaking followers; whereas the righteous will enter the Kingdom. The "wine press" is the bombing of New York City. The tall skyscrapers will collapse and compress the people inside these buildings as a wine press compresses grapes.

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Thus have We recounted unto you the tales of the one true God, and sent down unto you the things He had preordained, that haply ye may ask forgiveness of Him, may return unto Him, may truly repent, may realize your misdeeds, may shake off your slumber, may be roused from your heedlessness, may atone for the things that have escaped you, and be of them that do good. Let him who will, acknowledge the truth of My words; and as to him that willeth not, let him turn aside. My sole duty is to remind you of your failure in duty towards the Cause of God, if perchance ye may be of them that heed My warning. Wherefore, hearken ye unto My speech, and return ye to God and repent, that He, through His grace, may have mercy upon you, may wash away your sins, and forgive your trespasses. The greatness of His mercy surpasseth the fury of His wrath, and His grace encompasseth all who have been called into being and been clothed with the robe of life, be they of the past or of the future.

Baha'u'llah, Súriy-i-Mulúk

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BAHA'I JUSTICE

Holy Day: The Day Of The Covenant, 11/26/2015

THE BAHA'l SACRED WRITINGS flow out from the Two Central Documents of the Baha'i Revelation, the Book of the Covenant of Baha'u'llah (entitled the Kitab-i-Ahd) and the sacred Will and Testament of Abdu'l-Baha', which is "THE CHARTER" of the Kingdom of God on earth as it is in heaven (see World Order of Baha'u'llah, p. 144). All the other writings and teachings receive their life, their relevance, and their real inner spiritual force, meaning, and sustenance from out the wellspring of these two Most Mighty Documents, forming one single "scroll written (within) on the inside (the Kitab-i-Ahd) and (on the back) on the outside (the Will and Testament of Abdu'l-Baha'), sealed with seven seals" (Rev. 5:1 ISV).

No person can, really in good faith, even consider themselves to be a Baha'i in truth unless they can be said to have first at least read and attempted to understand, let alone believed in and been obedient and faithful to the contents and provisions of these two Documents combined together as One single Scroll. This is something similar to what Jesus said, when he said that "to eat" is to come unto him (understanding the "bread" of the teachings) and that "to drink" (the wine of the Covenant that gives life to the teachings) is to believe! (see John 6:35 KJV).

Abdu'l-Baha' wrote the Will and Testament in three different parts at three different times. He sealed each of these parts, making three seals. On the back of the envelope where it was stuck down Abdu'l-Baha' placed three more seals, and then on the front, where it was addressed to "the chosen branch," he placed the seventh seal. The seven seals are thus on the outside part of this scroll, the Will and Testament of Abdu'l-Baha', which was found after his passing with the Kitab-i-Ahd, the Book of the Covenant of Baha'u'llah, rolled up within.

The Kitab-i-Ahd and the Will and Testament together comprise the prophesied continuation of the everlasting Covenant given in the Bible because in His Covenant, Baha'u'llah establishes the throne of King David as the Executive Branch of His Universal House of Justice. This everlasting Covenant was begun with Adam, passed down through Abraham and David, and promised by Jesus Christ to be established in the world today, 2000 years since his birth and first appearance. Baha'u'llah is a direct descendent of the exilarchs (the exiled monarchs of King David) who were taken into captivity into Babylon and Persia ('Iraq and Iran) the land of the birth-place of Baha'u'llah. Through His son Abdu'l-Baha', the throne-line of David continues down to this present Day.

The Crimson Book: The Book Of The Covenant (Preface)

Thou hast said, "I have made a covenant with my chosen one, I have sworn to David my servant: 'I will establish your descendants for ever, and build your throne for all generations.'" Selah

Psalm 89

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THE Most Great Law is come, and **the Ancient Beauty [Baha'u'llah] ruleth upon the throne of David**. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation, pg. 89

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Praise be unto Thee, Who art my God and the God of all men, and my Desire and the Desire of all them that have recognized Thee, and my Beloved and the Beloved of such as have acknowledged Thy unity, and the Object of my adoration and of the adoration of them that have near access to Thee, and my Wish and the Wish of such as are wholly devoted to Thee, and my Hope and the Hope of them that have fixed their hearts upon Thee, and my Refuge and the Refuge of all such as have hastened towards Thee, and my Haven and the Haven of whosoever hath repaired unto Thee, and my Goal and the Goal of all them that have set themselves towards Thee, and my Object and the Object of those who have fixed their gaze upon Thee, and my Paradise and the Paradise of them that have ascended towards Thee, and my Lode-star and the Lode-star of all such as yearn after Thee, and my Joy and the Joy of all them that love Thee, and my Light and the Light of all such as have erred and asked to be forgiven by Thee, and my Exultation and the Exultation of all them that remember Thee, and my Stronghold and the Stronghold of all such as have fled to Thee, and my Sanctuary and the Sanctuary of all that dread Thee, and my Lord and the Lord of all such as dwell in the heavens and on the earth!

Unto Thee be praise for that Thou hast enraptured me by the sweetness of Thine utterances, and set me towards the horizon above which the splendors of the Day-Star of Thy face have shone, and caused me to turn unto Thee at a time when most of Thy creatures had broken off from Thee.

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I swear by Thy glory, O Thou the Lord of all being and the Enlightener of all things visible and invisible! Whoso hath quaffed from the hands of Thy bounteousness the living waters of Thy love will never allow the things pertaining to Thy creatures to keep him back from Thee, neither will he be dismayed at the refusal of all the dwellers of Thy realm to acknowledge Thee. Before all who are in heaven and on earth such a man will cry aloud, and announce unto the people the tumult of the Ocean of Thy bounty and the splendors of the Luminaries of the heaven of Thy bestowals.

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I beg of Thee, O my God, by Thy power, and Thy might, and Thy sovereignty, which have embraced all who are in Thy heaven and on Thy earth, to make known unto Thy servants this luminous Way and this

straight Path, that they may acknowledge Thy unity and Thy oneness, with a certainty which the vain imaginations of the doubters will not impair, nor the idle fancies of the wayward obscure. Illumine, O my Lord, the eyes of Thy servants, and brighten their hearts with the splendors of the light of Thy knowledge, that they may apprehend the greatness of this most sublime station, and recognize this most luminous Horizon, that haply the clamor of men may fail to deter them from turning their gaze towards the effulgent light of Thy unity, and to hinder them from setting their faces toward the Horizon of detachment.

This is the Day, O my Lord, which Thou didst announce unto all mankind as the Day whereon Thou wouldst reveal Thy Self, and shed Thy radiance, and shine brightly over all Thy creatures. Thou hast, moreover, entered into a covenant with them, in Thy Books, and Thy Scriptures, and Thy Scrolls, and Thy Tablets, concerning Him Who is the Day-Spring of Thy Revelation, and hast appointed the Bayán to be the Herald of this Most Great and all-glorious Manifestation, and this most resplendent and most sublime Appearance.

And when the world's horizon was illumined, and He Who is the Most Great Name was manifested, all disbelieved in Him and in His signs, except such as have been carried away by the sweetness of Thy glorification and praise. There befell Him what must remain inscrutable to everyone except Thee, Whose knowledge transcendeth all who are in Thy heaven and all who are on Thy earth.

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Thou seest, then, O Thou Who art the Beloved of the world and the Revealer of the Most Great Name, how He hath come down with the kingdom of His signs, and in a manner that hath caused the atoms of the earth to testify that the whole world hath been filled with these signs. And yet, notwithstanding this most manifest and all-glorious Revelation, and these signs which none can appraise except Thee, O Thou the King of names, Thou beholdest how they have broken off from Him Who is the Day-Spring of Thine Essence, and have caviled at the One Who is the Fountain-Head of Thy wisdom and of Thine utterance. They were so seized with thirst for fame, that they rejected Thy tokens, and Thy testimonies, and Thy signs, which every man of insight perceiveth in whatsoever declareth Thy greatness, and Thy sovereignty, and acknowledgeth Thy Revelation and Thy might. They have so traduced Him as to cause the inmates of the all-glorious Tabernacle and the Concourse on high to lament, and have uttered such calumnies against Him that the souls of Thy chosen Ones and the hearts of them that are dear to Thee have melted. They have erred so grievously that they cast away Thy most resplendent signs, and clung to their idle fancies, O Thou Who art the Possessor of Names and the Lord of the Throne on high and of earth below!

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I beseech Thee, O God of bounty and King of all created things, to guard Thy servants from the imaginations which their hearts may devise. Raise them up, then, to such heights that their footsteps may slip not in the face of the evidences of Thy handiwork, which the manifold exigencies of Thy wisdom have ordained, and whose secrets Thou hast hid from the face of Thy people and Thy creatures. Withhold them not, O my Lord, from the ocean of Thy knowledge, neither do Thou deprive them of what Thou didst destine for such of Thy chosen ones as have near access to Thee, and those of Thy trusted ones as

are wholly devoted to Thy Self. Supply them, then, from Thy sea of certainty with what will calm the agitation of their hearts. Turn, O Lord my God, the darkness of their fancies into the brightness of certitude, and cause them to arise, and to walk steadfastly in Thy straight Path, that haply Thy Book may not hinder them from recognizing Him Who is its Revealer, and Thy names from acknowledging the One Who is their Creator, and their Provider, and their Origin, and their King, and their Begetter, and their Destroyer, and their Glorifier, and their Abaser, and their Governor, and the Sovereign Protector of their Bearers.

Thou art the One, O my God and my Ruler, Who hast sent down Thy Book that Thou mayest manifest my Cause, and glorify my Word. Through it Thou didst enter into a Covenant, concerning me, with all that hath been created in Thy realm. Thou seest, O Beloved of the world, how the rebellious among Thy creatures have made of that Covenant a bulwark for themselves, and through it have withdrawn from Thy Beauty, and repudiated Thy signs.

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Bless them, O my God, and ascribe unto them such glory as hath shone forth above the horizon of Thy will, and hath shed its splendors from the kingdom of Thine utterance. Immerse them, O my Lord, beneath the ocean of Thy mercy, and illumine them with the dawning light of Thy Revelation. Forgive, then, O my God, their fathers and their mothers, by Thy favor, and Thy bounty, and Thy tender mercies. Send, then, upon them from the right hand of Thy most exalted Paradise the fragrance of the robe of Thine all-glorious Beauty. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Governor, the Ordainer, the All-Bountiful, the Ever-Forgiving, the Most Generous.

Praise be unto Thee, O Thou the Beloved of the world, and the Adored of the hearts of them that have recognized Thee.

Baha'u'llah, Prayers And Meditations #CLXXVI (excerpts)

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Glorified art Thou, O Lord my God! I beseech Thee by Thy Name, the Restrainer, to withhold from us the maleficence of Thine adversaries who have disbelieved in Thy testimony, and caviled at Thy beauty. Overpower by Thy Name, the All-Subduing, such as have wronged Thy Previous Manifestation Who hath now appeared invested with Thy title, the All-Glorious. Lay hold, by Thy name, the Chastiser, on them that have treated Thy Cause with scorn, have jested at Thy most mighty utterances, and were hindered 120 from attaining this most exalted station. Enable Thy loved ones, by Thy Name, the Victorious, to prevail against Thine enemies and the infidels among Thy creatures. Rend asunder, by Thy Name, the Cleaver, the veil that hideth the doings of them that have besmirched Thine honor and undermined Thy Faith among Thy people. Bind, by Thy Name, the Restorer, the broken hearts of them that love Thee, and graciously bless them in their affairs. Teach them, by Thy Name, the All-Knowing, the wonders of Thy wisdom, that they may cleave steadfastly to Thy Faith and walk in the ways of Thy pleasure. Keep them safe, by Thy Name, the Withholder, from the tyranny of the oppressor and the wickedness of the evil-doers and the malice of the stirrers of mischief. Shield them, by Thy Name, the Preserver, within the

stronghold of Thy might and power, that haply they may be protected from the darts of doubt that are hurled by such as have rebelled against Thee. Sanctify for Thy servants, by Thy Name which Thou hast blessed above all other names, which Thou hast singled out for Thy favor, and by which Thou didst reveal Thy beauty, these days of which the Pen of Thy decree hath distinctly written, and which, according to Thy will and wisdom, have been preordained in Thine irrevocable Tablet. Subject to Thy rule, by Thy Name, the Conqueror, the people of Thy realm, that all may turn towards Thy face and forsake their all for love of Thee and for the sake of Thy pleasure.

Abase Thou, O my Lord, Thine enemies, and lay hold on them with Thy power and might, and let them be stricken by the blast of Thy wrath. Make them taste, O my God, of Thine awful majesty and vengeance, for they have repudiated the truth of the One in Whom they had believed, Who came unto them with Thy signs and Thy clear tokens and the evidences of Thy power and the manifold revelations of Thy might. Gather, then, together Thy loved ones beneath the shadow of the Tree of Thy oneness, and of the Manifestation of the effulgent light of Thy unity.

Thou art, verily, the One Whose power is immense, Whose vengeance is terrible. No God is there beside Thee, the Almighty, the Most Powerful.

Baha'u'llah, Prayers And Meditations #LXXIII

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Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant. In the future it shall be made evident and manifest. In view of this fact, what can these weak and feeble souls achieve? Hardy plants that are destitute of roots and are deprived of the outpourings of the cloud of mercy will not last. What then may be expected from feeble weeds?

Abdu'l-Baha', Selections #192

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Reflect upon all the writings of Bahá'u'lláh, whether epistles or prayers, and ye shall surely come across a thousand passages wherein Bahá'u'lláh prays: 'O God! Bring to naught the violators of the Covenant and defeat the oppressors of the Testament.' 'He who denieth the Covenant and the Testament is rejected by God, and he who remaineth firm and steadfast therein is favoured at the Threshold of Oneness.' Such sayings and prayers abound, refer to them and ye shall know.

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In America, in these days, severe winds have surrounded the Lamp of the Covenant, hoping that this brilliant Light may be extinguished, and this Tree of Life may be uprooted. Certain weak, capricious, malicious and ignorant souls have been shaken by the earthquake of hatred, of animosity, have striven to efface the Divine Covenant and Testament, and render the clear water muddy so that in it they might fish. They have arisen against the Center of the Covenant like the people of Bayán who attacked the

Blessed Beauty and every moment uttered a calumny. Every day they seek a pretext and secretly arouse doubts, so that the Covenant of Bahá'u'lláh may be completely annihilated in America.

Abdu'l-Baha, Baha'i World Faith: THE MASTER'S LAST TABLET TO AMERICA (excerpts)

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BAHA'I JUSTICE

Holy Day: The Ascension Of Abdu'l-Baha'. Qawl 6, 172 B.E. (11/28/2015)

Whoso reciteth this prayer with lowliness and fervour will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

He is the All-Glorious!

O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.

Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.

With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfil his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.

Abdu'l-Baha', Selections #237

Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power,

verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant

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BAHA'I JUSTICE

Baha'i Sabbath: Qawl 12, 172 B.E. (12/4/2015)

GOD hath, through His tongue that uttereth the truth, testified in all His Tablets to these words: "I am He that liveth in the Abhá Realm of Glory."

By the righteousness of God! He, from the heights of this sublime, this holy, this mighty, and transcendent station, seeth all things, heareth all things, and is, at this hour, proclaiming: Blessed art thou, O Javád, inasmuch as thou hast attained unto that which no man before thee hath attained. I swear by Him Who is the Eternal Truth! Through thee the eyes of the inmates of the Exalted Paradise have been gladdened. The people, however, are utterly heedless. Were We to reveal thy station, the hearts of men would be sorely agitated, their footsteps would slip, the embodiments of vainglory would be dumbfounded, would fall down upon the ground, and would thrust the fingers of heedlessness into their ears, for fear of hearing.

Grieve thou not over those that have busied themselves with the things of this world, and have forgotten the remembrance of God, the Most Great. By Him Who is the Eternal Truth! The day is approaching when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for an heritage unto such of His servants as are nigh unto Him.

Say: O people! Dust fill your mouths, and ashes blind your eyes, for having bartered away the Divine Joseph for the most paltry of prices. Oh, the misery that resteth upon you, ye that are far astray! Have ye imagined in your hearts that ye possess the power to outstrip Him and His Cause? Far from it! To this He, Himself, the All-Powerful, the Most Exalted, the Most Great, doth testify.

Soon shall the blasts of His chastisement beat upon you, and the dust of hell enshroud you. Those men who, having amassed the vanities and ornaments of the earth, have turned away disdainfully from God—these have lost both this world and the world to come. Erelong, will God, with the Hand of Power, strip them of their possessions, and divest them of the robe of His bounty. To this they themselves shall soon witness. Thou, too, shalt testify.

Say: O people! Let not this life and its deceits deceive you, for the world and all that is therein is held firmly in the grasp of His Will. He bestoweth His favor on whom He willeth, and from whom He willeth He taketh it away. He doth whatsoever He chooseth. Had the world been of any worth in His sight, He surely would never have allowed His enemies to possess it, even to the extent of a grain of mustard seed. He hath, however, caused you to be entangled with its affairs, in return for what your hands have wrought in His Cause. This, indeed, is a chastisement which ye, of your own will, have inflicted upon yourselves, could ye but perceive it. Are ye rejoicing in the things which, according to the estimate of God, are contemptible and worthless, things wherewith He proveth the hearts of the doubtful?

Baha'u'llah, Gleanings #CIII

O YE peoples of the world! Know, verily, that an unforeseen calamity is following you, and that grievous retribution awaiteth you. Think not the deeds ye have committed have been blotted from My sight. By My beauty! All your doings hath My Pen graven with open characters upon tablets of chrysolite.

Baha'u'llah, Gleanings #CIV

This entry was posted on Saturday, December 5th, 2015 at 1:19 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 19, 172 B.E. (12/11/2015)

Consider the past, so that thou mayest become informed of the mysteries which shall be disclosed in the future. When the disciples were calling in the name of Christ, the Jews scoffed, scorned and laughed at them. They were saying, "They (i.e., the disciples) are taken with madness, and madness is made an art." They even beat them with whips, threw stones at them, prevented the people from approaching them, and were saying, "This man (Christ) is naught but a sorcerer, blasphemeth God and is possess of a devil." Then observe how that persecution and scorn were changed to glory, honor and reverence. Ultimately, they (the Jews) honored their sublime stations and acknowledged their loftiness, which was exalted, promoted and glorified in the center of the horizons until it reached the degree of exaggeration in deeds. They made for them likenesses and pictures, decorated with jewels shining in the eyes; they placed these likenesses or pictures in the temples, churches and monasteries built on the tops of the mountains, and worshipped them with respect, glory, majesty and reverence. This is the condition of the neglectful ones who are deprived of the Truth (the Manifestations of God) at the day of their existence among them. After the ascension of their (the prophets') spirits unto the Center of Purity and Piety, then the negligent ones repent and return, making likenesses and pictures according to their own ideas, which do not bear resemblance, and worship the same. This is the station of the ignorant ones who are as animals, following every croaker and shaken by every wind. "Forsake them to play in their shallow waters."

Abdu'l-Baha', Tablets, pp. 175-176

Thou hast written that thou lovest the Bible. Undoubtedly, the friends and the maid-servants of the Merciful should know the value of the Bible, for they are the ones who have discovered its real significances and have become cognizant of the hidden mystery of the Holy Book.

Abdu'l-Baha', Tablets, pg. 218

O thou who hast confessed and believed in the Words of God!
Thank God, for He hath uncovered the veil from before thine eye, and that thou hast witnessed the great signs of the greatest glad-tidings which have been revealed in the Gospel, Bible and the Psalms; and wert confirmed that verily those glad-tidings have been allusions to the appearance of the Kingdom of God during this time, and that the horizons shall brighten through the light of the effulgence in this age, which is the age of the lights and the century of thy God, the Powerful, the Almighty!

Abdu'l-Baha', Tablets, pg. 475

Consider attentively and with assiduity in the New Testament, as well as the Bible, and thou shalt find new significances, very clear of this great Manifestation.
I declare by the just God that thou wilt see therein a revelation of the Holy Spirit which will aid thee in the good understanding of the Truth and the mysteries and significances of the Books of God, the All-powerful and the Eternal.
Then as to what thou hast asked me for pious people who died before they heard the Voice of this Manifestation. Listen: Those who have mounted to God before hearing the Voice, if they followed the rules of conduct as laid down by Jesus and always walked in the straight path, they have obtained this Dazzling Light after their rising to the Kingdom of God. I pray God to lift the veil for thee and to corroborate by the spirit of experience, so that all may be evident to thee, by the Holy Spirit of God.

Abdu'l-Baha', Tablets, pp. 477-478

As to the manifestation of the Greatest Name (Baha'o'llah): This was the Divine Manifestation which appeared upon the earthly world. This is He whom God promised in all His Books and Scriptures, such as the Bible, the gospels and the Koran. All of these Books indicate this fact, and the least doubt cannot possibly occur to the minds concerning this clear fact, as is recorded in detail in the heavenly Books, especially in the brilliant and holy Tablets. But notwithstanding this fact, if there is anyone who hesitates therein, do not dispute with him, nay rather prove this to him with all joy and fragrance, lest he may be obstinately compelled to rebellion.

Abdu'l-Baha', Tablets, pp. 613-614

Verily, the people are veiled from comprehending the meanings of the Gospel, the Bible and the Koran and know not the interpretation of the scriptures of God, except those whose eyes are opened by the outpouring of the Spirit of God. Thou shalt behold men-servants and maid-servants of Baha' in those far-distant lands and wide countries, speaking the secrets of the Gospel and the mysteries of the Bible and the allusions of the Koran and the explanation of the Words of the Merciful One. Those are the servants to whomsoever God hath assigned His mercy which overfloweth the existence.

Abdu'l-Baha', Tablets, pg. 685

O thou seeker after Truth!
The question of the Trinity, since the time of His Holiness Christ until now, is the belief of the Christians, and to the present time all the learned among them are perplexed and confounded. All have confessed that the question is beyond the grasp of reason, for three cannot become one, nor one three. To unite these is impossible; it is either one or three. If we say the Essence of Divinity is divided, even in some aspects, division is one of the necessities of the contingent world and of generation, but the Ancient is holy (i.e., whole and indivisible). If we say that the Trinity was originally one and was later divided,

change and transformation will be necessarily applied to the Essence of Oneness, and change and transformation are necessities of the contingent world and not of the Essence of Divinity. If we say this number is Ancient, three Ancients become necessary, and among the three some are distinguished which are also Ancients. In this wise five Ancients are the result, and among the five are those who are distinguished and thus nine Ancients become necessary, and so on ad infinitium.

Thus considered, Trinity is made a necessity, although the falsity of Trinity is evident. Furthermore, the signs of oneness are evident and plain in all existence. If thou shouldst gather all existent beings, thou wouldst be unable to find two alike in all states and qualities; of necessity there is a difference. Thus the signs of oneness are manifest and evident in all things. How much more is the Creator of all things!

But there are, in the Gospels, clear expressions indicative of Trinity; among them: “The Father is in the Son and the Son is in the Father.” As Christians did not understand the meaning of this expression, their thoughts were scattered.

The reality of this question is as follows: Divine Oneness is proven and He revealeth Himself in the Holy Essences. The sun is one sun but manifesteth itself in different mirrors. If thou lookest into the mirror and seest the manifestation of the sun, thou wilt say, the sun is in the mirror and this sun manifest in the mirror is the same sun of the heavens; although two suns, yet in reality they are one. The sun hath not descended from its high and lofty station, it hath not taken up its abode in this mirror, but hath manifested itself therein.

The Christ reality was like unto a pure mirror and the Sun of Reality shone upon it from the Holy Horizon. Therefore, it became evident that the sun is one with regard to reality but manifesting itself in all mirrors.

This question was explained in full for Miss ..., who translated it upon paper. Thou wilt soon learn thereof. This difficult question in its entirety was elucidated, explained and proven. 1.

1. Incorporated in the book entitled “Some Answered Questions,” compiled by Miss L. C. Barney and published in 1908, and available here: THE ORIGINAL PRESERVED TEXT IN ENGLISH Some Answered Questions

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BAHA'I JUSTICE

Baha'i Month: Masa'il/Questions 1, 172 B.E. (12/12/2015)

O thou seeker of the True One!

In the day of Christ all nations were expecting that His Holiness Christ should come from heaven, and He came from heaven, though outwardly He came from the womb of Mary. Hence, He hath said in the Gospels: "No one shall ascend to heaven except the one who hath come from heaven." Now all the people expect Him to come from heaven.

If thou wishest to find the truth, compare the days of the Manifestation of the Beauty of Abha with the days of Christ; consider this is identically like that and the same doubts and oppositions are put forth (by the people).

As to the proofs and arguments of the Beauty of Abha, these are manifest like the sun. If thou wishest a discerning eye and seekest for a hearing ear, set thou aside that which thou hast heard from fathers and ancestors, for such things are imitation—and then seek for the truth with the utmost attention until the divine confirmation may reach thee and the matter may be properly disclosed unto thee.

Abdu'l-Baha', Tablets, pp. 409-410

A few words concerning the Qur'án and the Muslims: When Muḥammad appeared, He spoke of Moses as the great Man of God. In the Qur'án He refers to the sayings of Moses in seven different places, proclaims Him a Prophet and the possessor of a Book, the Founder of the law and the Spirit of God. He said, "Whosoever believes in Him is acceptable in the estimation of God, and whosoever shuns Him or any of the prophets is rejected of God." Even in conclusion He calls upon His own relatives, saying, "Why have ye shunned and not believed in Moses? Why have ye not acknowledged the Torah? Why have ye not believed in the Jewish prophets?" In a certain súrih of the Qur'án He mentions the names of twenty-eight of the prophets of Israel, praising each and all of them. To this great extent He has ratified and commended the prophets and religion of Israel. The purport is this: that Muḥammad praised and glorified Moses and confirmed Judaism. He declared that whosoever denies Moses is contaminated and even if he repents, his repentance will not be accepted. He pronounced His own relatives infidels and impure because they had denied the prophets. He said, "Because you have not believed in Christ, because you have not believed in Moses, because you have not believed in the Gospels, you are infidels and contaminated." In this way Muḥammad has praised the Torah, Moses, Christ and the prophets of the past. He appeared amongst the Arabs, who were a people nomadic and illiterate, barbarous in nature and

bloodthirsty. He guided and trained them until they attained a high degree of development. Through His education and discipline they rose from the lowest levels of ignorance to the heights of knowledge, becoming masters of erudition and philosophy. We see, therefore that the proofs applicable to one Prophet are equally applicable to another.

In conclusion, since the Prophets themselves, the Founders, have loved, praised and testified of each other, why should we disagree and be alienated? God is one. He is the Shepherd of all. We are His sheep and, therefore, should live together in love and unity. We should manifest the spirit of justness and goodwill toward each other. Shall we do this, or shall we censure and pronounce anathema, praising ourselves and condemning all others? What possible good can come from such attitude and action? On the contrary, nothing but enmity and hatred, injustice and inhumanity can possibly result. Has not this been the greatest cause of bloodshed, woe and tribulation in the past?

Praise be to God! You are living in a land of freedom. You are blessed with men of learning, men who are well versed in the comparative study of religions. You realize the need of unity and know the great harm which comes from prejudice and superstition. I ask you, is not fellowship and brotherhood preferable to enmity and hatred in society and community? The answer is self-evident. Love and fellowship are absolutely needful to win the good pleasure of God, which is the goal of all human attainment. We must be united. We must love each other. We must ever praise each other. We must bestow commendation upon all people, thus removing the discord and hatred which have caused alienation amongst men. Otherwise, the conditions of the past will continue, praising ourselves and condemning others; religious wars will have no end, and religious prejudice, the prime cause of this havoc and tribulation, will increase. This must be abandoned, and the way to do it is to investigate the reality which underlies all the religions. This underlying reality is the love of humanity. For God is one and humanity is one, and the only creed of the Prophets is love and unity.

Abdu’l-Baha’, The Promulgation Of Universal Peace, pp. 409-410

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BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 7, 172 B.E. (12/18/2015)

I have spoken in the various Christian churches and in the synagogues, and in no assemblage has there been a dissenting voice. All have listened, and all have conceded that the teachings of Bahá'u'lláh are superlative in character, acknowledging that they constitute the very essence or spirit of this new age and that there is no better pathway to the attainment of its ideals. Not a single voice has been raised in objection. At most there have been some who have refused to acknowledge the mission of Bahá'u'lláh, although even these have admitted that He was a great teacher, a most powerful soul, a very great man. Some who could find no other pretext have said, "These teachings are not new; they are old and familiar; we have heard them before." Therefore, I will speak to you upon the distinctive characteristics of the manifestation of Bahá'u'lláh and prove that from every standpoint His Cause is distinguished from all others. It is distinguished by its didactic character and method of exposition, by its practical effects and application to present world conditions, but especially distinguished from the standpoint of its spread and progress.

When Bahá'u'lláh appeared in Persia, all the contemporaneous religious sects and systems rose against Him. His enemies were kings. The enemies of Christ were the Jews, the Pharisees; but the enemies of Bahá'u'lláh were rulers who could command armies and bring hundreds of thousands of soldiers into the arena of operation. These kings represented some fifty million people, all of whom under their influence and domination were opposed to Bahá'u'lláh. Therefore, in effect Bahá'u'lláh, singly and alone, virtually withstood fifty million enemies. Yet these great numbers, instead of being able to dominate Him, could not withstand His wonderful personality and the power and influence of His heavenly Cause. Although they were determined upon extinguishing the light in that most brilliant lantern, they were ultimately defeated and overthrown, and day by day His splendor became more radiant. They made every effort to lessen His greatness, but His prestige and renown grew in proportion to their endeavors to diminish it. Surrounded by enemies who were seeking His life, He never sought to conceal Himself, did nothing to protect Himself; on the contrary, in His spiritual might and power He was at all times visible before the faces of men, easy of access, serenely withstanding the multitudes who were opposing Him. At last His banner was upraised.

If we study historical record and review the pages of Holy Writ, we will find that none of the Prophets of the past ever spread His teachings or promulgated His Cause from a prison. But Bahá'u'lláh upheld the banner of the Cause of God while He was in a dungeon, addressing the kings of the earth from His prison cell, severely arraigning them for their oppression of their subjects and their misuse of power. The letter He sent to the Sháh of Persia under such conditions may now be read by anyone. His Epistles to the Sulṭán of Turkey, Napoleon III, Emperor of France, and to the other rulers of the world including the President of the United States are, likewise, current and available. The book containing these Epistles to the kings was published in India about thirty years ago and is known as the Súratu'l-Haykal ("Discourse

of the Temple"). Whatever is recorded in these Epistles has happened. Some of the prophecies contained in them came to pass after two years; others were fulfilled after five, ten and twenty years. The most important prophecies relative to events transpiring in the Balkans are being fulfilled at the present time though written long ago. For instance, in the Epistle which Bahá'u'lláh addressed to the Sulṭán of Turkey, the war and the occurrences of the present day were foretold by Him. These events were also prophesied in the Tablet He addressed to the city of Constantinople, even to the details of happenings now being witnessed in that city.

While addressing these powerful kings and rulers He was a prisoner in a Turkish dungeon. Consider how marvelous it was for a prisoner under the eye and control of the Turks to arraign so boldly and severely the very king who was responsible for His imprisonment. What power this is! What greatness! Nowhere in history can the record of such a happening be found. In spite of the iron rule and absolute dominion of these kings, His function was to withstand them; and so constant and firm was He that He caused their banners to come down and His own standard to be upraised. For today the flags of both the Persian and the Ottoman Empires are trailing in the dust, whereas the ensign of Bahá'u'lláh is being held aloft in the world both in the East and in the West. Consider what a mighty power this is! What a decisive argument! Although a prisoner in a fortress, He paid no heed to these kings, regarded not their power of life and death, but, on the contrary, addressed them in plain and fearless language, announcing explicitly that the time would come when their sovereignty would be brought low and His own dominion be established.

He said in substance, "Erelong you will find yourselves in manifest loss. Your sovereignties will be laid waste; your empires will become a wilderness and a heap of ruins; hosts from without will invade and subdue your lands; lamentation and mourning will rise from your homes. There will be no throne; there will be no crown; there will be no palace; there will be no armies. Nay, rather, all these will be brought low; but the standard of the Cause of God will be held aloft. Then will you see that hosts and hosts will enter the Cause of God and that this mighty revelation will be spread throughout the world." Read the prophecies contained in the Súratu'l-Haykal and ponder carefully over them.

This is one of the characteristics of Bahá'u'lláh's message and teachings. Can you find events and happenings of this kind in any other prophetic dispensation? If so, in what cycle have similar things taken place? Do you find such specific prophecies and explicit statements concerning the future in the Holy Books of the past? We will now compare the teachings of Bahá'u'lláh with the Holy Words which have descended in the former cycles.

First among the great principles revealed by Him is that of the investigation of reality. The meaning is that every individual member of humankind is exhorted and commanded to set aside superstitious beliefs, traditions and blind imitation of ancestral forms in religion and investigate reality for himself. Inasmuch as the fundamental reality is one, all religions and nations of the world will become one through investigation of reality. The announcement of this principle is not found in any of the sacred Books of the past.

A second characteristic principle of the teachings of Bahá'u'lláh is that which commands recognition of the oneness of the world of humanity. Addressing all mankind, He says, "Ye are all the leaves of one

tree." There are no differences or distinctions of race among you in the sight of God. Nay, rather, all are the servants of God, and all are submerged in the ocean of His oneness. Not a single soul is bereft. On the contrary, all are the recipients of the bounties of God. Every human creature has a portion of His bestowals and a share of the effulgence of His reality. God is kind to all. Mankind are His sheep, and He is their real Shepherd. No other scriptures contain such breadth and universality of statement; no other teachings proclaim this unequivocal principle of the solidarity of humanity. As regards any possible distinctions, the utmost that Bahá'u'lláh says is that conditions among men vary, that some, for instance, are defective. Therefore, such souls must be educated in order that they may be brought to the degree of perfection. Some are sick and ailing; they must be treated and cared for until they are healed. Some are asleep; they need to be awakened. Some are immature as children; they should be helped to attain maturity. But all must be loved and cherished. The child must not be disliked simply because it is a child. Nay, rather, it should be patiently educated. The sick one must not be avoided nor slighted merely because he is ailing. Nay, rather, he must be regarded with sympathy and affection and treated until he is healed. The soul that is asleep must not be looked upon with contempt but awakened and led into the light.

Bahá'u'lláh teaches that religion must be in conformity with science and reason. If belief and teaching are opposed to the analysis of reason and principles of science, they are not worthy of acceptance. This principle has not been revealed in any of the former Books of divine teaching.

Another fundamental announcement made by Bahá'u'lláh is that religion must be the source of unity and fellowship in the world. If it is productive of enmity, hatred and bigotry, the absence of religion would be preferable. This is a new principle of revelation found only in the utterances of Bahá'u'lláh.

Again, Bahá'u'lláh declares that all forms of prejudice among mankind must be abandoned and that until existing prejudices are entirely removed, the world of humanity will not and cannot attain peace, prosperity and composure. This principle cannot be found in any other sacred volume than the teachings of Bahá'u'lláh.

Another teaching is that there shall be perfect equality between men and women. Why should man create a distinction which God does not recognize? In the kingdoms below man sex exists, but the distinction between male and female is neither repressive nor restrictive. The mare, for instance, is as strong and often more speedy than the horse. Throughout the animal and vegetable kingdoms there is perfect equality between the sexes. In the kingdom of mankind this equality must likewise exist, and the one whose heart is purest, whose life and character are highest and nearest to the divine standard is most worthy and excellent in the sight of God. This is the only true and real distinction, be that one man or woman.

Bahá'u'lláh has announced the necessity for a universal language which shall serve as a means of international communication and thus remove misunderstandings and difficulties. This teaching is set forth in the Kitáb-i-Aqdas ("Most Holy Book") published fifty [Now 153] years ago.

He has also proclaimed the principle that all mankind shall be educated and that no illiteracy be allowed to remain. This practical remedy for the need of the world cannot be found in the text of any other sacred

Books.

He teaches that it is incumbent upon all mankind to become fitted for some useful trade, craft or profession by which subsistence may be assured, and this efficiency is to be considered as an act of worship.

The teachings of Bahá'u'lláh are boundless and without end in their far-reaching benefit to mankind. The point and purpose of our statement today is that they are new and that they are not found in any of the religious Books of the past. This is in answer to the question, "What has Bahá'u'lláh brought that we have not heard before?" Therefore, it is conclusive and evident that the Manifestation of God in this day is distinguished from all former appearances and revelations by His majesty, His power and the efficacy and application of His Word.

All the Prophets of God were scorned and persecuted. Consider Moses. The people called Him a murderer. They said, "You killed a man and fled from punishment and retribution. Is it possible after your former deeds that you could become a Prophet?"

Many similar experiences are recorded concerning the holy, divine Messengers. How bitter and severe was the persecution to which They were subjected! Consider how they endeavored to efface and belittle Christ. They placed upon His head a crown of thorns and paraded Him through the streets and bazaars in mockery crying, "Peace be upon thee, thou king of the Jews!" Some would bow to Him backward, saying in scornful tones, "Thou king of the Jews!" or "Lord of lords, peace be upon thee!" Still others would spit upon His blessed countenance. In brief, the persecutions which Christ suffered during the time of His manifestation are mentioned in the books of the old cycle, Jewish, Roman or Greek. No praises were bestowed upon Him. The only recognition and acceptance offered Him was from His believers and followers. Peter, for instance, was one who praised Him; and the other disciples spoke in His behalf. Numerous books were written against Him. In the history of the Church you will find record of the hatred and antagonism manifested by the Roman, Greek and Egyptian philosophers, attributing calumnies and ascribing imperfection to Him.

But during the manifestation of Bahá'u'lláh, from the day of His appearance to the time of His departure, the people of all nations acknowledged His greatness, and even those who were His most bitter enemies have said of Him, "This man was truly great; his influence was mighty and wonderful. This personage was glorious; his power was tremendous, his speech most eloquent; but, alas, he was a misleader of the people." This was the essence of their praise, eulogy and denial. It is evident that the authors of such statements, although His enemies, were profoundly impressed by His greatness and majesty. Some of His enemies have even written poems about Him, which though intended for satire and sarcastic allusion, have in reality been praise. For instance, a certain poet opposed to His Cause has said, "Beware! Beware! lest ye approach this person, for he is possessed of such power and of such an eloquent tongue that he is a sorcerer. He charms men, he drugs them; he is a hypnotizer. Beware! Beware! lest you read his book follow his example and associate with his companions because they are the possessors of tremendous power and they are misleaders." That is to say, this poet used such characterizations, believing them to be terms of belittlement and disparagement, unaware that they were in reality praises, because a wise man,

after reading such a warning, would say, “The power of this man must unquestionably be very great if even his enemies acknowledge it. Undoubtedly, such a power is heavenly in its nature.” This was one of the reasons why so many were moved to investigate. The more His enemies wrote against Him, the more the people were attracted and the greater the number who came to inquire about the truth. They would say, “This is remarkable. This is a great man, and we must investigate. We must look into this cause to find out what it all means, to discover its purpose, examine its proofs and learn for ourselves what it signifies.” In this way the malign and sinister statements of His enemies caused the people to become friendly and approach the Cause. In Persia the mullás went so far as to proclaim from the pulpits against the Cause of Bahá’u’lláh casting their turbans upon the ground—a sign of great agitation—and crying out, “O people! This Bahá’u’lláh is a sorcerer who is seeking to mesmerize you; he is alienating you from your own religion and making you his own followers. Beware! lest you read his book. Beware! lest you associate with his friends.”

Bahá’u’lláh, speaking of these very ones who were attacking and decrying Him, said, “They are My heralds; they are the ones who are proclaiming My message and spreading My Word. Pray that they may be multiplied, pray that their number may increase and that they may cry out more loudly. The more they abuse Me by their words and the greater their agitation, the more potent and mighty will be the efficacy of the Cause of God, the more luminous the light of the Word and the greater the radiance of the divine Sun. And eventually the gloomy darkness of the outer world will disappear, and the light of reality will shine until the whole earth will be effulgent with its glory.”

TALK GIVEN BY ABDU’L-BAHA’ ON NOVEMBER 15, 1912 AT THE HOME OF MISS JULIET THOMPSON, 48 WEST TENTH STREET, NEW YORK, NY

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BAHA'I JUSTICE

What Would Jesus Do?

What would Jesus do?

Christians often ask this question: "What would Jesus do?" It is a type of moral compass to do the right thing. An inventory to think about God before committing terrible mistakes, saying stupid things you can't take back, or committing violent wrongs that cannot be undone.

I cannot imagine how painful the suffering of Jesus must have been on the cross. By all accounts this type of death seems cruel and unusual and excruciatingly torturous to say the least.

In this case however–of Jesus on the Cross–we do not have to wonder what Jesus would do. We have the gospel truth of EXACTLY what HE DID DO! He cried out to ALLAH the God of Muhammad in his dying final breaths!

"Ali Ali lama sabachthani" (Matthew 27:46) are of the last words of Jesus on the Cross when he calls out to HIS God. These are quoted from Psalms 22 verse 1 in Hebrew the words "My God! My God!" are spelled with three letters: the first letter of the alphabet Aleph that is our letter 'A' (not an 'E'). Then the letter 'L' and finally the letter 'Y' (yod) meaning mine or my.

Now somewhere down the line someone decided to translate the "Allah" of "Alohim" "Al" and "Ali" (my God) into English as "Elohim" "El" and "Eli"–in order to distance themselves and foolish naive readers of the Bible (THE UNSUSPECTING AND THE UNAWARES) from Allah. Why?

They did this on purpose to DIVIDE the Muslim peoples against the Christian peoples and to divide the Christian peoples against the Muslim and Jewish Peoples and to Divide the Jewish peoples against the Muslim & Christian peoples in order to continue this thousands of years of war and terror against ALL of God's people.

This travesty will not end until the majority of the Christian people recognize that Muhammad is a legitimate prophet and Islam is a viable religion.

What would Jesus do? He already calls God "Allah" from the cross! He has already prophesied the coming of Muhammad immediately after him (when he goes away) in the Gospel of John, as the name "Muhammad"–who will come after him–means "comforter", "counselor", "advocate" or "praised one" in English. Jesus didn't speak English but a Galilean dialect of Aramaic. He flatly said "Muhammad will come after me.". Why do you think there are so many Muslims in the world?

There are so many Muslims in the world because when the Arabic Christian cavalry of Rome came out to meet the Islamic Arabs of Arabia in the first wars; the Muslims came out of the desert with the Bible in one hand and the Koran in the other and showed the Roman Arabic Christian armies where in the

gospels Jesus said “Muhammad” and called God “ALLAH” on the Cross. Then they showed them where in the Koran Muhammad backed-up the infallibility of Jesus in the name of Allah (bismi-**Allah** ar rachman ar rahim) and the infallibility of the Bible (as opposed to the corruption of the texts by the false interpretation of preistcraft).

So something had to be done about this! There were mass conversions. The Vatican gathered up all of the original Aramaic Bibles that had Muhammad’s name in them as Mu-Ahmad (the praised one) and burned them all accept one. My friend saw that one, original, Aramaic Bible in the Vatican archive under lock and key as he was a curator of the archives.

Thereafter all Bibles have the ‘E’ and ‘Elohim’ instead of the ‘A’ of ‘Allah’ and the Greek ‘paracletos” instead of the Aramaic ‘Muhammad’. And the people are FOOLS to go along with this. What would Jesus do?

He has already done it! He has opened up his heart to the prophet Muhammad even as we should open up our hearts as we accept Moses, Noah and Abraham who came before Jesus, we should accept, Muhammad and the Bab and Baha’u’llah who come after Jesus as Jesus prophesied of them by their prophesied names. Their prophesied addresses, and prophesied dates, and prophesied missions are also given in the infallible Bible. Now you can fight against this all you want–but you will LOSE THE WAR. No one wins a war fighting against God. No. They lose the war. They are “loo-hoo-hoosers” (Q 2:27; 58:19). They lose their souls. They lose their countries. They lose their votes. They lose their money. They lose their health, their self-respect, and lose their self-esteem. Eventually they lose their minds, their friends, and their physical lives–for all shall taste death. In the end they have nothing, as fruitless trees, Jesus said, are “fit for fire in the end to be burned” (Jn. 15: 1-8; Matt. 3:10).

Verily God has sent real prophets to all the people of the world both before and after Jesus. All of these love Jesus and have taken Jesus into their hearts even as Jesus loves them and has taken them into his heart. Jesus loves Muhammad and Buddha, Krishna, the Mayan prophets. Odin and Thor and all the rest–and they love him.

What would Jesus do? He already accepts them all into his heart–we should accept them all too. In fact they have all prophesied the return of Jesus himself (in their different names and different languages). In the Koran he is called “Isa” (Jesus) and he shall come again!

Therefore when Jesus returns–through the acceptance of those who came before Jesus like Moses, Noah and Abraham who prophesied and prepared the way for his first and second coming, and those who came after Jesus who backed up his first coming and who prophesied and prepared the way for his second coming, like Muhammad, the Bab and Baha’u’llah we can all be united in Jesus on his return.

Do Muslims have a different God than Christ’s God? Yes according to the lying liars (clergy of both false Islam and pseudo-Christianity who are killing our sons and daughters and profiting off this unending war) who lie to you as wolves in sheep’s clothing. Do Muslims have a different God than Christ’s God? NO! According to the written Gospel and the Holy Texts of the Bible, which remains infallible and uncorrupted to this day. It is the phony interpretations that are false that corrupt the “texts” not the

purity of the texts themselves.

Who are YOU going to Believe? The wolves in sheep's clothing–warmongers–a corrupted preistcraft, or the WORD?

Jesus called God ALLAH on the Holy Cross. That is the Gospel truth! Those who reject this have rejected themselves from the Kingdom in both this world and the next. Those who accept this understand not only "what would Jesus do?" but also in fact what he has already done.

Nothing can change this judgment by which the people judge themselves.

Jesus called God "Allah".

Muhammad IS a legitimate prophet, and Islam IS a viable religion from God–the God of Abraham, Moses and Christ.

You can say that in any language you want. The words only point to the truth of inner reality that all living souls already know.

In the name of Moses, Krishna, Zoroaster, Buddha, Jesus, Muhammad, the Bab and Baha'u'llah, all from the family tree of Abraham through his three wives: http://www.bupc.org/genealogy/genealogy-of-christ.html, God has sent us World Reformers so that everyone should be saved. What would Jesus do? We already know the answer to that…

The real question is what will you do?

The prophecies state that one-third of mankind is to die in one hour of thermonuclear war with every American City of a population of 100,000 or more to be destroyed.

This travesty will not end until the majority of the Christian people recognize that Muhammad is a legitimate prophet and Islam is a viable religion.

What would Jesus do? We already know the answer to that…

The real question is what will you do?

This entry was posted on Saturday, December 19th, 2015 at 2:19 am and is filed under Bible, Current Events, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 14, 172 B.E. (12/25/2015)

Likewise, must we set aside prejudice in considering other divine Educators by investigating reality. For instance, let us take Christ. He achieved results greater than Moses. He educated the body politic, trained mighty nations. There is no doubt whatever that such Souls were Prophets, for the mission of Prophethood is education, and these wondrous Souls trained and educated mankind.

Christ was a unique Personage, without helper or assistant. Single and solitary He arose to train great and mighty nations; the Romans, Greeks, Egyptians, Syrians, Chaldeans and Assyrians came under His influence. He was able to bind together many nations, melting them together, as it were, and pouring them into one mold, changing their enmity into love, war into peace. Under His influence satanic souls became veritable angels, tyrannical rulers became just, the human moral standard was raised. This proves that Christ was an Educator, a Teacher and Trainer of nations. If we deny this, it is nought but injustice.

Blessed souls—whether Moses, Jesus, Zoroaster, Krishna, Buddha, Confucius or Muḥammad—were the cause of the illumination of the world of humanity. How can we deny such irrefutable proof? How can we be blind to such light? How can we dispute the validity of Christ? This is injustice. This is a denial of reality. Man must be just. We must set aside bias and prejudice. We must abandon the imitations of ancestors and forefathers. We ourselves must investigate reality and be fair in judgment.

The old nation of Persia denied all these facts, harboring the utmost hatred and enmity toward other religious beliefs besides their own. We have investigated reality and found that these holy souls were all sent of God. All of them have sacrificed life, endured ordeals and tribulations in order that They might educate us. How can such love be forgotten? The light of Christ is evident. The candle of Buddha is shining. The star of Moses is sparkling. The flame ignited by Zoroaster is still burning. How can we deny Them? It is injustice. It is a denial of complete evidence. If we forsake imitations, all will become united, and no differences will remain to separate us.

We entertain no prejudice against Muḥammad. Outwardly the Arabian nation was instrumental in overthrowing the Pársí dominion, the sovereignty of Persia. Therefore, the old Pársí nation manifested the utmost contempt toward the Arabs. But we deal justly and will never abandon the standard of fairness. The Arabians were in the utmost state of degradation. They were bloodthirsty and barbarous, so savage and degraded that the Arabian father often buried his own daughter alive. Consider: Could any barbarism be lower than this? The nation consisted of warring, hostile tribal peoples inhabiting the vast

Arabian peninsula, and their business consisted in fighting and pillaging each other, making captive women and children, killing each other. Muḥammad appeared among such a people. He educated and unified these barbarous tribes, put an end to their shedding of blood. Through His education they reached such a degree of civilization that they subdued and governed continents and nations. What a great civilization was established in Spain by the Muslims! What a marvelous civilization was founded in Morocco by the Moors! What a powerful caliphate or successorship was set up in Baghdád! How much Islám served and furthered the cause of science! Why then should we deny Muḥammad? If we deny Him, we awaken enmity and hatred. By our prejudice we become the cause of war and bloodshed, for prejudice was the cause of the tremendous storm which swept through human history for thirteen hundred years and still continues. Even now in the Balkans a commotion is apparent, reflecting it.

The Christian people number nearly three hundred millions and the Muslims about the same. It is no small task to do away with such numbers. And furthermore, why should they be obliterated? For these are all servants of the one God. Let us strive to establish peace between Christians and Muslims. Is it not better? What is the benefit of war? What is its fruitage? For thirteen hundred years there has been warfare and hostility. What good result has been forthcoming? Is it not folly? Is God pleased with it? Is Christ pleased? Is Muḥammad? It is evident that They are not. The Prophets have extolled each other to the utmost. Muḥammad declared Christ to be the Spirit of God. This is an explicit text of the Qur'án. He declared Christ to be the Word of God. He eulogized the disciples of Christ to the utmost. He bestowed upon Mary, the mother of Christ, the highest praise. Likewise, Christ extolled Moses. He spread broadcast the Old Testament, the Torah, and caused the name of Moses to reach unto the East and the West. The purpose is this: that the Prophets Themselves have manifested the utmost love toward each other, but the nations who believe and follow Them are hostile and antagonistic among themselves.

The world was in this condition of darkness when Bahá'u'lláh appeared upon the Persian horizon. He hoisted the banner of the oneness of the world of humanity. He proclaimed international peace. He admonished the Persian nation to investigate reality, announced that religion must be the cause of unity and love, that it must be the means of binding hearts together, the cause of life and illumination. If religion becomes the cause of enmity and bloodshed, then irreligion is to be preferred, for religion is the remedy for every ailment, and if a remedy should become the cause of ailment and difficulty, it is better to abandon it. Today in Persia you will see the Muslims, Christians, Zoroastrians, Buddhists assembled together in the same meeting, living in accordance with the teachings of Bahá'u'lláh, manifesting utmost love and accord. Rancor, hatred, antagonism and violence have disappeared; they live together as one family.

And ye who are the people of the Orient—the Orient which has ever been the dawning point of lights from whence the Sun of Reality has ever shone forth, casting its effulgence upon the West—ye, therefore, must become the manifestations of lights. Ye must become brilliant lamps. Ye must shine as stars radiating the light of love toward all mankind. May you be the cause of love amongst the nations. Thus may the world become witness that the Orient has ever been the dawning point of illumination, the

source of love and reconciliation. Make peace with all the world. Love everybody; serve everybody. All are the servants of God. God has created all. He provideth for all. He is kind to all. Therefore, must we be kind to all.

I am greatly pleased with this meeting. I am joyous and happy, for here in these western regions I find Orientals seeking education and who are free from prejudice. May God assist you!

exc. fr.: 7 October 1912
TALK BY ABDU'L-BAHA' TO JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATION
JAPANESE INDEPENDENT CHURCH, OAKLAND, CALIFORNIA

This entry was posted on Friday, December 25th, 2015 at 3:59 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Sharaf/Honor 1, 172 B.E. (12/31/2015)

3 December 1912
TALK BY ABDU'L-BAHA' TO MR. KINNEY'S BIBLE CLASS
780 WEST END AVENUE, NEW YORK

I have been informed that the purpose of your class meeting is to study the significances and mysteries of the Holy Scriptures and understand the meaning of the divine Testaments. It is a cause of great happiness to me that you are turning unto the Kingdom of God, that you desire to approach the presence of God and to become informed of the realities and precepts of God. It is my hope that you may put forth your most earnest endeavor to accomplish this end, that you may investigate and study the Holy Scriptures word by word so that you may attain knowledge of the mysteries hidden therein. Be not satisfied with words, but seek to understand the spiritual meanings hidden in the heart of the words. The Jews read the Old Testament night and day, memorizing its words and texts yet without comprehending a single meaning or inner significance, for had they understood the real meanings of the Old Testament, they would have become believers in Christ, inasmuch as the Old Testament was revealed to prepare His coming. As the Jewish doctors and rabbis did not believe in Christ, it is evident that they were ignorant of the real significance of the Old Testament. It is difficult to comprehend even the words of a philosopher; how much more difficult it is to understand the Words of God. The divine Words are not to be taken according to their outer sense. They are symbolical and contain realities of spiritual meaning. For instance, in the book of Solomon's songs you will read about the bride and bridegroom. It is evident that the physical bride and bridegroom are not intended. Obviously, these are symbols conveying a hidden and inner significance. In the same way the Revelations of St. John are not to be taken literally, but spiritually. These are the mysteries of God. It is not the reading of the words that profits you; it is the understanding of their meanings. Therefore, pray God that you may be enabled to comprehend the mysteries of the divine Testaments.

Consider the symbolical meanings of the Words and teachings of Christ. He said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." When the Jews heard this, they took it literally and failed to understand the significance of His meaning and teaching. The spiritual truth which Christ wished to convey to them was that the reality of Divinity within Him was like a blessing which had come down from heaven and that he who partook of this blessing should never die. That is to say, bread was the symbol of the perfections which had descended upon Him from God, and he who ate of this bread, or endowed himself with the perfections of Christ, would undoubtedly attain to everlasting life. The Jews did not understand Him, and taking the words literally, said, "How can this

man give us his flesh to eat?" Had they understood the real meaning of the Holy Book, they would have become believers in Christ.

All the texts and teachings of the holy Testaments have intrinsic spiritual meanings. They are not to be taken literally. I, therefore, pray in your behalf that you may be given the power of understanding these inner real meanings of the Holy Scriptures and may become informed of the mysteries deposited in the words of the Bible so that you may attain eternal life and that your hearts may be attracted to the Kingdom of God. May your souls be illumined by the light of the Words of God, and may you become repositories of the mysteries of God, for no comfort is greater and no happiness is sweeter than spiritual comprehension of the divine teachings. If a man understands the real meaning of a poet's verses such as those of Shakespeare, he is pleased and rejoiced. How much greater his joy and pleasure when he perceives the reality of the Holy Scriptures and becomes informed of the mysteries of the Kingdom!

I pray that the divine blessings may descend upon you day by day, that your hearts may be opened to perceive the inner significances of the Word of God. There is no fruit in knowing the mere letters of the Book. Most of the Jews had memorized the texts of the Old Testament and repeated them night and day, but inasmuch as they were ignorant of the meanings, they were deprived of the bounties of Christ. I pray that you may be quickened by the breaths of the Holy Spirit and illumined by the rays of the Sun of Truth. May you be favored with heavenly blessings in the threshold of God and attain to eternal life. This is my prayer. May God bless and enlighten you.

Abdu'l-Baha'

This entry was posted on Thursday, December 31st, 2015 at 2:53 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Establishment Of The Second International Baha'i Council/UHJ-1/9/2016 Honor 10, 172 B.E.

Dear friends,

Are the Colorado police exceptionally trained?

In the 2012 Aurora Batman shooting massacre, white man James Eagan Holmes killing 12 and injuring 70 was taken alive at the scene of the crime by the Colorado Cops who also captured white man Robert Lewis Dear Jr. alive at the scene of the crime after the 2015 Planned Parenthood shooting in Colorado Springs.

But what about poor little 12-year-old boy Tamir Rice murdered in cold blood in Cleveland, Ohio?

http://www.theguardian.com/us-news/video/2014/nov/26/cleveland-video-tamir-rice-shooting-police

He hadn't fired a shot. He had a plastic toy gun. Why wasn't he taken alive? Why didn't the Cleveland cops flash their lights, call out on the bullhorn, "Freeze! Drop your weapon or we'll shoot!"? How long–as a nation–do we have to bear witness to this "strange fruit"?

In Colorado James Eagan Holmes, after he stormed a movie theater, opened up with live fire "dressed in tactical clothing, set off tear gas grenades and shot into the audience with multiple firearms" was simply arrested at the scene of the crime after mutilating 70 and killing 12.

Are the Colorado Cops simply exceptionally trained? Or in a police state do police lives matter more than black lives? Or as Dr. King said is it really a matter of "a war on poverty", before he went down under the gun, like the Kennedy brothers and Malcolm X?

In any event, how much money should the city of Cleveland, the State of Ohio and the federal Government in DC pay in blood money to Tamir's surviving family? A million dollars, 10 million dollars, 20 million? A billion? What is this human life worth? And shouldn't the damages be made even higher due to the wrongful climate (terroristic) to which the people are currently subjected?

According to Shoghi Effendi (assassinated in London in 1957):

"Dearly beloved friends! A rectitude of conduct which, in all its manifestations, offers a striking contrast to the deceitfulness and corruption that characterize the political life of the nation [the US] and of the parties and factions that compose it; a holiness and chastity that are diametrically opposed to the moral laxity and licentiousness which defile the character of a not inconsiderable proportion of its citizens; **an interracial fellowship completely purged from the curse of racial prejudice which stigmatizes the vast majority of its people** — these are **the weapons which the American believers can and must wield in their double crusade**, first to regenerate the inward life of their own community, and next to assail the long-standing evils that have entrenched themselves in the life of their nation. The perfection of such weapons, the wise and effective utilization of every one of them, more than the furtherance of any particular plan, or the devising of any special scheme, or the accumulation of any amount of material resources, can prepare them for the time when the Hand of Destiny will have directed them to assist in creating and in bringing into operation that World Order which is now incubating within the worldwide administrative institutions of their Faith.

"In the conduct of this twofold crusade the valiant warriors struggling in the name and for the Cause of Baha'u'llah must, of necessity, encounter stiff resistance, and suffer many a setback. Their own instincts, no less than the fury of conservative forces, the opposition of vested interests, and the objections of a corrupt and pleasure-seeking generation, must be reckoned with, resolutely resisted, and completely overcome. As their defensive measures for the impending struggle are organized and extended, storms of abuse and ridicule, and campaigns of condemnation and misrepresentation, may be unloosed against them. Their Faith, they may soon find, has been assaulted, their motives misconstrued, their aims defamed, their aspirations derided, their institutions scorned, their influence belittled, their authority undermined, and their Cause, at times, deserted by a few who will either be incapable of appreciating the nature of their ideals, or unwilling to bear the brunt of the mounting criticisms which such a contest is sure to involve. "Because of 'Abdu'l-Baha," the beloved Master has prophesied, "many a test will be visited upon you. Troubles will befall you, and suffering afflict you."

http://www.bahai-center.us

These are the deeds of the real Knights of Baha'u'llah: The Two-Fold Crusade of the Valiant Warrior Baha'is.

PRAYER FOR AMERICA

"O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal."–'Abdu'l-Bahá

Strange Fruit –Billie Holiday: https://www.youtube.com/watch?v=h4ZyuULy9zs

This entry was posted on Friday, January 8th, 2016 at 9:09 pm and is filed under Baha'i Calendar, Shoghi Effendi, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 16, 172 B.E. (1/15/2016)

God is one, the effulgence of God is one, and humanity constitutes the servants of that one God. God is kind to all. He creates and provides for all, and all are under His care and protection. The Sun of Truth, the Word of God, shines upon all mankind; the divine cloud pours down its precious rain; the gentle zephyrs of His mercy blow, and all humanity is submerged in the ocean of His eternal justice and loving-kindness. God has created mankind from the same progeny in order that they may associate in good fellowship, exercise love toward each other and live together in unity and brotherhood.

But we have acted contrary to the will and good pleasure of God. We have been the cause of enmity and disunion. We have separated from each other and risen against each other in opposition and strife. How many have been the wars between peoples and nations! What bloodshed! Numberless are the cities and homes which have been laid waste. All of this has been contrary to the good pleasure of God, for He hath willed love for humanity. He is clement and merciful to all His creatures. He hath ordained amity and fellowship amongst men.

Most regrettable of all is the state of difference and divergence we have created between each other in the name of religion, imagining that a paramount duty in our religious belief is that of alienation and estrangement, that we should shun each other and consider each other contaminated with error and infidelity. In reality, the foundations of the divine religions are one and the same. The differences which have arisen between us are due to blind imitations of dogmatic beliefs and adherence to ancestral forms of worship. Abraham was the founder of reality. Moses, Christ, Muḥammad were the manifestations of reality. Bahá'u'lláh was the glory of reality. This is not simply an assertion; it will be proved.

Let me ask your closest attention in considering this subject. The divine religions embody two kinds of ordinances. First, there are those which constitute essential, or spiritual, teachings of the Word of God. These are faith in God, the acquirement of the virtues which characterize perfect manhood, praiseworthy moralities, the acquisition of the bestowals and bounties emanating from the divine effulgences—in brief, the ordinances which concern the realm of morals and ethics. This is the fundamental aspect of the religion of God, and this is of the highest importance because knowledge of God is the fundamental requirement of man. Man must comprehend the oneness of Divinity. He must come to know and acknowledge the precepts of God and realize for a certainty that the ethical development of humanity is dependent upon religion. He must get rid of all defects and seek the attainment of heavenly virtues in order that he may prove to be the image and likeness of God. It is recorded in the Holy Bible that God said, "Let us make man in our image, after our likeness." It is self-evident that the image and likeness mentioned do not apply to the form and semblance of a human being because the reality of Divinity is not limited to any form or figure. Nay, rather, the attributes and characteristics of God are intended. Even as God is pronounced to be just, man must likewise be just. As God is loving and kind to all men, man must likewise manifest loving-kindness to all humanity. As God is loyal and truthful, man must show forth the

same attributes in the human world. Even as God exercises mercy toward all, man must prove himself to be the manifestation of mercy. In a word, the image and likeness of God constitute the virtues of God, and man is intended to become the recipient of the effulgences of divine attributes. This is the essential foundation of all the divine religions, the reality itself, common to all. Abraham promulgated this; Moses proclaimed it. Christ and all the Prophets upheld this standard and aspect of divine religion.

Second, there are laws and ordinances which are temporary and nonessential. These concern human transactions and relations. They are accidental and subject to change according to the exigencies of time and place. These ordinances are neither permanent nor fundamental. For instance, during the time of Noah it was expedient that seafood be considered as lawful; therefore, God commanded Noah to partake of all marine animal life. During the time of Moses this was not in accordance with the exigencies of Israel's existence; therefore, a second command was revealed partly abrogating the law concerning marine foods. During the time of Abraham—upon Him be peace!—camel's milk was considered a lawful and acceptable food; likewise, the flesh of the camel; but during Jacob's time, because of a certain vow He made, this became unlawful. These are nonessential, temporary laws. In the Holy Bible there are certain commandments which according to those bygone times constituted the very spirit of the age, the very light of that period. For example, according to the law of the Torah if a man committed theft of a certain amount, they cut off his hand. Is it practicable and reasonable in this present day to cut off a man's hand for the theft of a dollar? In the Torah there are ten ordinances concerning murder. Could these be made effective today? Unquestionably no; times have changed. According to the explicit text of the Bible if a man should change or break the law of the Sabbath or if he should touch fire on the Sabbath, he must be killed. Today such a law is abrogated. The Torah declares that if a man should speak a disrespectful word to his father, he should suffer the penalty of death. Is this possible of enforcement now? No; human conditions have undergone changes. Likewise, during the time of Christ certain minor ordinances conformable to that period were enforced.

It has been shown conclusively, therefore, that the foundation of the religion of God remains permanent and unchanging. It is that fixed foundation which ensures the progress and stability of the body politic and the illumination of humanity. It has ever been the cause of love and justice amongst men. It works for the true fellowship and unification of all mankind, for it never changes and is not subject to supersedure. The accidental, or nonessential, laws which regulate the transactions of the social body and everyday affairs of life are changeable and subject to abrogation.

Let me ask: What is the purpose of Prophethood? Why has God sent the Prophets? It is self-evident that the Prophets are the Educators of men and the Teachers of the human race. They come to bestow universal education upon humanity, to give humanity training, to uplift the human race from the abyss of despair and desolation and to enable man to attain the apogee of advancement and glory. The people are in darkness; the Prophets bring them into the realm of light. They are in a state of utter imperfection; the Prophets imbue them with perfections. The purpose of the prophetic mission is none other than the education and guidance of the people. Therefore, we must regard and be on the lookout for the man who is thus qualified—that is to say, any soul who proves to be the Educator of mankind and the Teacher of the human race is undoubtedly the Prophet of His age.

For example, let us review the events connected with the history of Moses—upon Him be peace! He dwelt in Midian at a time when the children of Israel were in captivity and bondage in the land of Egypt, subjected to every tyranny and severe oppression. They were illiterate and ignorant, undergoing cruel ordeals and experiences. They were in such a state of helplessness and impotence that it was proverbial to state that one Egyptian could overcome ten Israelites. At such a time as this and under such forbidding conditions Moses appeared and shone forth with a heavenly radiance. He saved Israel from the bondage of Pharaoh and released them from captivity. He led them out of the land of Egypt and into the Holy Land. They had been scattered and broken; He unified and disciplined them, conferred upon them the blessing of wisdom and knowledge. They had been slaves; He made them princes. They were ignorant; He made them learned. They were imperfect; He enabled them to attain perfection. In a word, He led them out of their condition of hopelessness and brought them to efficiency in the plane of confidence and valor. They became renowned throughout the ancient world until finally in the zenith and splendor of their new civilization the glory of the sovereignty of Solomon was attained. Through the guidance and training of Moses these slaves and captives became the dominating people amongst the nations. Not only in physical and military superiority were they renowned, but in all the degrees of arts, letters and refinement their fame was widespread. Even the celebrated philosophers of Greece journeyed to Jerusalem in order to study with the Israelitish sages, and many were the lessons of philosophy and wisdom they received. Among these philosophers was the famous Socrates. He visited the Holy Land and studied with the prophets of Israel, acquiring principles of their philosophical teaching and a knowledge of their advanced arts and sciences. After his return to Greece he founded the system known as the unity of God. The Greek people rose against him, and at last he was poisoned in the presence of the king. Hippocrates and many other Greek philosophers sat at the feet of the learned Israelitish doctors and absorbed their expositions of wisdom and inner truth.

Inasmuch as Moses through the influence of His great mission was instrumental in releasing the Israelites from a low state of debasement and humiliation, establishing them in a station of prestige and glorification, disciplining and educating them, it is necessary for us to reach a fair and just judgment in regard to such a marvelous Teacher. For in this great accomplishment He stood single and alone. Could He have made such a change and brought about such a condition among these people without the sanction and assistance of a heavenly power? Could He have transformed a people from humiliation to glory without a holy and divine support?

None other than a divine power could have done this. Therein lies the proof of Prophethood because the mission of a Prophet is education of the human race such as this Personage accomplished, proving Him to be a mighty Prophet among the Prophets and His Book the very Book of God. This is a rational, direct and perfect proof.

In brief, Moses—upon Whom be peace!—founded the law of God, purified the morals of the people of Israel and gave them an impetus toward nobler and higher attainments. But after the departure of Moses, following the decline of the glory of Solomon's era and during the reign of Jeroboam there came a great change in this nation. The high ethical standards and spiritual perfections ceased to exist. Conditions and morals became corrupt, religion was debased, and the perfect principles of the Mosaic law were obscured

in superstition and polytheism. War and strife arose among the tribes, and their unity was destroyed. The followers of Jeroboam declared themselves rightful and valid in kingly succession, and the supporters of Rehoboam made the same claim. Finally, the tribes were torn asunder by hostility and hatred, the glory of Israel was eclipsed, and so complete was the degradation that a golden calf was set up as an object of worship in the city of Tyre. Thereupon God sent Elijah, the prophet, who redeemed the people, renewed the law of God and established an era of new life for Israel. History shows a still later change and transformation when this oneness and solidarity were followed by another dispersion of the tribes. Nebuchadnezzar, King of Babylon, invaded the Holy Land and carried away captive seventy thousand Israelites to Chaldea, where the greatest reverses, trials and suffering afflicted these unfortunate people. Then the prophets of God again reformed and reestablished the law of God, and the people in their humiliation again followed it. This resulted in their liberation, and under the edict of Cyrus, King of Persia, there was a return to the Holy City. Jerusalem and the Temple of Solomon were rebuilt, and the glory of Israel was restored. This lasted but a short time; the morality of the people declined, and conditions reached an extreme degree until the Roman general Titus took Jerusalem and razed it to its foundations. Pillage and conquest completed the desolation; Palestine became a waste and wilderness, and the Jews fled from the Holy Land of their ancestors. The cause of this disintegration and dispersion was the departure of Israel from the foundation of the law of God revealed by Moses—namely, the acquisition of divine virtues, morality, love, the development of arts and sciences and the spirit of the oneness of humanity.

I now wish you to examine certain facts and statements which are worthy of consideration. My purpose and intention is to remove from the hearts of men the religious enmity and hatred which have fettered them and to bring all religions into agreement and unity. Inasmuch as this hatred and enmity, this bigotry and intolerance are outcomes of misunderstandings, the reality of religious unity will appear when these misunderstandings are dispelled. For the foundation of the divine religions is one foundation. This is the oneness of revelation or teaching. But, alas, we have turned away from that foundation, holding tenaciously to various dogmatic forms and blind imitation of ancestral beliefs. This is the real cause of enmity, hatred and bloodshed in the world—the reason of alienation and estrangement among mankind. Therefore, I wish you to be very just and fair in your judgment of the following statements.

During the time that the people of Israel were being tossed and afflicted by the conditions I have named, Jesus Christ appeared among them. Jesus of Nazareth was a Jew. He was single and unaided, alone and unique. He had no assistant. The Jews at once pronounced Him to be an enemy of Moses. They declared that He was the destroyer of the Mosaic laws and ordinances. Let us examine the facts as they are, investigate the truth and reality in order to arrive at a true opinion and conclusion. For a completely fair opinion upon this question we must lay aside all we have and investigate independently. This Personage, Jesus Christ, declared Moses to have been the Prophet of God and pronounced all the prophets of Israel as sent from God. He proclaimed the Torah the very Book of God, summoned all to conform to its precepts and follow its teachings. It is an historical fact that during a period of fifteen hundred years the kings of Israel were unable to promulgate broadcast the religion of Judaism. In fact, during that period the name and history of Moses were confined to the boundaries of Palestine and the Torah was a book well known only in that country. But through Christ, through the blessing of the New Testament of Jesus

Christ, the Old Testament, the Torah, was translated into six hundred different tongues and spread throughout the world. It was through Christianity that the Torah reached Persia. Before that time there was no knowledge in that country of such a book, but Christ caused its spread and acceptance. Through Him the name of Moses was elevated and revered. He was instrumental in publishing the name and greatness of the Israelitish prophets, and He proved to the world that the Israelites constituted the people of God. Which of the kings of Israel could have accomplished this? Were it not for Jesus Christ, would the Bible, the Torah have reached this land of America? Would the name of Moses be spread throughout the world? Refer to history. Everyone knows that when Christianity was spread, there was a simultaneous spread of the knowledge of Judaism and the Torah. Throughout the length and breadth of Persia there was not a single volume of the Old Testament until the religion of Jesus Christ caused it to appear everywhere so that today the Holy Bible is a household book in that country. It is evident, then, that Christ was a friend of Moses, that He loved and believed in Moses; otherwise, He would not have commemorated His name and Prophethood. This is self-evident. Therefore, Christians and Jews should have the greatest love for each other because the Founders of these two great religions have been in perfect agreement in Book and teaching. Their followers should be likewise.

We have already stated the valid proofs of Prophethood. We find the very evidences of the validity of Moses were witnessed and duplicated in Christ. Christ was also a unique and single Personage born of the lineage of Israel. By the power of His Word He was able to unite people of the Roman, Greek, Chaldean, Egyptian and Assyrian nations. Whereas they had been cruel, bloodthirsty and hostile, killing, pillaging and taking each other captive, He cemented them together in a perfect bond of unity and love. He caused them to agree and become reconciled. Such mighty effects were the results of the manifestation of one single Soul. This proves conclusively that Christ was assisted by God. Today all Christians admit and believe that Moses was a Prophet of God. They declare that His Book was the Book of God, that the prophets of Israel were true and valid and that the people of Israel constituted the people of God. What harm has come from this? What harm could come from a statement by the Jews that Jesus was also a Manifestation of the Word of God? Have the Christians suffered for their belief in Moses? Have they experienced any loss of religious enthusiasm or witnessed any defeat in their religious belief by declaring that Moses was a Prophet of God, that the Torah was a Book of God and that all the prophets of Israel were prophets of God? It is evident that no loss comes from this. And now it is time for the Jews to declare that Christ was the Word of God, and then this enmity between two great religions will pass away. For two thousand years this enmity and religious prejudice have continued. Blood has been shed, ordeals have been suffered. These few words will remedy the difficulty and unite two great religions. What harm could follow this: that just as the Christians glorify and praise the name of Moses, likewise the Jews should commemorate the name of Christ, declare Him to be the Word of God and consider Him as one of the chosen Messengers of God?

A few words concerning the Qur'án and the Muslims: When Muḥammad appeared, He spoke of Moses as the great Man of God. In the Qur'án He refers to the sayings of Moses in seven different places, proclaims Him a Prophet and the possessor of a Book, the Founder of the law and the Spirit of God. He said, "Whosoever believes in Him is acceptable in the estimation of God, and whosoever shuns Him or any of the prophets is rejected of God." Even in conclusion He calls upon His own relatives, saying, "Why have

ye shunned and not believed in Moses? Why have ye not acknowledged the Torah? Why have ye not believed in the Jewish prophets?" In a certain súrih of the Qur'án He mentions the names of twenty-eight of the prophets of Israel, praising each and all of them. To this great extent He has ratified and commended the prophets and religion of Israel. The purport is this: that Muḥammad praised and glorified Moses and confirmed Judaism. He declared that whosoever denies Moses is contaminated and even if he repents, his repentance will not be accepted. He pronounced His own relatives infidels and impure because they had denied the prophets. He said, "Because you have not believed in Christ, because you have not believed in Moses, because you have not believed in the Gospels, you are infidels and contaminated." In this way Muḥammad has praised the Torah, Moses, Christ and the prophets of the past. He appeared amongst the Arabs, who were a people nomadic and illiterate, barbarous in nature and bloodthirsty. He guided and trained them until they attained a high degree of development. Through His education and discipline they rose from the lowest levels of ignorance to the heights of knowledge, becoming masters of erudition and philosophy. We see, therefore that the proofs applicable to one Prophet are equally applicable to another.

In conclusion, since the Prophets themselves, the Founders, have loved, praised and testified of each other, why should we disagree and be alienated? God is one. He is the Shepherd of all. We are His sheep and, therefore, should live together in love and unity. We should manifest the spirit of justness and goodwill toward each other. Shall we do this, or shall we censure and pronounce anathema, praising ourselves and condemning all others? What possible good can come from such attitude and action? On the contrary, nothing but enmity and hatred, injustice and inhumanity can possibly result. Has not this been the greatest cause of bloodshed, woe and tribulation in the past?

Praise be to God! You are living in a land of freedom. You are blessed with men of learning, men who are well versed in the comparative study of religions. You realize the need of unity and know the great harm which comes from prejudice and superstition. I ask you, is not fellowship and brotherhood preferable to enmity and hatred in society and community? The answer is self-evident. Love and fellowship are absolutely needful to win the good pleasure of God, which is the goal of all human attainment. We must be united. We must love each other. We must ever praise each other. We must bestow commendation upon all people, thus removing the discord and hatred which have caused alienation amongst men. Otherwise, the conditions of the past will continue, praising ourselves and condemning others; religious wars will have no end, and religious prejudice, the prime cause of this havoc and tribulation, will increase. This must be abandoned, and the way to do it is to investigate the reality which underlies all the religions. This underlying reality is the love of humanity. For God is one and humanity is one, and the only creed of the Prophets is love and unity.

8 November 1912
TALK BY ABDU'L-BAHA' AT EIGHTH STREET TEMPLE, SYNAGOGUE
WASHINGTON, D. C.

Abdu'l-Baha, The Promulgation Of Universal Peace

This entry was posted on Friday, January 15th, 2016 at 5:06 pm and is filed under Abdu'l-Baha', Baha'i Calendar. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 172 B.E. (1/19/2016)

We pray God—exalted be His glory—and cherish the hope that He may graciously assist the manifestations of affluence and power and the daysprings of sovereignty and glory, the kings of the earth —may God aid them through His strengthening grace—to establish the Lesser Peace. This, indeed, is the greatest means for insuring the tranquillity of the nations. It is incumbent upon the Sovereigns of the world—may God assist them—unitedly to hold fast unto this Peace, which is the chief instrument for the protection of all mankind. It is Our hope that they will arise to achieve what will be conducive to the well-being of man. It is their duty to convene an all-inclusive assembly, which either they themselves or their ministers will attend, and to enforce whatever measures are required to establish unity and concord amongst men. They must put away the weapons of war, and turn to the instruments of universal reconstruction. Should one king rise up against another, all the other kings must arise to deter him. Arms and armaments will, then, be no more needed beyond that which is necessary to insure the internal security of their respective countries. If they attain unto this all-surpassing blessing, the people of each nation will pursue, with tranquillity and contentment, their own occupations, and the groanings and lamentations of most men would be silenced. We beseech God to aid them to do His will and pleasure. He, verily, is the Lord of the throne on high and of earth below, and the Lord of this world and of the world to come. It would be preferable and more fitting that the highly honored kings themselves should attend such an assembly, and proclaim their edicts. Any king who will arise and carry out this task, he verily will, in the sight of God, become the cynosure of all kings. Happy is he, and great is his blessedness!

Baha'u'llah, The Messiah seated upon the Throne of King David,

Epistle To The Son Of The Wolf

This entry was posted on Tuesday, January 19th, 2016 at 5:24 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan/Sovereignty 4, 172 B.E. (1/22/2016)

Gracious God! How far have that people strayed from the way of God! Although the Day of Resurrection was ushered in through the Revelation of Muḥammad, although His light and tokens had encompassed the earth and all that is therein, yet that people derided Him, gave themselves up to those idols which the divines of that age, in their vain and idle fancy, had conceived, and deprived themselves of the light of heavenly grace and of the showers of divine mercy. Yea, the abject beetle can never scent the fragrance of holiness, and the bat of darkness can never face the splendour of the sun.

Such things have come to pass in the days of every Manifestation of God. Even as Jesus said: "Ye must be born again." (John 3:7) Again He saith: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:5–6) The purport of these words is that whosoever in every dispensation is born of the Spirit and is quickened by the breath of the Manifestation of Holiness, he verily is of those that have attained unto "life" and "resurrection" and have entered into the "paradise" of the love of God. And whosoever is not of them, is condemned to "death" and "deprivation," to the "fire" of unbelief, and to the "wrath" of God. In all the scriptures, the books and chronicles, the sentence of death, of fire, of blindness, of want of understanding and hearing, hath been pronounced against those whose lips have tasted not the ethereal cup of true knowledge, and whose hearts have been deprived of the grace of the holy Spirit in their day. Even as it hath been previously recorded: "Hearts have they with which they understand not." (Qur'án 7:178)

In another passage of the Gospel it is written: "And it came to pass that on a certain day the father of one of the disciples of Jesus had died. That disciple reporting the death of his father unto Jesus, asked for leave to go and bury him. Whereupon, Jesus, that Essence of Detachment, answered and said: "Let the dead bury their dead." (Luke 9:60)

In like manner, two of the people of Kúfih went to 'Alí, the Commander of the Faithful. One owned a house and wished to sell it; the other was to be the purchaser. They had agreed that this transaction should be effected and the contract be written with the knowledge of 'Alí. He, the exponent of the law of God, addressing the scribe, said: "Write thou: 'A dead man hath bought from another dead man a house. That house is bounded by four limits. One extendeth toward the tomb, the other to the vault of the grave, the third to the Ṣiráṭ, the fourth to either Paradise or hell.'" Reflect, had these two souls been quickened by the trumpet-call of 'Alí, had they risen from the grave of error by the power of his love, the judgment of death would certainly not have been pronounced against them.

In every age and century, the purpose of the Prophets of God and their chosen ones hath been no other but to affirm the spiritual significance of the terms "life," "resurrection," and "judgment." If one will ponder but for a while this utterance of 'Alí in his heart, one will surely discover all mysteries hidden in

the terms “grave,” “tomb,” “ṣiraṭ,” “paradise” and “hell.” But oh! how strange and pitiful! Behold, all the people are imprisoned within the tomb of self, and lie buried beneath the nethermost depths of worldly desire! Wert thou to attain to but a dewdrop of the crystal waters of divine knowledge, thou wouldst readily realize that true life is not the life of the flesh but the life of the spirit. For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality. Even as it hath been said: “He who is a true believer liveth both in this world and in the world to come.”

Baha’u’llah

Excerpt from: Kitab-I-Iqan/The Book Of Certitude, part two

This entry was posted on Friday, January 22nd, 2016 at 1:46 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 11, 172 B.E. (1/29/2016)

Wherever the mention of Bahá'u'lláh rises up, that is the paradise of Abhá. Wherever purified, severed and illumined souls are found, that is the paradise of Bahá. Ṭihrán is the paradise of Bahá'u'lláh, for souls are found there you cannot call human; they are angels. In reality, the Bahá'í friends in that city are of the heavenly host. Whenever I think of them, I become happy.

The Blessed Perfection suffered innumerable ordeals and calamities, but during His lifetime He trained in all regions many souls who were peerless. The purpose of the appearance of the Manifestations of God is the training of the people. That is the only result of Their mission, the real outcome. The outcome of the whole life of Jesus was the training of eleven disciples and two women. Why did He suffer troubles, ordeals and calamities? For the training of these few followers. That was the result of His life. The product of the life of Christ was not the churches but the illumined souls of those who believed in Him. Afterward, they spread His teachings.

It is my hope that you all may become the product of the life of Bahá'u'lláh and the outcomes of His heavenly training. When the people ask you, "What has Bahá'u'lláh accomplished?" say to them, "He has created these; He has trained us."

Abdu'l-Baha', The Promulgation Of Universal Peace

16 November 1912
TALK AT 309 WEST SEVENTY-EIGHTH STREET, NEW YORK

This entry was posted on Friday, January 29th, 2016 at 3:40 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 18, 172 B.E. (2/5/2016)

"In the Koran of Muhammad–Muhammad is the seal of the prophets. This means no one can appear after Muhammad to change what is sealed by God through Muhammad in the Holy Koran.

"In the Holy Koran Muhammad seals the fact that God has appointed the throne and line of King David through Solomon as the International Executive and Universal Caliphate for all of Islam. Muhammad seals this Jewish throne-line as the successorship of God in the Covenant of the Koran. No one can change this or usurp this position, as this is the seal of the prophets through Muhammad. No prophet will ever come after Muhammad to change this, as he is the seal of the nabi. But Muhammad is not the seal of the Caliphate! The caliphate of the throne of King David is alive in the world today through the exilarchs–the exiled monarchs of King David–that have preserved the throne-line and lineage of David all down throughout history to Baha'u'llah and 'Abdu'l-Baha seated upon David's throne."

Neal Chase,

Third Aghsan Guardian of the Baha'i Faith,

Great Grandson of Abdu'l-Baha'

This entry was posted on Friday, February 5th, 2016 at 1:01 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 172 B.E. (2/7/2016)

O SON OF MAN!
Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

Baha'u'llah, Hidden Words Arabic #14

Strive then, O My brother, to apprehend this matter, that the veils may be lifted from the face of thy heart and that thou mayest be reckoned among them whom God hath graced with such penetrating vision as to behold the most subtle realities of His dominion, to fathom the mysteries of His kingdom, to perceive the signs of His transcendent Essence in this mortal world, and to attain a station wherein one seeth no distinction amongst His creatures and findeth no flaw in the creation of the heavens and the earth.

Baha'u'llah, Gems Of Divine Mysteries, Paragraph 5

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BAHA'I JUSTICE

Baha'i Sabbath: Mulk 6, 172 B.E. (2/12/2016)

"Consider what injuries, ordeals and calamities have been inflicted upon mankind since the beginning of history. Every city, country, nation and people has been subjected to the destruction and havoc of war. Each one of the divine religions considers itself as belonging to a goodly and blessed tree, the tree of the Merciful, and all other religious systems as belonging to a tree of evil, the tree of Satan. For this reason they heap execration and abuse upon each other. This is clearly apparent in books of historical record and prevailed until the time of the appearance of Bahá'u'lláh.

"When the light of Bahá'u'lláh dawned from the East, He proclaimed the promise of the oneness of humanity. He addressed all mankind, saying, "Ye are all the fruits of one tree. There are not two trees: one a tree of divine mercy, the other the tree of Satan." Again He said, "Ye are all the fruits of one tree, the leaves of one branch." This was His announcement; this was His promise of the oneness of the world of humanity. Anathema and execration were utterly abrogated. He said, "It is not becoming in man to curse another; it is not befitting that man should attribute darkness to another; it is not meet that one human being should consider another human being as bad; nay, rather, all mankind are the servants of one God; God is the Father of all; there is not a single exception to that law. There are no people of Satan; all belong to the Merciful. There is no darkness; all is light. All are the servants of God, and man must love humanity from his heart. He must, verily, behold humanity as submerged in the divine mercy.

"Bahá'u'lláh has made no exception to this rule."

Abdu'l-Baha', The Most Great BRANCH of Baha'u'llah

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BAHA'I JUSTICE

Baha'i Sabbath: Mulk 13,172 B.E. (2/19/2016)

O THOU true friend! Read, in the school of God, the lessons of the spirit, and learn from love's Teacher the innermost truths. Seek out the secrets of Heaven, and tell of the overflowing grace and favor of God.

Although to acquire the sciences and arts is the greatest glory of mankind, this is so only on condition that man's river flow into the mighty sea, and draw from God's ancient source His inspiration. When this cometh to pass, then every teacher is as a shoreless ocean, every pupil a prodigal fountain of knowledge. If, then, the pursuit of knowledge lead to the beauty of Him Who is the Object of all Knowledge, how excellent that goal; but if not, a mere drop will perhaps shut a man off from flooding grace, for with learning cometh arrogance and pride, and it bringeth on error and indifference to God.

The sciences of today are bridges to reality; if then they lead not to reality, naught remains but fruitless illusion. By the one true God! If learning be not a means of access to Him, the Most Manifest, it is nothing but evident loss.

It is incumbent upon thee to acquire the various branches of knowledge, and to turn thy face toward the beauty of the Manifest Beauty, that thou mayest be a sign of saving guidance amongst the peoples of the world, and a focal center of understanding in this sphere from which the wise and their wisdom are shut out, except for those who set foot in the Kingdom of lights and become informed of the veiled and hidden mystery, the well-guarded secret.

Abdu'l-Baha', Selections #72

This entry was posted on Friday, February 19th, 2016 at 2:50 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ayyam-i-Ha' 1-5, 172 B.E. (2/26/2016-3/1/2016)

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah

Known as the Ayyám-i-Há (the Days of Há), the Intercalary Days have the distinction of being associated with "the letter Há". The abjad numerical value of this Arabic letter is five, which corresponds to the potential number of intercalary days.

The letter "Há" has been given several spiritual meanings in the Holy Writings, among which is as a symbol of the Essence of God.

Scanning Electron Microscope Images of cross sections of the flagellum of Chlamydomonas. They show a 9-pointed star tipped on each point by the Persian letters He and Aleph combined making the letter "HA" of "Ayyam-i-HA". The flagellum of Chlamydomonas serve purposes of mobility, sensation, communication, and sexual reproduction, the stimulus for which travel through these conduits which as shown, in cross section are formed in the shape of the Persian letters He and Aleph making the letter "HA" surrounding the 9-pointed star.

More about Chlamydomonas

Allah'u'Abha! God is Most Glorious!

Prayer for Ayyam-i-Ha

My God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary days) in Thy Book have begun, O Thou Who art the King of names, and the fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers & Meditations #XLV

This entry was posted on Friday, February 26th, 2016 at 2:47 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Ala' (Loftiness) 1, 172 B.E. (3/2/2016)

As regards fasting, it constitutes, together with the obligatory prayers, the two pillars that sustain the revealed Law of God. They act as stimulants to the soul, strengthen, revive and purify it, and thus insure its steady development.

The ordinance of fasting is, as is the case with these three prayers (obligatory) a spiritual and vital obligation enjoined by Bahá'u'lláh upon every believer who has attained the age of fifteen. In the Aqdas He thus writes: 'We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He has exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous.'

And in another passage He says: 'We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a Feast... The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast... Abstain from food and drink, from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.'

Also in the 'Questions and Answers' that form an appendix to the Aqdas, Bahá'u'lláh reveals the following: 'Verily, I say that God has appointed a Great station for fasting and prayer. But during good health its benefit is evident, and when one is ill, it is not permissible to fulfill them.' Concerning the age of maturity, He reveals in the appendix of that same Book: 'The age of maturity is in the fifteenth year; women and men are alike in this respect.' Regarding the vital character and importance of the Divine ordinances and laws, and the necessity of complete obedience to them by the believers, we thus read in the Gleanings, p. 175:

'Know verily that the essence of justice and the source thereof are both embodied in the ordinance prescribed by Him Who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror in the hearts of all that are in heaven and on earth, that law is naught but manifest justice. The fears and agitation which the revelation of this law provoke in men's hearts should indeed be likened to the cries of the suckling babe weaned from his mother's milk, if ye be of them that perceive...'

Shoghi Effendi, Directives of the Guardian, containing quotes from Baha'u'llah

Happy is your condition for you have executed the divine command; and have arisen to fast in these blessed days. For this physical fasting is a symbol of the spiritual fasting, that is, abstaining from all carnal desires, becoming characterized with the attributes of the spiritual ones, attracted to the heavenly

fragrances and enkindled with the fire of the love of God.

Abdu'l-Baha', Tablets

Prayer

Praise be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with the Hidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the fast. Blessed is he that observeth the fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou choosest.

There is no God but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Baha'u'llah

Prayers and Meditations VII

This entry was posted on Wednesday, March 2nd, 2016 at 3:12 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 3, 172 B.E. (3/4/2016)

I pray in your behalf that your hearts may be enlightened with the light of the love of God; that your minds may develop daily; that your spirits may become aglow with the fire and illumination of His glad tidings, until these divine foundations may become established throughout the human world. The first of these institutions and foundations is the **oneness of humanity** and love among mankind. The second is the Most Great Peace. Praise be to God! This American democracy manifests capacity, showing forth readiness to become the standard-bearer of the Most Great Peace. May its hosts be the hosts of the **oneness of humanity.** May they serve the threshold of God and spread the message of the good pleasure of God.

Prayer For America

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the **oneness of humanity**, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

30 April 1912
Talk given by Abdu'l-Baha' at Public Meeting Concluding Convention of Bahá'í Temple Unity
Drill Hall, Masonic Temple, Chicago, Illinois

Abdu'l-Baha', The Promulgation Of Universal Peace

Question: Is it not a fact that universal peace cannot be accomplished until there is political democracy in all the countries of the world?

Answer: It is very evident that in the future there shall be no centralization in the countries of the world, be they constitutional in government, republican or democratic in form. The United States may be held up as the example of future government—that is to say, each province will be independent in itself, but there will be federal union protecting the interests of the various independent states. It may not be a republican or a democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about international peace is woman's suffrage. That is to say, when perfect equality shall be established

between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote, they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident.

2 June 1912
Talk by Abdu'l-Baha' at Church of the Ascension
Fifth Avenue and Tenth Street, New York

Abdu'l-Baha', The Promulgation Of Universal Peace

This entry was posted on Friday, March 4th, 2016 at 2:31 pm and is filed under Abdu'l-Baha', Baha'i Calendar. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 10, 172 B.E. (3/11/2016)

I BESEECH Thee, O my God, by Thy mighty Sign, and by the revelation of Thy grace amongst men, to cast me not away from the gate of the city of Thy presence, and to disappoint not the hopes I have set on the manifestations of Thy grace amidst Thy creatures. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy most sweet Voice and by Thy most exalted Word, to draw me ever nearer to the threshold of Thy door, and to suffer me not to be far removed from the shadow of Thy mercy and the canopy of Thy bounty. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the splendor of Thy luminous brow and the brightness of the light of Thy countenance, which shineth from the all-highest horizon, to attract me by the fragrance of Thy raiment, and make me drink of the choice wine of Thine utterance. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy hair which moveth across Thy face, even as Thy most exalted pen moveth across the pages of Thy Tablets, shedding the musk of hidden meanings over the kingdom of Thy creation, so to raise me up to serve Thy Cause that I shall not fall back, nor be hindered by the suggestions of them who have caviled at Thy signs and turned away from Thy face. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy Name which Thou hast made the King of Names, by which all who are in heaven and all who are on earth have been enraptured, to enable me to gaze on the Daystar of Thy Beauty, and to supply me with the wine of Thine utterance. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the Tabernacle of Thy majesty upon the loftiest summits, and the Canopy of Thy Revelation on the highest hills, to graciously aid me to do what Thy will hath desired and Thy purpose hath manifested. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most

Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy Beauty that shineth forth above the horizon of eternity, a Beauty before which, as soon as it revealeth itself, the kingdom of beauty boweth down in worship, magnifying it in ringing tones, to grant that I may die to all that I possess and live to whatsoever belongeth unto Thee. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the Manifestation of Thy Name, the Well-Beloved, through Whom the hearts of Thy lovers were consumed and the souls of all that dwell on earth have soared aloft, to aid me to remember Thee amongst Thy creatures, and to extol Thee amidst Thy people. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the rustling of the Divine Lote-Tree and the murmur of the breezes of Thine utterance in the kingdom of Thy names, to remove me far from whatsoever Thy will abhorreth, and draw me nigh unto the station wherein He Who is the Dayspring of Thy signs hath shone forth. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by that Letter which, as soon as it proceeded out of the mouth of Thy will, hath caused the oceans to surge, and the winds to blow, and the fruits to be revealed, and the trees to spring forth, and all past traces to vanish, and all veils to be rent asunder, and them who are devoted to Thee to hasten unto the light of the countenance of their Lord, the Unconstrained, to make known unto me what lay hid in the treasuries of Thy knowledge and concealed within the repositories of Thy wisdom. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the fire of Thy love which drove sleep from the eyes of Thy chosen ones and Thy loved ones, and by their remembrance and praise of Thee at the hour of dawn, to number me with such as have attained unto that which Thou hast sent down in Thy Book and manifested through Thy will. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the light of Thy countenance which impelled them who are nigh unto Thee to meet the darts of Thy decree, and such as are devoted to Thee to face the swords of Thine enemies in Thy path, to write down for me with Thy most exalted Pen what Thou hast written down for Thy trusted ones and Thy chosen ones. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most

Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy Name through which Thou hast hearkened unto the call of Thy lovers, and the sighs of them that long for Thee, and the cry of them that enjoy near access to Thee, and the groaning of them that are devoted to Thee, and through which Thou hast fulfilled the wishes of them that have set their hopes on Thee, and hast granted them their desires, through Thy grace and Thy favors, and by Thy Name through which the ocean of forgiveness surged before Thy face, and the clouds of Thy generosity rained upon Thy servants, to write down for everyone who hath turned unto Thee, and observed the Fast prescribed by Thee, the recompense decreed for such as speak not except by Thy leave, and who forsook all that they possessed in Thy path and for love of Thee.

I beseech Thee, O my Lord, by Thyself, and by Thy signs, and Thy clear tokens, and the shining light of the Daystar of Thy Beauty, and Thy Branches, to cancel the trespasses of those who have held fast to Thy laws, and have observed what Thou hast prescribed unto them in Thy Book. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

Baha'u'llah, Prayers and Meditations, #CLXXVII

This entry was posted on Friday, March 11th, 2016 at 3:03 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Holy Day: Naw-Ruz/New Day 173 B.E. (Baha'i New Year-Vernal Equinox)

The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries, even should this occur no more than one minute before sunset.

Baha'u'llah, Kitab-I-Aqdas Questions And Answers #35

The Vernal Equinox occurs on March 20 at 12:30 AM Eastern Standard Time in the United States.

As the Baha'i day begins at sunset, this year's day of Naw-Ruz is from sunset March 19 until sunset March 20.

The Fast ends at sunset on March 19.

Naw-Ruz Prayer

Revealed By Baha'u'lah

PRAISED be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the Fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the Fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the Fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the Fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the Fast. And shouldst Thou decree that he who hath observed the Fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance

and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: “All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)”; and Thy Friend (Muḥammad) crieth out: “Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes.”

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for Him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

Baha’u’llah, Prayers And Meditations #XLVI

This entry was posted on Saturday, March 19th, 2016 at 1:35 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Baha' 1, 173 B.E. (3/21/2016)

THE Lord of all mankind hath fashioned this human realm to be a Garden of Eden, an earthly paradise. If, as it must, it findeth the way to harmony and peace, to love and mutual trust, it will become a true abode of bliss, a place of manifold blessings and unending delights. Therein shall be revealed the excellence of humankind, therein shall the rays of the Sun of Truth shine forth on every hand.

Remember how Adam and the others once dwelt together in Eden. No sooner, however, did a quarrel break out between Adam and Satan than they were, one and all, banished from the Garden, and this was meant as a warning to the human race, a means of telling humankind that dissension—even with the Devil—is the way to bitter loss. This is why, in our illumined age, God teacheth that conflicts and disputes are not allowable, not even with Satan himself.

Gracious God! Even with such a lesson before him, how heedless is man! Still do we see his world at war from pole to pole. There is war among the religions; war among the nations; war among the peoples; war among the rulers. What a welcome change would it be, if only these black clouds would lift from off the skies of the world, so that the light of reality could be shed abroad! If only the darksome dust of this continual fighting and killing could settle forever, and the sweet winds of God's loving-kindness could blow from out the wellspring of peace. Then would this world become another world, and the earth would shine with the light of her Lord.

If there is any hope, it is solely in the bounties of God: that His strengthening grace will come, and the struggling and contending will cease, and the acid bite of blood-dripping steel will be turned into the honey-dew of friendship and probity and trust. How sweet would that day be in the mouth, how fragrant as musk the scent thereof.

God grant that the new year will bring a promise of the new peace. May He enable this distinguished assemblage to conclude a fair treaty and establish a just covenant, that you may be blessed forever, across the unborn reaches of time.

Abdu'l-Baha', Selections #220

This entry was posted on Monday, March 21st, 2016 at 3:22 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 5, 173 B.E. (3/25/2016)

O thou loving torch, flaming by the fire of the Love of God!

Verily, I read thy letter sent by thee and was rejoiced in heart by the wonderful meaning and eloquent content, which proved thy extreme sincerity in the Cause of God, thy steadfastness in the path of the Kingdom of God and thy firmness in the religion of God, forasmuch as this is of the utmost importance before God.

How many souls advanced unto God, entered the shadow of the Word of God and became celebrated in the world, as Judas Iscariot. Then, when the tests became severe and trials great, their feet turned from the path; turned from confession to denial; changed from love and affection to severe enmity. Then the power of tests, whereby the foundations shake, were manifested.

Judas Iscariot was one of the greatest disciples, was called unto Jesus; he thought that Jesus increased his kindness to Peter, the disciple, when saying to him: "Thou art Peter; upon thee I shall build my church." This speech affecting Peter with special impression whereby envy was created in the heart of Judas and, therefore, he turned after advancing, denied after confessing, hated after loving, until he became the cause of the crucifixion of the Glorious Lord and Manifest Light. This is the end of envy which causes people to turn from the right path. Such has taken place and will occur in this Great Cause; but there is no harm in it, as it is the cause of manifesting the firmness of the rest and the arising of the firm souls who are as solid as the lofty mountains in the love of the Manifest Light.

As to thee, convey unto the maid-servants of the Merciful that they must be firm in the love of El-Baha at the time of the severe trials and tests; forasmuch as the storms and winds occur during the winter seasons; then comes the spring with the wonderful scenery and it adorns the hills and plains with flowers and beautiful birds sing the melodies of joy on the branches of the trees and warble beautiful tunes on the roofs of bowers, in wonderful melodies. Soon shalt thou see that the lights have shone forth, the banners of the Kingdom have been raised, the fragrances of God diffused, the hosts of the Kingdom descending, the angels of heaven confirmed and the Holy Spirit breathed into those horizons (regions). Then shalt thou see the waverers frightened and at loss. This is a complete matter on the part of the Lord of Signs.

Blessed art thou for keeping firm in the Cause of God. I pray God to give thee a divine spirit, spiritual blood and to make thee a growing and thriving leaf on the Tree of Life, so that thou mayest serve the maid-servants of God in fragrance and spirituality.

Thy generous Lord will confirm thee in serving in His great vineyard and will make thee an instrument for spreading the spirit of concord and union among the maid-servants of the Merciful, will open thine insight by the light of knowledge and forgive thee thy sins and change them to good deeds.

Verily thy Lord is the Forgiving, the Merciful and Possessor of Great Bounty!

Abdu'l-Baha', Tablets, pp 87-89

Video: Three Days And Three nights

This entry was posted on Friday, March 25th, 2016 at 2:47 am and is filed under Baha'i Calendar, Christian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 12, 173 B.E. (4/1/2016)

THE Pen of the Most High is unceasingly calling; and yet, how few are those that have inclined their ear to its voice! The dwellers of the kingdom of names have busied themselves with the gay livery of the world, forgetful that every man that hath eyes to perceive and ears to hear cannot but readily recognize how evanescent are its colors.

A new life is, in this age, stirring within all the peoples of the earth; and yet none hath discovered its cause or perceived its motive. Consider the peoples of the West. Witness how, in their pursuit of that which is vain and trivial, they have sacrificed, and are still sacrificing, countless lives for the sake of its establishment and promotion. The peoples of Persia, on the other hand, though the repository of a perspicuous and luminous Revelation, the glory of whose loftiness and renown hath encompassed the whole earth, are dispirited and sunk in deep lethargy.

O friends! Be not careless of the virtues with which ye have been endowed, neither be neglectful of your high destiny. Suffer not your labors to be wasted through the vain imaginations which certain hearts have devised. Ye are the stars of the heaven of understanding, the breeze that stirreth at the break of day, the soft-flowing waters upon which must depend the very life of all men, the letters inscribed upon His sacred scroll. With the utmost unity, and in a spirit of perfect fellowship, exert yourselves, that ye may be enabled to achieve that which beseemeth this Day of God. Verily I say, strife and dissension, and whatsoever the mind of man abhorreth are entirely unworthy of his station. Center your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation, whose power hath caused the foundations of the mightiest structures to quake, every mountain to be crushed into dust, and every soul to be dumbfounded. Should the greatness of this Day be revealed in its fullness, every man would forsake a myriad lives in his longing to partake, though it be for one moment, of its great glory—how much more this world and its corruptible treasures!

Be ye guided by wisdom in all your doings, and cleave ye tenaciously unto it. Please God ye may all be strengthened to carry out that which is the Will of God, and may be graciously assisted to appreciate the rank conferred upon such of His loved ones as have arisen to serve Him and magnify His name. Upon them be the glory of God, the glory of all that is in the heavens and all that is on the earth, and the glory of the inmates of the most exalted Paradise, the heaven of heavens.

Baha'u'llah, Gleanings #XCVI

This entry was posted on Thursday, March 31st, 2016 at 8:59 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 19, 173 B.E. (4/8/2016)

THE BENEFITS OF GOD TO MAN

4 Avenue de Camoëns,

October 27th

GOD alone ordereth all things and is all-powerful. Why then does He send trials to His servants?

The trials of man are of two kinds. (a) The consequences of his own actions. If a man eats too much, he ruins his digestion; if he takes poison he becomes ill or dies. If a person gambles he will lose his money; if he drinks too much he will lose his equilibrium. All these sufferings are caused by the man himself, it is quite clear therefore that certain sorrows are the result of our own deeds.

(b) Other sufferings there are, which come upon the Faithful of God. Consider the great sorrows endured by Christ and by His apostles!

Those who suffer most, attain to the greatest perfection.

ThoseThose who declare a wish to suffer much for Christ's sake must prove their sincerity; those who proclaim their longing to make great sacrifices can only prove their truth by their deeds. Job proved the fidelity of his love for God by being faithful through his great adversity, as well as during the prosperity of his life. The apostles of Christ who steadfastly bore all their trials and sufferings—did they not prove their faithfulness? Was not their endurance the best proof?

These griefs are now ended.

Caiaphas lived a comfortable and happy life while Peter's life was full of sorrow and trial; which of these two is the more enviable? Assuredly we should choose the present state of Peter, for he possesses immortal life whilst Caiaphas has won eternal shame. The trials of Peter tested his fidelity. Tests are benefits from God, for which we should thank Him. Grief and sorrow do not come to us by chance, they are sent to us by the Divine Mercy for our own perfecting.

While a man is happy he may forget his God; but when grief comes and sorrows overwhelm him, then will he remember his Father who is in Heaven, and who is able to deliver him from his humiliations.

Men who suffer not, attain no perfection. The plant most pruned by the gardeners is that one which, when the summer comes, will have the most beautiful blossoms and the most abundant fruit.

The laborer cuts up the earth with his plough, and from that earth comes the rich and plentiful harvest. The more a man is chastened, the greater is the harvest of spiritual virtues shown forth by him. A soldier is no good General until he has been in the front of the fiercest battle and has received the deepest wounds.

The prayer of the prophets of God has always been, and still is: Oh God, I long to lay down my life in the path to Thee! I desire to shed my blood for Thee, and to make the supreme sacrifice.

Abdu'l-Baha', Paris Talks

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O YE respected souls! From the continual imitation of ancient and worn-out ways, the world had grown dark as darksome night. The fundamentals of the divine Teachings had passed from memory; their pith and heart had been totally forgotten, and the people were holding on to husks. The nations had, like tattered garments long outworn, fallen into a pitiful condition.

Out of this pitch blackness there dawned the morning splendor of the Teachings of Bahá'u'lláh. He hath dressed the world with a garment new and fair, and that new garment is the principles which have come down from God.

Now the new age is here and creation is reborn. Humanity hath taken on new life. The autumn hath gone by, and the reviving spring is here. All things are now made new. Arts and industries have been reborn, there are new discoveries in science, and there are new inventions; even the details of human affairs, such as dress and personal effects—even weapons—all these have likewise been renewed. The laws and procedures of every government have been revised. Renewal is the order of the day.

And all this newness hath its source in the fresh outpourings of wondrous grace and favor from the Lord of the Kingdom, which have renewed the world. The people, therefore, must be set completely free from their old patterns of thought, that all their attention may be focused upon these new principles, for these are the light of this time and the very spirit of this age.

Unless these Teachings are effectively spread among the people, until the old ways, the old concepts, are gone and forgotten, this world of being will find no peace, nor will it reflect the perfections of the Heavenly Kingdom. Strive ye with all your hearts to make the heedless conscious, to waken those who sleep, to bring knowledge to the ignorant, to make the blind to see, the deaf to hear, and restore the dead to life.

It behooveth you to show forth such power, such endurance, as to astonish all beholders. The confirmations of the Kingdom are with you. Upon you be the glory of the All-Glorious.

Abdu'l-Baha', Selections, #205

This entry was posted on Friday, April 8th, 2016 at 1:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Jalal/Glory 1, 173 B.E. (4/9/2016)

O YE sons and daughters of the Kingdom! Thankful, the birds of the spirit seek only to fly in the high heavens and to sing out their songs with wondrous art. But the pitiable earthworms love only to tunnel into the ground, and what a mighty struggle they make to get themselves down into its depths! Even so are the sons of earth. Their highest aim is to augment their means of continuing on, in this vanishing world, this death in life; and this despite the fact that they are bound hand and foot by a thousand cares and sorrows, and never safe from danger, not even for the twinkling of an eye; never at any time secure, even from sudden death. Wherefore, after a brief span, are they utterly effaced, and no sign remaineth to tell of them, and no word of them is ever heard again.

Then let you engage in the praise of Bahá'u'lláh, for it is through His grace and succor that ye have become sons and daughters of the Kingdom; it is thanks to Him that ye are now songsters in the meadows of truth, and have soared upward to the heights of the glory that abideth forever. Ye have found your place in the world that dieth not; the breaths of the Holy Spirit have blown upon you; ye have taken on another life, ye have gained access to the Threshold of God.

Wherefore, with great gladness, establish ye spiritual assemblies, and engage ye in uttering the praise and glorification of the Lord, and calling Him Holy and Most Great. Lift up to the realm of the All-Glorious your suppliant cries for help, and voice ye at every moment a myriad thanks for having won this abounding favor and exceeding grace.

Abdu'l-Baha', Selections #148

O THOU who hast eyes to see! That which thou didst witness is the very truth, and it pertaineth to the realm of vision.

The perfume is intimately commingled and blended with the bud, and once the bud hath opened the sweet scent of it is spread abroad. The herb is not without its fruit, although it seemeth so, for in this garden of God every plant exerteth its own influence and hath its own properties, and every plant can even match the laughing, hundred-petalled rose in rejoicing the sense with its fragrance. Be thou assured of this. Although the pages of a book know nothing of the words and the meanings traced upon them, even so, because of their connection with these words, friends pass them reverently from hand to hand. This connection, furthermore, is purest bounty.

When the human soul soareth out of this transient heap of dust and riseth into the world of God, then veils will fall away, and verities will come to light, and all things unknown before will be made clear, and

hidden truths be understood.

Consider how a being, in the world of the womb, was deaf of ear and blind of eye, and mute of tongue; how he was bereft of any perceptions at all. But once, out of that world of darkness, he passed into this world of light, then his eye saw, his ear heard, his tongue spoke. In the same way, once he hath hastened away from this mortal place into the Kingdom of God, then he will be born in the spirit; then the eye of his perception will open, the ear of his soul will hearken, and all the truths of which he was ignorant before will be made plain and clear.

An observant traveler passing along a way will certainly recall his discoveries to mind, unless some accident befall him and efface the memory.

Abdu'l-Baha', Selections #149

O THOU who seekest the Kingdom of heaven! This world is even as the body of man, and the Kingdom of God is as the spirit of life. See how dark and narrow is the physical world of man's body, and what a prey it is to diseases and ills. On the other hand, how fresh and bright is the realm of the human spirit. Judge thou from this metaphor how the world of the Kingdom hath shone down, and how its laws have been made to work in this nether realm. Although the spirit is hidden from view, still its commandments shine out like rays of light upon the world of the human body. In the same way, although the Kingdom of heaven is hidden from the sight of this unwitting people, still, to him who seeth with the inner eye, it is plain as day.

Wherefore dwell thou ever in the Kingdom, and be thou oblivious of this world below. Be thou so wholly absorbed in the emanations of the spirit that nothing in the world of man will distract thee.

Abdu'l-Baha', Selections #161

This entry was posted on Saturday, April 9th, 2016 at 11:40 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal 7, 173 B.E. (4/15/2016)

Talk by Abdu'l-Baha'

THE CLOUDS THAT OBSCURE THE SUN OF TRUTH
4 Avenue de Camoëns,
Morning of Friday, October 27th, 1911

THE day is fine, the air is pure, the sun shines, no mist nor cloud obscures its radiance.

These brilliant rays penetrate into all parts of the city; so may the Sun of Truth illumine the minds of men.

Christ said, "They shall see the Son of Man coming in the clouds of Heaven." Bahá'u'lláh said, "When Christ came for the first time He came upon the clouds." Christ said that He had come from the sky, from Heaven—that He came forth from God—while He was born of Mary, His Mother. But when He declared that He had come from Heaven, it is clear that He did not mean the blue firmament but that He spoke of the Heaven of the Kingdom of God, and that from this Heaven He descended upon the clouds. As clouds are obstacles to the shining of the sun, so the clouds of the world of humanity hid from the eyes of men the radiance of the Divinity of Christ.

Men said, "He is of Nazareth, born of Mary, we know Him and we know His brethren. What can He mean? What is He saying? That He came forth from God?"

The Body of Christ was born of Mary of Nazareth, but the Spirit was of God. The capacities of His human body were limited but the strength of His spirit was vast, infinite, immeasurable.

Men asked, "Why does He say He is of God?" If they had understood the reality of Christ, they would have known that the body of His humanity was a cloud that hid His Divinity. The world only saw His human form, and therefore wondered how He could have "come down from Heaven."

Bahá'u'lláh said, "Even as the clouds hide the sun and the sky from our gaze, even so did the humanity of Christ hide from men His real Divine character."

I hope that you will turn with unclouded eyes towards the Sun of Truth, beholding not the things of earth, lest your hearts be attracted to the worthless and passing pleasures of the world; let that Sun give you of His strength, then will not the clouds of prejudice veil His illumination from your eyes! Then will the Sun be without clouds for you.

Breathe the air of purity. May you each and all share in the Divine Bounties of the Kingdom of Heaven. May the world be for you no obstacle hiding the truth from your sight, as the human body of Christ hid His Divinity from the people of His day. May you receive the clear vision of the Holy Spirit, so that your

hearts may be illumined and able to recognize the Sun of Truth shining through all material clouds, His splendor flooding the universe.

Let not the things of the body obscure the celestial light of the spirit, so that, by the Divine Bounty, you may enter with the children of God into His Eternal Kingdom.

This is my prayer for you all.

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BAHA'I JUSTICE

Holy Day: Ridvan 1, Jalal 13, 173 B.E. (4/21/2016)

Suriy-i Sabr (Surih of Patience)/Lawh-i Ayyub (the Tablet of Job)

Revealed by Baha'u'llah in The Garden of Ridvan on the first day, 1863.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests.[1] We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all

things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and

they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, "This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God's pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles." So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. "Those who patiently persevere will truly receive a reward without measure."[2] Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God's Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God's destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true

patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones[3] in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds."[4] How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition?[5] Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord."[6] And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali[7] and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We[8] taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him[9] and He has made His own hands chained[10] of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God"[11] in the "Days of God"[12]? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected[13] blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an[14], and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge[15]. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, "You have not been sent by God and Prophethood was sealed by the previous one." Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, "These are the verses of God that have been revealed in truth." Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and

follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, “By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell.” They said, “God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: “They came to think as ye thought that God would not raise up any one (to Prophethood).”[16]

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say[17]: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end’; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the “Hour” has passed in truth and the “Resurrection” has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may

follow the interpretation of the term “Seal” as was uttered by the Tongue of the Name of God ‘Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, “Muhammad the Sealer of what preceded Him and the Initiator of that which was to come[18].” In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God’s Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be “firmly grounded in knowledge” and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, “May God hasten by His Advent our deliverance!” And when

He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, “O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad![19]” And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi[20]. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said “O my people, in truth the testimony of God has come and the countenance of truth is unveiled.” O people of the Qur’an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.[21]

0 my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble[22]. 0 people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, “O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner[23] is calling you and the day in which the heavens have been cloven asunder with the clouds[24]. Fear ye God and do not close your eyes from the most luminous and holy beauty.”

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God.

Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God[25] and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to

express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan, the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the

wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so

that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name.[26] And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them "Why did you kill those who believed in God and His verses?" they replied, "Because we find them to be unbelievers."

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur'an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth[27]? So why have you ascribed falsehood to those whom the Book of God testified to their truth,

a Book after which no falsehood comes[28] as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples' property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God's permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God's nearness and they are circumambulating His mighty throne and at all times the angels of God's bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God's knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world and the next and the word of retribution has been enacted against them from the Mighty the Wise

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.[29] Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.[30]

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the

day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment[31]! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew [maybe "the seal of"? (-J.W.)] the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror[32] and commands us to be forbearing in this Most Great Agitation[33] when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity[34] and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God's hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes[35] on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven.[36] All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali[37]. But the servants disagreed about it

and the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of ‘Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed[38] about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the “Samiri”[39] in your souls; beware lest ye fall behind the “Calf” when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment[40] of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour[41]! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who are circumambulating and directing themselves in the direction of divine love.

Notes

[1] Qur’an 20:40.

[2] Qur’an 39:10.

[3] Qur’an 35:15 and 47:38

[4] Qur’an 2:210.

[5] Qur’an 25:18 and 48:12.

[6] Qur’an 6:158.

[7] The Bab.

[8] Qur’an 36:12 and 78:29.

[9] Qur’an 40:74 and 72:7.

[10] Qur’an 5:64.

[11] Qur’an 6:31, 6:154, 10:45, 13:2, 18:110, 29:5, 32:10, 10:7, 10:11, 10:15, 18:105 and 29:23.

[12] Qur'an 14:5.
[13] Qur'an 20:124.
[14] Qur'an 2:143.
[15] Qur'an 3:7.
[16] Qur'an 72:7.
[17] This next verse is translated by Shoghi Effendi, The World Order of Bahá'u'lláh 116.
[18] This refers to the Tablet of Visitation of the Imam 'Ali addressing the spirit of the Prophet Muhammad, (quoted in the book of Mafatih al Jinan, by Qomi).
[19] Such maledictions are found in the Visitations of the Imams, see for example Mafátih al-Jinán of Qummi, "Ziyárat al-Amir Yawmal-Ghadir Alláhummal-'an awwala zálimin zalanu Aala Muhammadin."
[20]20 Haji Muhammad Taqi, surnamed Ayyub, God Passes By 130.
[21] Qur'an 25:26.
[22] Qur'an 25:13 and 4:124.
[23] Qur'an 50:41
[24] Qur'an 25:25
[25] The afflictions of the Prophet's grandson, the Imam Husayn.
[26] Shiraz.
[27] Qur'an 2:94 and 62:6
[28] Qur'an 41:42
[29] Crimson here refers to the Crimson Ark and the color red refers to the realm of divine decree called Qadá.
[30] It appears that in this passage there is a reference to the divine handmaidens mentioned in the Bab's revelation of Qayyumu'l-Asma and that these handmaidens came to hear the new melodies revealed by Bahá'u'lláh but then at the end of that revelation He is seeking that these handmaidens return to their tabernacles because at that point Bahá'u'lláh is surrounded by opposition of two parties: the people of Islam and the people of the Bayan. Further there are multiple references to the twin revelations and echoes of "Twin-ness" of many passages of Qayyamal-Asmaa for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaa ….wa Inni An-al Nazir fi al Mashriqayn … Nurayn… Turayn…Satrayn (twin lights, twin mounts, etc.)
[31]31 There are many references in the Qayyumu'l-Asma' to the blood-soaked Garment. The original story is from the Qur'an 12 where Joseph's blood-soaked garment is brought to his father. In the Bab's writings this brood becomes the blood of the Imam Husayn (Qayyumu'l-Asma 32 and 191). This blood-soaked Garment, according to the Bab, proclaims: "Verily, I am God …" For Bahá'ís, Bahá'u'lláh represents the spiritual Return of the Imam Husayn.
[32] Qur'an 21:103
[33] Qur'an 14:21
[34] Conscious of its many nuances (see Mazandarani, Asraru'l-Athar), 'Ama has been rendered eternity.
[35] Qur'an 14:18
[36] Contrasting the "near" Baghdad to the "remote" Adrianople
[37] According to Bahá'u'lláh, the "Great Announcement" of Qur'an 78:2, 38:67 and 38:88 is the Bab.
[38] "Concerning what are they disputing? Concerning the Great Announcement. About which they

cannot agree.” Qur’an 78:1-3

[39] Qur’an 20:85-95 references to Mirza Yahya and Siyyid Muhammad Isfahani

[40] There are many references to Hin [i.e. moment of time], thus Qur’an 38:88 and 28:15.

[41] Nearly fifty references in Qur’an to the Hour; see for example 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1.

This entry was posted on Thursday, April 21st, 2016 at 1:08 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 2, Jalal 14, 173 B.E. (4/22/2016)

HE IS THE GLORY OF GLORIES!

THIS is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of divine virtue.

O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

Baha'u'llah, The Hidden Words

This entry was posted on Friday, April 22nd, 2016 at 1:18 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 3, Jalal 15, 173 B.E. (4/23/2016)

HE IS THE GLORY OF GLORIES!

THIS is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of divine virtue.

O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

Baha'u'llah, The Hidden Words

This entry was posted on Saturday, April 23rd, 2016 at 10:38 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 4, Jalal 16, 173 B.E. (4/24/2016)

HE IS THE GLORY OF GLORIES!

THIS is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of divine virtue.

O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

Baha'u'llah, The Hidden Words

This entry was posted on Sunday, April 24th, 2016 at 1:21 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 5, Jalal 17, 173 B.E. (4/25/2016)

HE IS THE GLORY OF GLORIES!

THIS is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of divine virtue.

O SON OF MAN!
Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

O SON OF MAN!
I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

Baha'u'llah, The Hidden Words

This entry was posted on Monday, April 25th, 2016 at 8:24 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 6, Jalal 18, 173 B.E. (4/26/2016)

HE IS THE GLORY OF GLORIES!

THIS is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of divine virtue.

O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

Baha'u'llah, The Hidden Words

This entry was posted on Tuesday, April 26th, 2016 at 1:02 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 7, Jalal 19, 173 B.E. (4/27/2016)

In the Name of the Lord of Utterance, the Mighty!

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

O FRIEND!
In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

O MY SON!
The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth the rust from off the heart. He that seeketh to commune with God, let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

O SON OF DUST!
Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

O SON OF MY HANDMAID!
Wouldst thou seek the grace of the Holy Spirit, enter into fellowship with the righteous, for he hath drunk the cup of eternal life at the hands of the immortal Cupbearer and even as the true morn doth quicken and illumine the hearts of the dead.

Baha'u'llah, The Hidden Words

This entry was posted on Tuesday, April 26th, 2016 at 10:38 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 8, Baha'i Month: Jamal/Beauty 1, 173 B.E. (4/28/2016)

In the Name of the Lord of Utterance, the Mighty!

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

O YE PEOPLES OF THE WORLD!
Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

O OPPRESSORS ON EARTH!
Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal of glory.

O REBELLIOUS ONES!
My forbearance hath emboldened you and My long-suffering hath made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me heedless or that I was unaware?

Baha'u'llah, The Hidden words

This entry was posted on Thursday, April 28th, 2016 at 9:41 pm and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Ridvan 9, Jamal 2, 173 B.E. (4/29/2016)

In the Name of the Lord of Utterance, the Mighty!

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

O SON OF JUSTICE!

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntahá, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

Baha'u'llah, The Hidden Words

https://www.youtube.com/watch?v=YLKUV6WFQEE

This entry was posted on Friday, April 29th, 2016 at 1:06 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Ridvan 10, Jamal 3, 173 B.E. (4/30/2016)

In the Name of the Lord of Utterance, the Mighty!

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

O SON OF JUSTICE!
Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the abode of his beloved.

Baha'u'llah, The Hidden Words

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BAHA'I JUSTICE

Ridvan 11, Jamal 4, 173 B.E. (5/1/2016)

In the Name of the Lord of Utterance, the Mighty!

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

O YE THAT ARE LYING AS DEAD ON THE COUCH OF HEEDLESSNESS!
Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

O YE THAT ARE FOOLISH, YET HAVE A NAME TO BE WISE!
Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

O YE SEEMING FAIR YET INWARDLY FOUL!
Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sunbeam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

Baha'u'llah, The Hidden Words

This entry was posted on Sunday, May 1st, 2016 at 12:43 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Holy Day: Ridvan 12, Jamal 5, 173 B.E. (5/2/2016)

In the Name of the Lord of Utterance, the Mighty!

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!
The first call of the Beloved is this: O mystic nightingale! Abide not but in the rose garden of the spirit. O messenger of the Solomon of love! Seek thou no shelter except in the Sheba of the well-beloved, and O immortal phoenix! dwell not save on the mount of faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the realm of the infinite and seekest to attain thy goal.

O CHILDREN OF ADAM!
Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

Baha'u'llah, The Hidden Words

This entry was posted on Monday, May 2nd, 2016 at 2:01 am and is filed under Baha'i Calendar, Baha'i Holy Scripture. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Jamal 9, 173 B.E. (5/6/2016)

The address delivered last evening in the Jewish synagogue evidently disturbed some of the people, including the revered rabbi who called upon me this afternoon. Together we went over the ground again, which I shall now review for your benefit.

It was not possible to make the subject completely plain to the rabbi last night, as he was very much pressed for time, but today the opportunity was sufficient for a reconsideration of the statements in detail. I wish you to understand them thoroughly and memorize them in order that you may discourse with the Jews and thus, perchance, become instrumental in leading them aright.

The quintessence of our subject was this: What is the mission of the Prophet, and what is the object of a divine law? In answer we stated: There is no doubt that the purpose of a divine law is the education of the human race, the training of humanity. All mankind may be considered as pupils or children who are in need of a divine Educator, a real Teacher. The essential requirement and qualification of Prophethood is the training and guidance of the people. Therefore, we shall first consider the efficacy of the teachings of those who have been followed and accepted as the Prophets of God. The question that must be answered is: Have They taught mankind? Have They proved Themselves efficient Educators?

Among Them was Moses. We find that He appeared as the leader of the children of Israel during a period of their captivity. They were in a state of extreme humiliation, ignorance and heedlessness, living in a very lowly manner in Egypt under conditions of life worse than death. Imagine an ignorant people, downtrodden and oppressed, thoughtless, negligent and mentally darkened, held in subjection as slaves. Moses was appointed for their deliverance and training. He guided them, led them out of bondage into the Holy Land, uplifted them from ignorance and despair, trained them so that they rose from a condition of lowliness and subjection into one of honor and importance, and enabled them to reach a high degree of perfection. They became proficient in sciences and arts, attained a lofty plane of civilization, honorable and esteemed among nations, whereas formerly they had been lowly and despised. They were ignorant; they became intelligent, finally reaching that period of supremacy and power witnessed in the Solomonic sovereignty. Their name became widespread throughout the world, and they were esteemed for distinct virtues. Even the philosophers of Greece went to Palestine to drink from the fountains of their wisdom and sit at the feet of their sages. All these facts prove that Moses was a Prophet and a Teacher.

As to Christ: He was a single, unique and lowly individual Who appeared at a time when the Israelitish nation had fallen from the heights of its glory to the lowest condition of bondage and contempt, subject to the tyranny of the Roman Empire, living under a yoke of humiliation, ignorant and negligent of God. The historical records of the Holy Books confirm these statements. Christ—this single and unique Personage —appeared amongst these despised and degraded people, reflecting a divine power and the potency of

the Holy Spirit. He unified the various peoples and nations of the world, brought them together in fellowship and agreement and gathered them beneath the overshadowing protection of one Word. His prestige and mention were not confined to the children of Israel alone, who were at that time a limited race and people, but His spiritual power had also permeated and united great influential nations who had been warlike and hostile, such as the Romans, Greeks, Egyptians, Chaldeans, Syrians and Assyrians. He dispelled their hostility, healed their hatred, made them a united people, and by His Word created the utmost love amongst them so that they advanced immeasurably in the degrees of education and human perfection, thereby attaining a never-ending glory.

The Jews had become dispersed and widely scattered. This single and unique Personage overcame all the then known world, founding an everlasting sovereignty, a mighty nation indeed. Such a result proved Him to be a great man, the first Educator of His time, the first Teacher of His period. What proofs could be greater than these? What would be more convincing than this evidence that a single individual resuscitated so many nations and peoples, unified so many tribes and sects, removed so much warfare and hatred? Undoubtedly, such accomplishment could be wrought only through the power of God and not by mere human effort, which is altogether incapable of producing these mighty results.

When Christ appeared, the Jews pronounced Him an enemy of Moses. Pharisaical rabbis of that age declared Him to be the destroyer of the Mosaic law and the institutes of the Torah. They proclaimed that He would bring great misfortune to the people of Israel, considering Him the violator of the holy Sabbath and destroyer of the Temple of Solomon. Therefore, they turned away from Him. Let us investigate this and discover whether such accusations were true or false. We will find that in reality Christ caused the name and prestige of Moses to become widespread. Through His efforts and teaching the Book of Moses, the Bible, became known everywhere. In fifteen hundred years there had been but one translation of the Old Testament, the Torah, which translation was made from Hebrew into Greek. But through the instrumentality of Christ's message and teachings it was translated into six hundred tongues and spread to every part of the world. All the kings and prophets of Israel were unable to promulgate the teachings of Judaism and the name of Moses beyond the borders of Palestine, whereas through Christ Judaism became an established religion in Asia, Africa, Europe and the world generally. Through the message of Christ, Moses was everywhere proclaimed a Prophet of God and His Book the Book of God. Shall we consider this Personage an enemy or a friend of Moses?

Justice is needed; we must render fair judgment upon this question. Had He been an enemy, He would not have allowed the name and teachings of Moses to become widespread in the world. He would not have promulgated the law and principles of the Torah. Would there have been any mention of Moses in America? Could even the name of Judaism have reached this part of the world through any other instrumentality? Undoubtedly, it was owing to the blessed agency and influence of Christianity that Judaism became established in this western world. Moses had no better friend and sympathizer than Christ. Consider how the illiterate among the Israelites conceal the reality of these facts and continue the delusion that Christ was an enemy of Moses. All Christians believe in Moses. They declare that He was a Man of God, the Interlocutor and Prophet of God, that His Book was the Book of God, that the people of Israel were the people of God and that all the prophets of Israel were valid and true. They offer unlimited praise, sincere eulogy, and manifest unlimited love for the religion of Moses. What harm comes from

this? And if the Jews should say that Christ was also the Word of God, the Spirit of God, what harm could follow this statement? Just these few words would be the cause of reconciling the Christians and Jews. The Christians accept Moses and His Book. What harm have they suffered on account of this belief? Have they lost anything because of it?

In answer to all these questions the rabbi answered, “No.”

We continued: What harm could result if the Jews were in a similar attitude toward Christianity, declaring that Christ was the Word of God, that the Gospel is the Book of God? Such an attitude as this would cause the enmity of many centuries to pass away. If we declare that Moses was the Prophet of God and that His Book was the law of God, does it harm our religious standpoint? Not at all. Furthermore, every nation is proud of its great men and heroes even though those great ones may have been atheists or agnostics. Today France glorifies Napoleon Bonaparte, saying, “He was a French military genius,” whereas, in reality, he was a tyrant. They say, “Voltaire was ours,” although Voltaire was an atheist. “Rousseau was a great man of this nation,” and yet Rousseau was irreligious. France is proud of these great men. Feasts are held commemorating them, their names are perpetuated in special days, their memories treasured in prominent places, and there is music and celebration in their honor. The nation is proud of them. And now, do you consider these great men of France greater than Jesus of Nazareth? It is evident that in comparison with Jesus Christ they are as nothing. Consider the grandeur and majesty of Jesus in contrast with such men as we have mentioned. Consider Him from the standpoint of fame and renown. Where is the station of Christ, and where is their station? What comparison is there? In reality, Christ is incomparable. What harm, then, could come from your declaration that Jesus of Nazareth was a great man of Israelitish birth and, therefore, we love Him? That we have given to the world a great man indeed? That this mighty Personage, Whose Word has spread throughout the world, Who has conquered the East and the West, was an Israelite? Should you not be proud of Him? When you glorify and honor the memory of Christ, rest assured that the Christians will take your hands in real fellowship. All difficulty, hesitancy and restraint will vanish. Consider the troubles and persecutions heaped upon you in Russia for your fanaticism of unbelief. And you must not think that this is ended.

This humiliation will continue forever. The time may come when in Europe itself they will arise against the Jews. But your declaration that Christ was the Word of God will end all such trouble. My advice is that in order to become honorable, protected and secure among the nations of the world, in order that the Christians may love and safeguard the Israelitish people, you should be willing to announce your belief in Christ, the Word of God. This is a complete statement; there is nothing more. Is it not thoughtless, ignorant prejudice which restrains you from doing so? Declare that, verily, the Word of God was realized in Him, and all will be right.

The rabbi thoughtfully said, “I believe that what you have said is perfectly true, but I must ask one thing of you. Will you not tell the Christians to love us a little more?”

We replied, “We have advised them and will continue to do so.”

Abdu’l-Baha’

9 November 1912

TALK AT HOME OF MR. AND MRS. ARTHUR J. PARSONS

1700 EIGHTEENTH STREET, NW, WASHINGTON, D. C.

This entry was posted on Friday, May 6th, 2016 at 12:45 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Sabbath: Jamal 16, 173 B.E. (5/13/2016)

IN THE NAME OF THE LORD OF UTTERANCE, THE ALL-WISE!

The third question: "In what manner shall we deal with the people of this age, who have each chosen to follow a different religion and who each regard their own faith and religion as excelling and surpassing all the others, that we may be shielded from the onslaught of their words and deeds?"

O lion-hearted one amongst men! Regard the afflictions endured in the path of God as comfort itself. Every affliction suffered for His sake is a potent remedy, every bitterness is naught but sweetness and every abasement an exaltation. Were men to apprehend and acknowledge this truth, they would readily lay down their lives for such affliction. For it is the key to inestimable treasures, and no matter how outwardly abhorrent, it hath ever been and will continue to be inwardly prized. We accept and affirm what thou hast said, for the people of the world are indeed bereft of the light of the Orb of justice and regard it as their enemy.

If thou desirest to be freed from affliction, recite thou this prayer which hath been revealed by the Pen of the All-Merciful: "O God, my God! I testify to Thy unity and to Thy oneness. I beseech Thee, O Thou Possessor of names and Fashioner of the heavens, by the pervasive influence of Thine exalted Word and the potency of Thy supreme Pen, to aid me with the ensigns of Thy power and might, and to protect me from the mischief of Thine enemies who have violated Thy Covenant and Thy Testament. Thou art, verily, the Almighty, the Most Powerful." This invocation is an impregnable stronghold and an indomitable army. It conferreth protection and ensureth deliverance.

Baha'u'llah, From: **Tablet of the Seven Questions**
(Lawḥ-i-Haft Pursish)

This entry was posted on Thursday, May 12th, 2016 at 10:47 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

BAHA'I JUSTICE

Baha'i Month: Azamat/Grandeur 1, 173 B.E. (5/17/2016)

THE BEGINNING OF ALL UTTERANCE IS THE PRAISE OF GOD

O SERVANTS! The springs of divine bestowal are streaming forth. Quaff ye therefrom, that by the aid of the incomparable Friend ye may be sanctified from this darksome world of dust and enter His abode. Renounce the world and direct your steps toward the city of the Beloved.

O servants! The fire that consumeth all veils hath been kindled by My hand; quench it not with the waters of ignorance. The heavens are the token of My greatness; look upon them with a pure eye. The stars bear witness to My truth; bear ye likewise witness thereto.

O servants! Eyes are needed if one is to see, and ears, if one is to hear. Whoso in this blessed Day hath not heard the divine call hath indeed no ear. By this is not meant that bodily ear that is perceived by the eye. Open your inner eye, that ye may behold the celestial Fire, and listen with the ear of inner understanding, that ye may hear the delightsome words of the Beloved.

O servants! If your heart acheth for the Beloved, lo, the remedy is come! If ye have eyes to see, behold, the shining countenance of the Friend hath appeared! Kindle ye the fire of knowledge and flee from the ignorant. Such are the words of the Lord of the world.

O servants! Lifeless is the body that is bereft of a soul, and withered the heart that is devoid of the remembrance of its Lord. Commune with the remembrance of the Friend and shun the enemy. Your enemy is such things as ye have acquired of your own inclination, to which ye have firmly clung, and whereby ye have sullied your souls. The soul hath been created for the remembrance of the Friend; safeguard its purity. The tongue hath been created to bear witness to God; pollute it not with the mention of the wayward.

O servants! Verily I say, he is to be accounted as truthful who hath beheld the straight Path. That Path is one, and God hath chosen and prepared it. It shineth as resplendent amongst all paths as the sun amongst the stars. Whosoever hath not attained it hath failed to apprehend the truth and hath gone astray. Such are the counsels of the incomparable, the peerless Lord.

O servants! This nether world is the abode of demons: Guard yourselves from approaching them. By demons is meant those wayward souls who, with the burden of their evil deeds, slumber in the chambers of oblivion. Their sleep is preferable to their wakefulness, and their death is better than their life.

O servants! Not every mortal frame hath a spirit or is imbued with life. In this day he is endowed with spirit who with all his heart seeketh the abode of the Beloved. The end of all beginnings is to be found in this Day: Turn ye not a blind eye unto it. The matchless Friend is nigh: Stray not far from Him.

O servants! Ye are even as saplings in a garden, which are near to perishing for want of water. Wherefore, revive your souls with the heavenly water that is raining down from the clouds of divine bounty. Words must be followed by deeds. Whoso accepteth the words of the Friend is in truth a man of deeds; otherwise a dead carcass is verily of greater worth.

O servants! Pleasant is the utterance of the Friend: Where is the soul who will taste its sweetness, and where is the ear that will hearken unto it? Well is it with him who, in this day, communeth with the Friend and in His path renounceth and forsaketh all save Him, that he may behold a new world and gain admittance to the everlasting paradise.

The Lord of the world saith: O servants! Forsake your own desires and seek that which I have desired for you. Walk ye not without one to guide you on the way, and accept ye not the words of every guide. How numerous the guides who have gone astray and failed to discover the straight Path! He alone is a guide who is free from the bondage of this world and whom nothing whatsoever can deter from speaking the truth.

O servants! Follow the path of truthfulness and turn not away from the needy. Make mention of Me before the great ones of the earth and fear not.

O servants! Be pure in your deeds, and conduct yourselves in accordance with the words of God. Such are the counsels of the incomparable Lord.

Baha'u'llah, The Tabernacle Of Unity

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BAHA'I JUSTICE

Baha'i Sabbath: Azamat 4, 173 B.E. (5/20/2016)

This evening I wish to speak to you concerning the mystery of sacrifice. There are two kinds of sacrifice: the physical and the spiritual. The explanation made by the churches concerning this subject is, in reality, superstition. For instance, it is recorded in the Gospel that Christ said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." He also said, "This [wine] is my blood … which is shed for many for the remission of sins." These verses have been interpreted by the churches in such a superstitious way that it is impossible for human reason to understand or accept the explanation.

They say that Adam disobeyed the command of God and partook of the fruit of the forbidden tree, thereby committing a sin which was transmitted as a heritage to His posterity. They teach that because of Adam's sin all His descendants have, likewise, committed transgression and have become responsible through inheritance; that, consequently, all mankind deserves punishment and must make retribution; and that God sent forth His Son as a sacrifice in order that man might be forgiven and the human race delivered from the consequences of Adam's transgression.

We wish to consider these statements from the standpoint of reason. Could we conceive of the Divinity, Who is Justice itself, inflicting punishment upon the posterity of Adam for Adam's own sin and disobedience? Even if we should see a governor, an earthly ruler punishing a son for the wrongdoing of his father, we would look upon that ruler as an unjust man. Granted the father committed a wrong, what was the wrong committed by the son? There is no connection between the two. Adam's sin was not the sin of His posterity, especially as Adam is a thousand generations back of the man today. If the father of a thousand generations committed a sin, is it just to demand that the present generation should suffer the consequences thereof?

There are other questions and evidences to be considered. Abraham was a Manifestation of God and a descendant of Adam; likewise, Ishmael, Isaac, Jeremiah and the whole line of prophets including David, Solomon and Aaron were among His posterity. Were all these holy men condemned to a realm of

punishment because of a deed committed by the first father, because of a mistake said to have been made by their mutual and remotest ancestor Adam? The explanation is made that when Christ came and sacrificed Himself, all the line of holy Prophets who preceded Him became free from sin and punishment. Even a child could not justly make such an assertion. These interpretations and statements are due to a misunderstanding of the meanings of the Bible.

In order to understand the reality of sacrifice let us consider the crucifixion and death of Jesus Christ. It is true that He sacrificed Himself for our sake. What is the meaning of this? When Christ appeared, He knew that He must proclaim Himself in opposition to all the nations and peoples of the earth. He knew that mankind would arise against Him and inflict upon Him all manner of tribulations. There is no doubt that one who put forth such a claim as Christ announced would arouse the hostility of the world and be subjected to personal abuse. He realized that His blood would be shed and His body rent by violence. Notwithstanding His knowledge of what would befall Him, He arose to proclaim His message, suffered all tribulation and hardships from the people and finally offered His life as a sacrifice in order to illumine humanity—gave His blood in order to guide the world of mankind. He accepted every calamity and suffering in order to guide men to the truth. Had He desired to save His own life, and were He without wish to offer Himself in sacrifice, He would not have been able to guide a single soul. There was no doubt that His blessed blood would be shed and His body broken. Nevertheless, that Holy Soul accepted calamity and death in His love for mankind. This is one of the meanings of sacrifice.

As to the second meaning: He said, “I am the living bread which came down from heaven.” It was not the body of Christ which came from heaven. His body came from the womb of Mary, but the Christly perfections descended from heaven; the reality of Christ came down from heaven. The Spirit of Christ and not the body descended from heaven. The body of Christ was but human. There could be no question that the physical body was born from the womb of Mary. But the reality of Christ, the Spirit of Christ, the perfections of Christ all came from heaven. Consequently, by saying He was the bread which came from heaven He meant that the perfections which He showed forth were divine perfections, that the blessings within Him were heavenly gifts and bestowals, that His light was the light of Reality. He said, “If any man eat of this bread, he shall live for ever.” That is to say, whosoever assimilates these divine perfections which are within me will never die; whosoever has a share and partakes of these heavenly bounties I embody will find eternal life; he who takes unto himself these divine lights shall find everlasting life. How manifest the meaning is! How evident! For the soul which acquires divine perfections and seeks heavenly illumination from the teachings of Christ will undoubtedly live eternally. This is also one of the mysteries of sacrifice.

In reality, Abraham sacrificed Himself, for He brought heavenly teachings to the world and conferred heavenly food upon mankind.

As to the third meaning of sacrifice, it is this: If you plant a seed in the ground, a tree will become manifest from that seed. The seed sacrifices itself to the tree that will come from it. The seed is outwardly lost, destroyed; but the same seed which is sacrificed will be absorbed and embodied in the tree, its blossoms, fruit and branches. If the identity of that seed had not been sacrificed to the tree which became manifest from it, no branches, blossoms or fruits would have been forthcoming. Christ outwardly disappeared. His personal identity became hidden from the eyes, even as the identity of the seed disappeared; but the bounties, divine qualities and perfections of Christ became manifest in the Christian community which Christ founded through sacrificing Himself. When you look at the tree, you will realize that the perfections, blessings, properties and beauty of the seed have become manifest in the branches, twigs, blossoms and fruit; consequently, the seed has sacrificed itself to the tree. Had it not done so, the tree would not have come into existence. Christ, like unto the seed, sacrificed Himself for the tree of Christianity. Therefore, His perfections, bounties, favors, lights and graces became manifest in the Christian community, for the coming of which He sacrificed Himself.

As to the fourth significance of sacrifice: It is the principle that a reality sacrifices its own characteristics. Man must sever himself from the influences of the world of matter, from the world of nature and its laws; for the material world is the world of corruption and death. It is the world of evil and darkness, of animalism and ferocity, bloodthirstiness, ambition and avarice, of self-worship, egotism and passion; it is the world of nature. Man must strip himself of all these imperfections, must sacrifice these tendencies which are peculiar to the outer and material world of existence.

On the other hand, man must acquire heavenly qualities and attain divine attributes. He must become the image and likeness of God. He must seek the bounty of the eternal, become the manifestor of the love of God, the light of guidance, the tree of life and the depository of the bounties of God. That is to say, man must sacrifice the qualities and attributes of the world of nature for the qualities and attributes of the world of God. For instance, consider the substance we call iron. Observe its qualities; it is solid, black, cold. These are the characteristics of iron. When the same iron absorbs heat from the fire, it sacrifices its attribute of solidity for the attribute of fluidity. It sacrifices its attribute of darkness for the attribute of light, which is a quality of the fire. It sacrifices its attribute of coldness to the quality of heat which the fire

possesses so that in the iron there remains no solidity, darkness or cold. It becomes illumined and transformed, having sacrificed its qualities to the qualities and attributes of the fire.

Likewise, man, when separated and severed from the attributes of the world of nature, sacrifices the qualities and exigencies of that mortal realm and manifests the perfections of the Kingdom, just as the qualities of the iron disappeared and the qualities of the fire appeared in their place.

Every man trained through the teachings of God and illumined by the light of His guidance, who becomes a believer in God and His signs and is enkindled with the fire of the love of God, sacrifices the imperfections of nature for the sake of divine perfections. Consequently, every perfect person, every illumined, heavenly individual stands in the station of sacrifice. It is my hope that through the assistance and providence of God and through the bounties of the Kingdom of Abhá you may be entirely severed from the imperfections of the world of nature, purified from selfish, human desires, receiving life from the Kingdom of Abhá and attaining heavenly graces. May the divine light become manifest upon your faces, the fragrances of holiness refresh your nostrils and the breath of the Holy Spirit quicken you with eternal life.

Abdu'l-Baha', The Promulgation Of Universal Peace

Talk at the home of Mr. and Mrs. Edward B. Kinney
780 West End Avenue, New York, NY

29 November 1912

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BAHA'I JUSTICE

Holy Day: Declaration Of The Bab, Azamat 7, 173 B.E. (5/23/2016)

TOUCHING the individual known as the Báb and the true nature of this sect diverse tales are on the tongues and in the mouths of men, and various accounts are contained in the pages of Persian history and the leaves of European chronicles. But because of the variety of their assertions and the diversity of their narratives not one is as worthy of confidence as it should be. Some have loosed their tongues in extreme censure and condemnation; some foreign chronicles have spoken in a commendatory strain; while a certain section have recorded what they themselves have heard without addressing themselves either to censure or approbation.

Now since these various accounts are recorded in other pages, and since the setting forth thereof would lead to prolixity, therefore what relates to the history of this matter (sought out with the utmost diligence during the time of my travels in all parts of Persia, whether far or near, from those without and those within, from friends and strangers), and that whereon the disputants are agreed, shall be briefly set forth in writing, so that a summary of the facts of the case may be at the disposal of those who are athirst after the fountain of knowledge and who seek to become acquainted with all events.

The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid 'Alí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

In the year one thousand two hundred and sixty [A.H.], when He was in His twenty-fifth year, certain signs became apparent in His conduct, behavior, manners, and demeanor whereby it became evident in Shíráz that He had some conflict in His mind and some other flight beneath His wing. He began to speak and to declare the rank of Báb-hood. Now what He intended by the term Báb [Gate] was this, that He was the channel of grace from some great Person still behind the veil of glory, Who was the possessor of countless and boundless perfections, by Whose will He moved, and to the bond of Whose love He clung. And in the first book which He wrote in explanation of the Súrih of Joseph, He addressed Himself in all passages to that Person unseen from Whom He received help and grace, sought for aid in the arrangement of His preliminaries, and craved the sacrifice of life in the way of His love.

Amongst others is this sentence: “O Remnant of God, I am wholly sacrificed to Thee; I am content with curses in Thy way; I crave naught but to be slain in Thy love; and God the Supreme sufficeth as an Eternal Protection.”

He likewise composed a number of works in explanation and elucidation of the verses of the Qur’án, of sermons, and of prayers in Arabic; inciting and urging men to expect the appearance of that Person; and these books He named “Inspired Pages” and “Word of Conscience.” But on investigation it was discovered that He laid no claim to revelation from an angel.

Now since He was noted amongst the people for lack of instruction and education, this circumstance appeared in the sight of men supernatural. Some men inclined to Him, but the greater part manifested strong disapproval; whilst all the learned doctors and lawyers of repute who occupied chairs, altars, and pulpits were unanimously agreed on eradication and suppression, save some divines of the Shaykhí party who were anchorites and recluses, and who, agreeably to their tenets, were ever seeking for some great, incomparable, and trustworthy person, whom they accounted, according to their own terminology, as the “Fourth Support” and the central manifestation of the truths of the Perspicuous Religion.

Of this number Mullá Ḥusayn of Bushrúyih, Mírzá Aḥmad of Azghand, Mullá Ṣádiq Muqaddas [the Holy], Shaykh Abú-Turáb of Ishtihard, Mullá Yúsúf of Ardibíl, Mullá Jalíl of Urúmíyyih, Mullá Mihdí of Kand, Shaykh Sa’íd the Indian, Mullá ‘Alí of Bastám, and the like of these came out unto Him and spread themselves through all parts of Persia.

The Báb Himself set out to perform the circumambulation of the House of God. On His return, when the news of His arrival at Búshihr reached Shíráz, there was much discussion, and a strange excitement and agitation became apparent in that city. The great majority of the doctors set themselves to repudiate Him, decreeing slaughter and destruction, and they induced Ḥusayn Khán Ajúdán-báshí, who was the governor of Fárs, to inflict a beating on the Báb’s missionaries, that is on Mullá Ṣádiq Muqaddas; then, having burnt his moustaches and beard together with those of Mírzá Muḥammad-‘Alí of Barfurúsh and Mullá ‘Alí-Akbar of Ardistán, they put halters on all the three and led them round the streets and bazaars.

Now since the doctors of Persia have no administrative capacity, they thought that violence and interference would cause extinction and silence and lead to suppression and oblivion; whereas interference in matters of conscience causes stability and firmness and attracts the attention of men’s

sight and souls; which fact has received experimental proof many times and often. So this punishment caused notoriety, and most men fell to making inquiry.

The governor of Fárs, acting according to that which the doctors deemed expedient, sent several horsemen, caused the Báb to be brought before him, censured and blamed Him in the presence of the doctors and scholars, and loosed his tongue in the demand for reparation. And when the Báb returned his censure and withstood him greatly, at a sign from the president they struck Him a violent blow, insulting and contemning Him, in such wise that His turban fell from His head and the mark of the blow was apparent on His face. At the conclusion of the meeting they decided to take counsel, and, on receiving bail and surety from His maternal uncle Ḥájí Siyyid ʻAlí, sent Him to His house forbidding Him to hold intercourse with relations or strangers.

One day they summoned Him to the mosque urging and constraining Him to recant, but He discoursed from the pulpit in such wise as to silence and subdue those present and to stablish and strengthen His followers. It was then supposed that He claimed to be the medium of grace from His Highness the Lord of the Age (upon Him be peace); but afterwards it became known and evident that His meaning was the Gatehood [Bábíyyat] of another city and the mediumship of the graces of another Person Whose qualities and attributes were contained in His books and treatises.

Abdu'l-Baha', Excerpt from: A Traveler's Narrative (Written To Illustrate The Episode Of The Bab)

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BAHA'I JUSTICE

Baha'i Sabbath: Azamat 11, 173 B.E. (5/27/2016)

4 December 1912
ABDU'L-BAHA'S TALK TO THEOSOPHICAL SOCIETY
2228 BROADWAY, NEW YORK

Those who are uninformed of the world of reality, who do not comprehend existing things, who are without perception of the inner truth of creation, who do not penetrate the real mysteries of material and spiritual phenomena and who possess only a superficial idea of universal life and being are but embodiments of pure ignorance. They believe only that which they have heard from their fathers and ancestors. Of themselves they have no hearing, no sight, no reason, no intellect; they rely solely upon tradition. Such persons imagine that the dominion of God is an accidental dominion, or Kingdom.

For instance, they believe that this world of existence was created six or seven thousand years ago, as if God did not reign before that time and had no creation before that period. They think that Divinity is accidental, for to them Divinity is dependent upon existing things, whereas, in reality, as long as there has been a God, there has been a creation. As long as there has been light, there have been recipients of that light, for light cannot become manifest unless those things which perceive and appreciate it exist. The world of Divinity presupposes creation, presupposes recipients of bounty, presupposes the existence of worlds. No Divinity can be conceived as separate from creation, for otherwise it would be like imagining an empire without a people. A king must needs have a kingdom, must needs have an army and subjects. Is it possible to be a king and have no country, no army, no subjects? This is an absurdity. If we say that there was a time when there was no country, no army and no subjects, how then could there have been a king and ruler? For these things are essential to a king.

Consequently, just as the reality of Divinity never had a beginning—that is, God has ever been a Creator, God has ever been a Provider, God has ever been a Quickener, God has ever been a Bestower—so there never has been a time when the attributes of God have not had expression. The sun is the sun because of its rays, because of its heat. Were we to conceive of a time when there was a sun without heat and light, it would imply that there had been no sun at all and that it became the sun afterward. So, likewise, if we say there was a time when God had no creation or created beings, a time when there were no recipients of His bounties and that His names and attributes had not been manifested, this would be equivalent to a complete denial of Divinity, for it would mean that Divinity is accidental. To explain it still more clearly, if we think that fifty thousand years ago or one hundred thousand years ago there was no creation, that

there were then no worlds, no human beings, no animals, this thought of ours would mean that previous to that period there was no Divinity. If we should say that there was a time when there was a king but there were no subjects, no army, no country for him to rule over, it would really be asserting that there was a time when no king existed and that the king is accidental. It is, therefore, evident that inasmuch as the reality of Divinity is without a beginning, creation is also without a beginning. This is as clear as the sun. When we contemplate this vast machinery of omnipresent power, perceive this illimitable space and its innumerable worlds, it will become evident to us that the lifetime of this infinite creation is more than six thousand years; nay, it is very, very ancient.

Notwithstanding this, we read in Genesis in the Old Testament that the lifetime of creation is but six thousand years. This has an inner meaning and significance; it is not to be taken literally. For instance, it is said in the Old Testament that certain things were created in the first day. The narrative shows that at that time the sun was not yet created. How could we conceive of a day if no sun existed in the heavens? For the day depends upon the light of the sun. Inasmuch as the sun had not been made, how could the first day be realized? Therefore, these statements have significances other than literal.

To be brief: Our purpose is to show that the divine sovereignty, the Kingdom of God, is an ancient sovereignty, that it is not an accidental sovereignty, just as a kingdom presupposes the existence of subjects, of an army, of a country; for otherwise the state of dominion, authority and kingdom cannot be conceived of. Therefore, if we should imagine that the creation is accidental, we would be forced to admit that the Creator is accidental, whereas the divine bounty is ever flowing, and the rays of the Sun of Truth are continuously shining. No cessation is possible to the divine bounty, just as no cessation is possible to the rays of the sun. This is clear and obvious.

Thus there have been many holy Manifestations of God. One thousand years ago, two hundred thousand years ago, one million years ago, the bounty of God was flowing, the radiance of God was shining, the dominion of God was existing.

Why do these holy Manifestations of God appear? What is the wisdom and purpose of Their coming? What is the outcome of Their mission? It is evident that human personality appears in two aspects: the image or likeness of God, and the aspect of Satan. The human reality stands between these two: the divine and the satanic. It is manifest that beyond this material body, man is endowed with another reality, which is the world of exemplars constituting the heavenly body of man. In speaking, man says, “I saw,” “I spoke,” “I went.” Who is this I? It is obvious that this I is different from this body. It is clear that when man is thinking, it is as though he were consulting with some other person. With whom is he consulting? It is evident that it is another reality, or one aside from this body, with whom he enters into consultation when he thinks, “Shall I do this work or not?” “What will be the result of my doing this?” Or

when he questions the other reality, “What is the objection to this work if I do it?” And then that reality in man communicates its opinion to him concerning the point at issue. Therefore, that reality in man is clearly and obviously other than his body—an ego with which man enters into consultation and whose opinion man seeks.

Often a man makes up his mind positively about a matter; for instance, he determines to undertake a journey. Then he thinks it over—that is, he consults his inner reality—and finally concludes that he will give up his journey. What has happened? Why did he abandon his original purpose? It is evident that he has consulted his inner reality, which expresses to him the disadvantages of such a journey; therefore, he defers to that reality and changes his original intention.

Furthermore, man sees in the world of dreams. He travels in the East; he travels in the West; although his body is stationary, his body is here. It is that reality in him which makes the journey while the body sleeps. There is no doubt that a reality exists other than the outward, physical reality. Again, for instance, a person is dead, is buried in the ground. Afterward, you see him in the world of dreams and speak with him, although his body is interred in the earth. Who is the person you see in your dreams, talk to and who also speaks with you? This again proves that there is another reality different from the physical one which dies and is buried. Thus it is certain that in man there is a reality which is not the physical body. Sometimes the body becomes weak, but that other reality is in its own normal state. The body goes to sleep, becomes as one dead; but that reality is moving about, comprehending things, expressing them and is even conscious of itself.

This other and inner reality is called the heavenly body, the ethereal form which corresponds to this body. This is the conscious reality which discovers the inner meaning of things, for the outer body of man does not discover anything. The inner ethereal reality grasps the mysteries of existence, discovers scientific truths and indicates their technical application. It discovers electricity, produces the telegraph, the telephone and opens the door to the world of arts. If the outer material body did this, the animal would, likewise, be able to make scientific and wonderful discoveries, for the animal shares with man all physical powers and limitations. What, then, is that power which penetrates the realities of existence and which is not to be found in the animal? It is the inner reality which comprehends things, throws light upon the mysteries of life and being, discovers the heavenly Kingdom, unseals the mysteries of God and differentiates man from the brute. Of this there can be no doubt.

As we have before indicated, this human reality stands between the higher and the lower in man, between the world of the animal and the world of Divinity. When the animal proclivity in man becomes predominant, he sinks even lower than the brute. When the heavenly powers are triumphant in his nature, he becomes the noblest and most superior being in the world of creation. All the imperfections

found in the animal are found in man. In him there is antagonism, hatred and selfish struggle for existence; in his nature lurk jealousy, revenge, ferocity, cunning, hypocrisy, greed, injustice and tyranny. So to speak, the reality of man is clad in the outer garment of the animal, the habiliments of the world of nature, the world of darkness, imperfections and unlimited baseness.

On the other hand, we find in him justice, sincerity, faithfulness, knowledge, wisdom, illumination, mercy and pity, coupled with intellect, comprehension, the power to grasp the realities of things and the ability to penetrate the truths of existence. All these great perfections are to be found in man. Therefore, we say that man is a reality which stands between light and darkness. From this standpoint his nature is threefold: animal, human and divine. The animal nature is darkness; the heavenly is light in light.

The holy Manifestations of God come into the world to dispel the darkness of the animal, or physical, nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life. These holy Manifestations of God are the Educators and Trainers of the world of existence, the Teachers of the world of humanity. They liberate man from the darkness of the world of nature, deliver him from despair, error, ignorance, imperfections and all evil qualities. They clothe him in the garment of perfections and exalted virtues. Men are ignorant; the Manifestations of God make them wise. They are animalistic; the Manifestations make them human. They are savage and cruel; the Manifestations lead them into kingdoms of light and love. They are unjust; the Manifestations cause them to become just. Man is selfish; They sever him from self and desire. Man is haughty; They make him meek, humble and friendly. He is earthly; They make him heavenly. Men are material; the Manifestations transform them into divine semblance. They are immature children; the Manifestations develop them into maturity. Man is poor; They endow him with wealth. Man is base, treacherous and mean; the Manifestations of God uplift him into dignity, nobility and loftiness.

These holy Manifestations liberate the world of humanity from the imperfections which beset it and cause men to appear in the beauty of heavenly perfections. Were it not for the coming of these holy Manifestations of God, all mankind would be found on the plane of the animal. They would remain darkened and ignorant like those who have been denied schooling and who never had a teacher or trainer. Undoubtedly, such unfortunates will continue in their condition of need and deprivation.

If the mountains, hills and plains of the material world are left wild and uncultivated under the rule of nature, they will remain an unbroken wilderness, no fruitful tree to be found anywhere upon them. A true cultivator changes this forest and jungle into a garden, training its trees to bring forth fruit and causing flowers to grow in place of thorns and thistles. The holy Manifestations are the ideal Gardeners of human

souls, the divine Cultivators of human hearts. The world of existence is but a jungle of disorder and confusion, a state of nature producing nothing but fruitless, useless trees. The ideal Gardeners train these wild, uncultivated human trees, cause them to become fruitful, water and cultivate them day by day so that they adorn the world of existence and continue to flourish in the utmost beauty.

Consequently, we cannot say that the divine bounty has ceased, that the glory of Divinity is exhausted or the Sun of Truth sunk into eternal sunset, into that darkness which is not followed by light, into that night which is not followed by a sunrise and dawn, into that death which is not followed by life, into that error which is not followed by truth. Is it conceivable that the Sun of Reality should sink into an eternal darkness? No! The sun was created in order that it may shed light upon the world and train all the kingdoms of existence. How then can the ideal Sun of Truth, the Word of God, set forever? For this would mean the cessation of the divine bounty, and the divine bounty by its very nature is continuous and ceaseless. Its sun is ever shining; its cloud is ever producing rain; its breezes are ever blowing; its bestowals are all-comprehending; its gifts are ever perfect. Consequently, we must always anticipate, always be hopeful and pray to God that He will send unto us His holy Manifestations in Their most perfect might, with the divine penetrative power of His Word, so that these heavenly Ones may be distinguished above all other beings in every respect, in every attribute, just as the glorious sun is distinguished above all stars.

Although the stars are scintillating and brilliant, the sun is superior to them in luminous effulgence. Similarly, these holy, divine Manifestations are and must always be distinguished above all other beings in every attribute of glory and perfection in order that it may be proven that the Manifestation is the true Teacher and real Trainer; that He is the Sun of Truth, endowed with a supreme splendor and reflecting the beauty of God. Otherwise, it is not possible for us to train one human individual and then after training him, believe in him and accept him as the holy Manifestation of Divinity. The real Manifestation of God must be endowed with divine knowledge and not dependent upon learning acquired in schools. He must be the Educator, not the educated; His standard, intuition instead of tuition. He must be perfect and not imperfect, great and glorious instead of being weak and impotent. He must be wealthy in the riches of the spiritual world and not indigent. In a word, the holy, divine Manifestation of God must be distinguished above all others of mankind in every aspect and qualification in order that He may be able to train effectively the human body politic, eliminate the darkness enshrouding the human world, uplift humanity from a lower to a higher kingdom, be able through the penetrative power of His Word to promote and spread broadcast the beneficent message of universal peace among men, bring about the unification of mankind in religious belief through a manifest divine power, harmonize all sects and denominations and convert all native lands and nationalities into one native land and fatherland.

It is our hope that the bounties of God will encompass us all, the gifts of the divine become manifest, the lights of the Sun of Truth illumine our eyes, inspire our hearts, convey to our souls cheerful glad tidings

of God, cause our thoughts to become lofty and our efforts to be productive of glorious results. In a word, it is our hope that we may attain to that which is the summit of human aspirations and wishes.

I have been in America nine months and have traveled to all the large cities, speaking before various assemblages, proclaiming to them the oneness of the world of humanity, summoning all to union, harmony and oneness. I have indeed received the greatest kindness from the American people. I look upon them as a noble nation, capable of every perfection. Tomorrow I am going away to Europe, and now I bid farewell to you all, seeking for you the divine mercy, the eternal glory and everlasting life; and I pray that you may attain the highest station of humanity. I am greatly pleased with this meeting. My happiness is great. I shall never forget you. You shall always live in my thought. I shall always pray and supplicate before the Kingdom of God and seek heavenly blessings for you.

Abdu'l-Baha', The Promulgation Of Universal Peace

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BAHA'I JUSTICE

Holy Day: The Ascension of Baha'u'llah, Azamat 13, 173 B.E. (5/29/2016)

I have attended more meetings in New York than in all the other cities combined. Day and night, individually and collectively you have listened to the teachings and exhortations of Bahá'u'lláh. I have proclaimed unto you the glad tidings of the Kingdom of God and explained the wishes of the Blessed Perfection. I have set forth that which is conducive to human progress and shown you the humility of servitude. The teachings of Bahá'u'lláh have been clearly interpreted. The time has now come when I must leave you; therefore, this will be our farewell meeting.

I am greatly pleased with you all and rejoice that you have shown me the utmost kindness and affection. It is my desire that Bahá'u'lláh shall be pleased with you, that you may follow His precepts and become worthy of His confirmations. The requirements are that your minds must be illumined, your souls must be rejoiced with the glad tidings of God, you must become imbued with spiritual moralities, your daily life must evidence faith and assurance, your hearts must be sanctified and pure, reflecting a high degree of love and attraction toward the Kingdom of Abhá. You must become the lamps of Bahá'u'lláh so that you may shine with eternal light and be the proofs and evidences of His truth. Then will such signs of purity and chastity be witnessed in your deeds and actions that men will behold the heavenly radiance of your lives and say, "Verily, ye are the proofs of Bahá'u'lláh. Verily, Bahá'u'lláh is the True One, for He has trained such souls as these, each one of which is a proof in himself." They will say to others, "Come and witness the conduct of these souls; come and listen to their words, behold the illumination of their hearts, see the evidences of the love of God in them, consider their praiseworthy morals, and discover the foundations of the oneness of humanity firmly implanted within them. What greater proof can there be than these people that the message of Bahá'u'lláh is truth and reality?" It is my hope that each one of you shall be a herald of God, proclaiming the evidences of His appearance, in words, deeds and thoughts. Let your actions and utterances be a witness that you are of the Kingdom of Bahá'u'lláh. These are the duties enjoined upon you by Bahá'u'lláh.

Bahá'u'lláh endured the greatest hardships. He found neither rest by night nor peace by day. He was constantly under the stress of great calamity—now in prison, now in chains, now threatened by the sword—until finally He broke the cage of captivity, left this mortal world and ascended to the heaven of God. He endured all these tribulations for our sakes and suffered these deprivations that we might attain the bestowals of divine bounty. Therefore, we must be faithful to Him and turn away from our own selfish desires and fancies in order that we may accomplish that which is required of us by our Lord.

It is my wish that you shall arise to live according to these teachings and exhortations; that all of us may be divinely strengthened, enter the paradise of the spiritual Kingdom, diffuse the lights of the Sun of Truth, cause the waves of this Most Great Ocean to reach all human souls so that this world of earth may be transformed into the world of heaven and this devastated ground be changed into the paradise of Abhá.

3 December 1912
TALK BY ABDU'L-BAHA' AT THE HOME OF MR. AND MRS. EDWARD B. KINNEY
780 WEST END AVENUE, NEW YORK

Abdu'l-Baha', The Promulgation Of Universal Peace

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BAHA'I JUSTICE

Baha'i Sabbath: Azamat 18, 173 B.E. (6/3/2016)

THE DUTY OF KINDNESS AND SYMPATHY TOWARDS STRANGERS AND FOREIGNERS

WHEN a man turns his face to God he finds sunshine everywhere. All men are his brothers. Let not conventionality cause you to seem cold and unsympathetic when you meet strange people from other countries. Do not look at them as though you suspected them of being evildoers, thieves and boors. You think it necessary to be very careful, not to expose yourselves to the risk of making acquaintance with such, possibly, undesirable people.

I ask you not to think only of yourselves. Be kind to the strangers, whether come they from Turkey, Japan, Persia, Russia, China or any other country in the world.

Help to make them feel at home; find out where they are staying, ask if you may render them any service; try to make their lives a little happier.

In this way, even if, sometimes, what you at first suspected should be true, still go out of your way to be kind to them—this kindness will help them to become better.

After all, why should any foreign people be treated as strangers?

Let those who meet you know, without your proclaiming the fact, that you are indeed a Bahá'í.

Put into practice the Teaching of Bahá'u'lláh, that of kindness to all nations. Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path.

Oh, you of the Western nations, be kind to those who come from the Eastern world to sojourn among you. Forget your conventionality when you speak with them; they are not accustomed to it. To Eastern peoples this demeanor seems cold, unfriendly. Rather let your manner be sympathetic. Let it be seen that you are filled with universal love. When you meet a Persian or any other stranger, speak to him as to a friend; if he seems to be lonely try to help him, give him of your willing service; if he be sad console him, if poor succor him, if oppressed rescue him, if in misery comfort him. In so doing you will manifest that not in words only, but in deed and in truth, you think of all men as your brothers.

What profit is there in agreeing that universal friendship is good, and talking of the solidarity of the human race as a grand ideal? Unless these thoughts are translated into the world of action, they are useless.

The wrong in the world continues to exist just because people talk only of their ideals, and do not strive to put them into practice. If actions took the place of words, the world's misery would very soon be changed into comfort.

A man who does great good, and talks not of it, is on the way to perfection.

The man who has accomplished a small good and magnifies it in his speech is worth very little.

If I love you, I need not continually speak of my love—you will know without any words. On the other hand if I love you not, that also will you know—and you would not believe me, were I to tell you in a thousand words, that I loved you.

People make much profession of goodness, multiplying fine words because they wish to be thought greater and better than their fellows, seeking fame in the eyes of the world. Those who do most good use fewest words concerning their actions.

The children of God do the works without boasting, obeying His laws.

My hope for you is that you will ever avoid tyranny and oppression; that you will work without ceasing till justice reigns in every land, that you will keep your hearts pure and your hands free from unrighteousness.

This is what the near approach to God requires from you, and this is what I expect of you.

Abdu'l-Baha', Paris Talks, 1911

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BAHA'I JUSTICE

Baha'i Month: Nur/Light 1, 173 B.E. (6/5/2016)

THE PITIFUL CAUSES OF WAR, AND THE DUTY OF EVERYONE TO STRIVE FOR PEACE

'ABDU'L-BAHÁ said:

I hope you are all happy and well. I am not happy, but very sad. The news of the Battle of Benghazi grieves my heart. I wonder at the human savagery that still exists in the world! How is it possible for men to fight from morning until evening, killing each other, shedding the blood of their fellowmen: And for what object? To gain possession of a part of the earth! Even the animals, when they fight, have an immediate and more reasonable cause for their attacks! How terrible it is that men, who are of the higher kingdom, can descend to slaying and bringing misery to their fellow-beings, for the possession of a tract of land!

The highest of created beings fighting to obtain the lowest form of matter, earth! Land belongs not to one people, but to all people. This earth is not man's home, but his tomb. It is for their tombs these men are fighting. There is nothing so horrible in this world as the tomb, the abode of the decaying bodies of men.

However great the conqueror, however many countries he may reduce to slavery, he is unable to retain any part of these devastated lands but one tiny portion—his tomb! If more land is required for the improvement of the condition of the people, for the spread of civilization (for the substitution of just laws for brutal customs)—surely it would be possible to acquire peaceably the necessary extension of territory.

But war is made for the satisfaction of men's ambition; for the sake of worldly gain to the few, terrible misery is brought to numberless homes, breaking the hearts of hundreds of men and women!

How many widows mourn their husbands, how many stories of savage cruelty do we hear! How many little orphaned children are crying for their dead fathers, how many women are weeping for their slain sons!

There is nothing so heartbreaking and terrible as an outburst of human savagery!

I charge you all that each one of you concentrate all the thoughts of your heart on love and unity. When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. Thoughts of war bring destruction to all harmony, well-being, restfulness and content.

Thoughts of love are constructive of brotherhood, peace, friendship, and happiness.

When soldiers of the world draw their swords to kill, soldiers of God clasp each other's hands! So may all the savagery of man disappear by the Mercy of God, working through the pure in heart and the sincere of soul. Do not think the peace of the world an ideal impossible to attain!

Nothing is impossible to the Divine Benevolence of God.

If you desire with all your heart, friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others, growing stronger and stronger, until it reaches the minds of all men.

Do not despair! Work steadily. Sincerity and love will conquer hate. How many seemingly impossible events are coming to pass in these days! Set your faces steadily towards the Light of the World. Show love to all; “Love is the breath of the Holy Spirit in the heart of Man.” Take courage! God never forsakes His children who strive and work and pray! Let your hearts be filled with the strenuous desire that tranquillity and harmony may encircle all this warring world. So will success crown your efforts, and with the universal brotherhood will come the Kingdom of God in peace and goodwill.

In this room today are members of many races, French, American, English, German, Italian, brothers and sisters meeting in friendship and harmony! Let this gathering be a foreshadowing of what will, in very truth, take place in this world, when every child of God realizes that they are leaves of one tree, flowers in one garden, drops in one ocean, and sons and daughters of one Father, whose name is love!

Abdu’l-Baha’, Paris Talks, October 21, 1911

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BAHA'I JUSTICE

Baha'i Sabbath: Nur 6, 173 B.E. (6/10/2016)

GOD'S GREATEST GIFT TO MAN

GOD'S greatest gift to man is that of intellect, or understanding.

The understanding is the power by which man acquires his knowledge of the several kingdoms of creation, and of various stages of existence, as well as of much which is invisible.

Possessing this gift, he is, in himself, the sum of earlier creations—he is able to get into touch with those kingdoms; and by this gift, he can frequently, through his scientific knowledge, reach out with prophetic vision.

Intellect is, in truth, the most precious gift bestowed upon man by the Divine Bounty. Man alone, among created beings, has this wonderful power.

All creation, preceding Man, is bound by the stern law of nature. The great sun, the multitudes of stars, the oceans and seas, the mountains, the rivers, the trees, and all animals, great or small—none is able to evade obedience to nature's law.

Man alone has freedom, and, by his understanding or intellect, has been able to gain control of and adapt some of those natural laws to his own needs. By the power of his intellect he has discovered means by which he not only traverses great continents in express trains and crosses vast oceans in ships, but, like the fish he travels under water in submarines, and, imitating the birds, he flies through the air in airships.

Man has succeeded in using electricity in several ways—for light, for motive power, for sending messages from one end of the earth to the other—and by electricity he can even hear a voice many miles away!

By this gift of understanding or intellect he has also been able to use the rays of the sun to picture people and things, and even to capture the form of distant heavenly bodies.

We perceive in what numerous ways man has been able to bend the powers of nature to his will.

How grievous it is to see how man has used his God-given gift to frame instruments of war, for breaking the Commandment of God "Thou shalt not kill," and for defying Christ's injunction to "Love one another."

God gave this power to man that it might be used for the advancement of civilization, for the good of humanity, to increase love and concord and peace. But man prefers to use this gift to destroy instead of to build, for injustice and oppression, for hatred and discord and devastation, for the destruction of his fellow-creatures, whom Christ has commanded that he should love as himself!

I hope that you will use your understanding to promote the unity and tranquillity of mankind, to give enlightenment and civilization to the people, to produce love in all around you, and to bring about the universal peace.

Study the sciences, acquire more and more knowledge. Assuredly one may learn to the end of one's life! Use your knowledge always for the benefit of others; so may war cease on the face of this beautiful earth, and a glorious edifice of peace and concord be raised. Strive that your high ideals may be realized in the Kingdom of God on earth, as they will be in Heaven.

Abdu'l-Baha, Paris Talks, Thursday, October 26th, 1911

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BAHA'I JUSTICE

Baha'i Sabbath: Nur 13, 173 B.E. (6/17/2016)

RELIGIOUS PREJUDICES

THE basis of the teaching of Bahá'u'lláh is the Unity of Mankind, and His greatest desire was that love and goodwill should live in the heart of men.

As He exhorted the people to do away with strife and discord, so I wish to explain to you the principal reason of the unrest among nations. The chief cause is the misrepresentation of religion by the religious leaders and teachers. They teach their followers to believe that their own form of religion is the only one pleasing to God, and that followers of any other persuasion are condemned by the All-Loving Father and deprived of His Mercy and Grace. Hence arise among the peoples, disapproval, contempt, disputes and hatred. If these religious prejudices could be swept away, the nations would soon enjoy peace and concord.

I was once at Tiberias where the Jews have a Temple. I was staying in a house just opposite the Temple, and there I saw and heard a Rabbi speaking to his congregation of Jews, and he spoke thus:

"O Jews, you are in truth the people of God! All other races and religions are of the devil. God has created you the descendants of Abraham, and He has showered His blessings upon you. Unto you God sent Moses, Jacob and Joseph, and many other great prophets. These prophets, one and all, were of your race.

"It was for you that God broke the power of Pharaoh and caused the Red Sea to dry up; to you also He sent manna from above to be your food, and out of the stony rock did He give you water to quench your thirst. You are indeed the chosen people of God, you are above all the races of the earth! Therefore, all other races are abhorrent to God, and condemned by Him. In truth you will govern and subdue the world, and all men shall become your slaves.

"Do not profane yourselves by consorting with people who are not of your own religion, make not friends of such men."

When the Rabbi had finished his eloquent discourse, his hearers were filled with joy and satisfaction. It is impossible to describe to you their happiness!

Alas! It is misguided ones like these who are the cause of division and hatred upon earth. Today there are millions of people who still worship idols, and the great religions of the world are at war among themselves. For 1,300 years, Christians and Muslims have been quarreling, when with very little effort their differences and disputes could be overcome and peace and harmony could exist between them and the world could be at rest!

In the Qur'án we read that Muḥammad spoke to His followers, saying:

“Why do you not believe in Christ, and in the Gospel? Why will you not accept Moses and the Prophets, for surely the Bible is the Book of God? In truth, Moses was a sublime Prophet, and Jesus was filled with the Holy Spirit. He came to the world through the Power of God, born of the Holy Spirit and of the blessed Virgin Mary. Mary, His mother, was a saint from Heaven. She passed her days in the Temple at prayer and food was sent to her from above. Her father, Zacharias, came to her and asked her from whence the food came, and Mary made answer, ‘From on high.’ Surely God made Mary to be exalted above all other women.”

This is what Muḥammad taught His people concerning Jesus and Moses, and He reproached them for their lack of faith in these great Teachers, and taught them the lessons of truth and tolerance. Muḥammad was sent from God to work among a people as savage and uncivilized as the wild beasts. They were quite devoid of understanding, nor had they any feelings of love, sympathy and pity. Women were so degraded and despised that a man could bury his daughter alive, and he had as many wives to be his slaves as he chose.

Among these half animal people Muḥammad was sent with His divine Message. He taught the people that idol worship was wrong, and that they should reverence Christ, Moses and the Prophets. Under His influence they became a more enlightened and civilized people and arose from the degraded state in which He found them. Was not this a good work, and worthy of all praise, respect and love?

Look at the Gospel of the Lord Christ and see how glorious it is! Yet even today men fail to understand its priceless beauty and misinterpret its words of wisdom.

Christ forbade war! When the disciple Peter, thinking to defend his Lord, cut off the ear of the servant of the High Priest, Christ said to him: “Put up thy sword into the sheath.”1 Yet, in spite of the direct command of the Lord they profess to serve—men still dispute, make war, and kill one another, and His counsels and teaching seem quite forgotten.

But do not therefore attribute to the Masters and Prophets the evil deeds of their followers. If the priests, teachers and people, lead lives which are contrary to the religion they profess to follow, is that the fault of Christ or the other Teachers?

The people of Islám were taught to realize how Jesus came from God and was born of the Spirit, and that He must be glorified of all men. Moses was a prophet of God, and revealed in His day and for the people to whom He was sent, the Book of God.

Muḥammad recognized the sublime grandeur of Christ and the greatness of Moses and the prophets. If only the whole world would acknowledge the greatness of Muḥammad and all the Heaven-sent Teachers, strife and discord would soon vanish from the face of the earth, and God’s Kingdom would come among men.

The people of Islám who glorify Christ are not humiliated by so doing.

Christ was the Prophet of the Christians, Moses of the Jews—why should not the followers of each prophet recognize and honor the other prophets also? If men could only learn the lesson of mutual

tolerance, understanding, and brotherly love, the unity of the world would soon be an established fact.

Bahá'u'lláh spent His life teaching this lesson of Love and Unity. Let us then put away from us all prejudice and intolerance, and strive with all our hearts and souls to bring about understanding and unity between Christians and Muslims.

Abdu'l-Baha', Paris, October 27th, 1911

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BAHA'I JUSTICE

Baha'i Month: Rahmat/Mercy 1, 173 B.E. (6/24/2016)

THE SPIRITUAL MEETINGS IN PARIS

ALL over Europe today one hears of meetings and assemblies, and societies of all kinds are formed. There are those interested in commerce, science, and politics, and many others. All these are for material service, their desire being for the progress and enlightenment of the world of matter. But rarely does a breath from the spirit world breathe upon them. They seem unconscious of the Divine Voice, careless concerning the things of God. But this meeting in Paris is a truly spiritual one. The Divine Breath is poured forth in your midst, the light of the Kingdom is shining in all hearts. The Divine love of God is a power among you, and with souls athirst, ye receive the glad tidings of great joy.

You are all met here with one accord, heart drawn to heart, souls overflowing with Divine love, working and longing for the unity of the world.

Verily this assembly is a spiritual one! It is like unto a beautiful perfumed garden! On it the Heavenly Sun sheds the golden rays, and the warmth thereof penetrates and gladdens each waiting heart. The love of Christ, which passeth all knowledge, is among you, the Holy Spirit is your help.

Day by day this meeting will grow and become more powerful until gradually its spirit will conquer the whole world!

Try with all your hearts to be willing channels for God's Bounty. For I say unto you that He has chosen you to be His messengers of love throughout the world, to be His bearers of spiritual gifts to man, to be the means of spreading unity and concord on the earth. Thank God with all your hearts that such a privilege has been given unto you. For a life devoted to praise is not too long in which to thank God for such a favor.

Lift up your hearts above the present and look with eyes of faith into the future! Today the seed is sown, the grain falls upon the earth, but behold the day will come when it shall rise a glorious tree and the branches thereof shall be laden with fruit. Rejoice and be glad that this day has dawned, try to realize its power, for it is indeed wonderful! God has crowned you with honor and in your hearts has He set a radiant star; verily the light thereof shall brighten the whole world!

Abdu'l-Baha, Paris Talks, 11/4/1911

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BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 10, 173 B.E. (7/1/2016)

THE TRUE MEANING OF THE PROPHECIES CONCERNING THE COMING OF CHRIST

IN the Bible there are prophecies of the coming of Christ. The Jews still await the coming of the Messiah, and pray to God day and night to hasten His advent.

When Christ came they denounced and slew Him, saying: "This is not the One for whom we wait. Behold when the Messiah shall come, signs and wonders shall testify that He is in truth the Christ. We know the signs and conditions, and they have not appeared. The Messiah will arise out of an unknown city. He shall sit upon the throne of David, and behold, He shall come with a sword of steel, and with a scepter of iron shall He rule! He shall fulfill the law of the Prophets, He shall conquer the East and the West, and shall glorify His chosen people the Jews. He shall bring with Him a reign of peace, during which even the animals shall cease to be at enmity with man. For behold the wolf and the lamb shall drink from the same spring, and the lion and the doe shall lie down in the same pasture, the serpent and the mouse shall share the same nest, and all God's creatures shall be at rest."

According to the Jews, Jesus the Christ fulfilled none of these conditions, for their eyes were holden and they could not see.

He came from Nazareth, no unknown place. He carried no sword in His hand, nor even a stick. He did not sit upon the Throne of David, He was a poor man. He reformed the Law of Moses, and broke the Sabbath Day. He did not conquer the East and the West, but was Himself subject to the Roman Law. He did not exalt the Jews, but taught equality and brotherhood, and rebuked the Scribes and Pharisees. He brought in no reign of peace, for during His lifetime injustice and cruelty reached such a height that even He Himself fell a victim to it, and died a shameful death upon the cross.

Thus the Jews thought and spoke, for they did not understand the Scriptures nor the glorious truths that were contained in them. The letter they knew by heart, but of the life-giving spirit they understood not a word.

Hearken, and I will show you the meaning thereof. Although He came from Nazareth, which was a known place, He also came from Heaven. His body was born of Mary, but His Spirit came from Heaven. The sword He carried was the sword of His tongue, with which He divided the good from the evil, the true from the false, the faithful from the unfaithful, and the light from the darkness. His Word was indeed a sharp sword! The Throne upon which He sat is the Eternal Throne from which Christ reigns forever, a heavenly throne, not an earthly one, for the things of earth pass away but heavenly things pass not away. He reinterpreted and completed the Law of Moses and fulfilled the Law of the Prophets. His word conquered the East and the West. His Kingdom is everlasting. He exalted those Jews who recognized Him. They were men and women of humble birth, but contact with Him made them great and

gave them everlasting dignity. The animals who were to live with one another signified the different sects and races, who, once having been at war, were now to dwell in love and charity, drinking together the water of life from Christ the Eternal Spring.

Thus, all the spiritual prophecies concerning the coming of Christ were fulfilled, but the Jews shut their eyes that they should not see, and their ears that they should not hear, and the Divine Reality of Christ passed through their midst unheard, unloved and unrecognized.

It is easy to read the Holy Scriptures, but it is only with a clean heart and a pure mind that one may understand their true meaning. Let us ask God's help to enable us to understand the Holy Books. Let us pray for eyes to see and ears to hear, and for hearts that long for peace.

God's eternal Mercy is immeasurable. He has always chosen certain souls upon whom He has shed the Divine Bounty of His heart, whose minds He has illumined with celestial light, to whom He has revealed the sacred mysteries, and kept clear before their sight the Mirror of Truth. These are the disciples of God, and His goodness has no bounds. You who are servants of the Most High may be disciples also. The treasuries of God are limitless.

The Spirit breathing through the Holy Scriptures is food for all who hunger. God Who has given the revelation to His Prophets will surely give of His abundance daily bread to all those who ask Him faithfully.

Abdu'l-Baha', Paris, 1911

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BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 15, 173 B.E. (7/8/2016)

PAIN AND SORROW

IN this world we are influenced by two sentiments, Joy and Pain.

Joy gives us wings! In times of joy our strength is more vital, our intellect keener, and our understanding less clouded. We seem better able to cope with the world and to find our sphere of usefulness. But when sadness visits us we become weak, our strength leaves us, our comprehension is dim and our intelligence veiled. The actualities of life seem to elude our grasp, the eyes of our spirits fail to discover the sacred mysteries, and we become even as dead beings.

There is no human being untouched by these two influences; but all the sorrow and the grief that exist come from the world of matter—the spiritual world bestows only the joy!

If we suffer it is the outcome of material things, and all the trials and troubles come from this world of illusion.

For instance, a merchant may lose his trade and depression ensues. A workman is dismissed and starvation stares him in the face. A farmer has a bad harvest, anxiety fills his mind. A man builds a house which is burnt to the ground and he is straightway homeless, ruined, and in despair.

All these examples are to show you that the trials which beset our every step, all our sorrow, pain, shame and grief, are born in the world of matter; whereas the spiritual Kingdom never causes sadness. A man living with his thoughts in this Kingdom knows perpetual joy. The ills all flesh is heir to do not pass him by, but they only touch the surface of his life, the depths are calm and serene.

Today, humanity is bowed down with trouble, sorrow and grief, no one escapes; the world is wet with tears; but, thank God, the remedy is at our doors. Let us turn our hearts away from the world of matter and live in the spiritual world! It alone can give us freedom! If we are hemmed in by difficulties we have only to call upon God, and by His great Mercy we shall be helped.

If sorrow and adversity visit us, let us turn our faces to the Kingdom and heavenly consolation will be outpoured.

If we are sick and in distress let us implore God's healing, and He will answer our prayer.

When our thoughts are filled with the bitterness of this world, let us turn our eyes to the sweetness of God's compassion and He will send us heavenly calm! If we are imprisoned in the material world, our spirit can soar into the Heavens and we shall be free indeed!

When our days are drawing to a close let us think of the eternal worlds, and we shall be full of joy!

You see all round you proofs of the inadequacy of material things—how joy, comfort, peace and consolation are not to be found in the transitory things of the world. Is it not then foolishness to refuse to seek these treasures where they may be found? The doors of the spiritual Kingdom are open to all, and without is absolute darkness.

Thank God that you in this assembly have this knowledge, for in all the sorrows of life you can obtain supreme consolation. If your days on earth are numbered, you know that everlasting life awaits you. If material anxiety envelops you in a dark cloud, spiritual radiance lightens your path. Verily, those whose minds are illumined by the Spirit of the Most High have supreme consolation.

I myself was in prison forty years—one year alone would have been impossible to bear—nobody survived that imprisonment more than a year! But, thank God, during all those forty years I was supremely happy! Every day, on waking, it was like hearing good tidings, and every night infinite joy was mine. Spirituality was my comfort, and turning to God was my greatest joy. If this had not been so, do you think it possible that I could have lived through those forty years in prison?

Thus, spirituality is the greatest of God's gifts, and "Life Everlasting" means "Turning to God." May you, one and all, increase daily in spirituality, may you be strengthened in all goodness, may you be helped more and more by the Divine consolation, be made free by the Holy Spirit of God, and may the power of the Heavenly Kingdom live and work among you.

This is my earnest desire, and I pray to God to grant you this favor.

Abdu'l-Baha', Paris, 1911

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BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab: Rahmat 16, 173 B.E. (7/9/2016)

Reflect, O Shaykh, upon the Shí'ih sect. How many the edifices which they reared with the hands of idle fancies and vain imaginings, and how numerous the cities which they built! At length those vain imaginings were converted into bullets and aimed at Him Who is the Prince of the world. Not one single soul among the leaders of that sect acknowledged Him in the Day of His Revelation! Whenever His blessed name was mentioned, all would say: "May God hasten the joy His coming will bring!" On the day of the Revelation of that Sun of Truth, however, all, as hath been observed, have exclaimed, saying: "May God hasten His chastisement!" He Who was the Essence of being and Lord of the seen and unseen they suspended, and committed what made the Tablet to weep, and the Pen to groan, and the cries of the sincere to break forth, and the tears of the favored ones to flow.

Baha'u'llah, Epistle To The Son Of The Wolf

In the Kitáb-i-Aqdas (Most Holy Book) the following hath been revealed: "Say: O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it. The eye of My loving-kindness weepeth sore over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the daytime and in the night season, at even and at morn.

Baha'u'llah, Epstle To The Son Of The Wolf

It hath been said: "To seek evidence, when the Proof hath been established is but an unseemly act, and to be busied with the pursuit of knowledge when the Object of all learning hath been attained is truly blameworthy."

Baha'u'llah, Kitab-i-Iqan, para 155

No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His all-embracing mercy. Such hath been the perversity of men and their transgressions, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all mankind deserveth to be tormented and to perish. God's hidden and most loving providence, however,

hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.

Baha'u'llah, Gleanings #XXXII

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BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 173 B.E. (7/13/2016)

EVIL

"What is evil?"

'Abdu'l-Bahá: "Evil is imperfection. Sin is the state of man in the world of the baser nature, for in nature exist defects such as injustice, tyranny, hatred, hostility, strife: these are characteristics of the lower plane of nature. These are the sins of the world, the fruits of the tree from which Adam did eat. Through education we must free ourselves from these imperfections. The Prophets of God have been sent, the Holy Books have been written, so that man may be made free. Just as he is born into this world of imperfection from the womb of his earthly mother, so is he born into the world of spirit through divine education. When a man is born into the world of phenomena he finds the universe; when he is born from this world to the world of the spirit, he finds the Kingdom."

Abdu'l-Baha', Paris, 1911

THE FOUR KINDS OF LOVE

WHAT a power is love! It is the most wonderful, the greatest of all living powers.

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all—even his life. In the Gospel it is said God is love.

There are four kinds of love. The first is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination. Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit—this same love—he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the Bounties of God, illumination with the lights of the Kingdom. This love is the origin of all philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His Creation. This is the reality of love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists.

The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

But the love which sometimes exists between friends is not (true) love, because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.

Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to the accidents of life. When that which has caused this "love" to exist passes, the love passes also; this is not in reality love.

Love is only of the four kinds that I have explained. (a) The love of God towards the identity of God. Christ has said God is Love. (b) The love of God for His children—for His servants. (c) The love of man for God and (d) the love of man for man. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality.

Abdu'l-Baha', Paris, 1911

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BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 3, 173 B.E. (7/15/2016)

Were they to be questioned concerning those signs that must needs herald the revelation and rise of the sun of the Muḥammadan Dispensation, to which We have already referred, none of which have been literally fulfilled, and were it to be said to them: "Wherefore have ye rejected the claims advanced by Christians and the peoples of other faiths and regard them as infidels," knowing not what answer to give, they will reply: "These Books have been corrupted and are not, and never have been, of God." Reflect: the words of the verses themselves eloquently testify to the truth that they are of God. A similar verse hath been also revealed in the Qur'án, were ye of them that comprehend. Verily I say, throughout all this period they have utterly failed to comprehend what is meant by corrupting the text.

Yea, in the writings and utterances of the Mirrors reflecting the sun of the Muḥammadan Dispensation mention hath been made of "Modification by the exalted beings" and "alteration by the disdainful." Such passages, however, refer only to particular cases. Among them is the story of Ibn-i-Ṣúríyá. When the people of Khaybar asked the focal center of the Muḥammadan Revelation concerning the penalty of adultery committed between a married man and a married woman, Muḥammad answered and said: "The law of God is death by stoning." Whereupon they protested saying: "No such law hath been revealed in the Pentateuch." Muḥammad answered and said: "Whom do ye regard among your rabbis as being a recognized authority and having a sure knowledge of the truth?" They agreed upon Ibn-i-Súríyá. Thereupon Muḥammad summoned him and said: "I adjure thee by God Who clove the sea for you, caused manna to descend upon you, and the cloud to overshadow you, Who delivered you from Pharaoh and his people, and exalted you above all human beings, to tell us what Moses hath decreed concerning adultery between a married man and a married woman." He made reply: "O Muḥammad! death by stoning is the law." Muḥammad observed: "Why is it then that this law is annulled and hath ceased to operate among the Jews?" He answered and said: "When Nebuchadnezzar delivered Jerusalem to the flames, and put the Jews to death, only a few survived. The divines of that age, considering the extremely limited number of the Jews, and the multitude of the Amalekites, took counsel together, and came to the conclusion that were they to enforce the law of the Pentateuch, every survivor who hath been delivered from the hand of Nebuchadnezzar would have to be put to death according to the verdict of the Book. Owing to such considerations, they totally repealed the penalty of death." Meanwhile Gabriel inspired Muḥammad's illumined heart with these words: "They pervert the text of the Word of God."

This is one of the instances that have been referred to. Verily by "perverting" the text is not meant that which these foolish and abject souls have fancied, even as some maintain that Jewish and Christian divines have effaced from the Book such verses as extol and magnify the countenance of Muḥammad, and instead thereof have inserted the contrary. How utterly vain and false are these words! Can a man who believeth in a book, and deemeth it to be inspired by God, mutilate it? Moreover, the Pentateuch had been spread over the surface of the earth, and was not confined to Mecca and Medina, so that they could

privily corrupt and pervert its text. Nay, rather, by corruption of the text is meant that in which all Muslim divines are engaged today, that is the interpretation of God's holy Book in accordance with their idle imaginings and vain desires. And as the Jews, in the time of Muḥammad, interpreted those verses of the Pentateuch that referred to His Manifestation after their own fancy, and refused to be satisfied with His holy utterance, the charge of "perverting" the text was therefore pronounced against them. Likewise, it is clear, how in this day, the people of the Qur'án have perverted the text of God's holy Book, concerning the signs of the expected Manifestation, and interpreted it according to their inclination and desires.

In yet another instance, He saith: "A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so." This verse, too, doth indicate that the meaning of the Word of God hath been perverted, not that the actual words have been effaced. To the truth of this testify they that are sound of mind.

Again in another instance, He saith: "Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: 'This is from God,' that they may sell it for some mean price." This verse was revealed with reference to the divines and leaders of the Jewish Faith. These divines, in order to please the rich, acquire worldly emoluments, and give vent to their envy and misbelief, wrote a number of treatises, refuting the claims of Muḥammad, supporting their arguments with such evidences as it would be improper to mention, and claimed that these arguments were derived from the text of the Pentateuch.

The same may be witnessed today. Consider how abundant are the denunciations written by the foolish divines of this age against this most wondrous Cause! How vain their imaginings that these calumnies are in conformity with the verses of God's sacred Book, and in consonance with the utterances of men of discernment!

Our purpose in relating these things is to warn you that were they to maintain that those verses wherein the signs referred to in the Gospel are mentioned have been perverted, were they to reject them, and cling instead to other verses and traditions, you should know that their words were utter falsehood and sheer calumny. Yea "corruption" of the text, in the sense We have referred to, hath been actually effected in particular instances. A few of these We have mentioned, that it may become manifest to every discerning observer that unto a few untutored holy Men hath been given the mastery of human learning, so that the malevolent opposer may cease to contend that a certain verse doth indicate "corruption" of the text, and insinuate that We, through lack of knowledge, have made mention of such things. Moreover, most of the verses that indicate "corruption" of the text have been revealed with reference to the Jewish people, were ye to explore the isles of Qur'ánic Revelation.

We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist amongst the Christians, that it hath ascended unto heaven. How grievously they have erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence! How could God, when once the Daystar of the beauty of Jesus had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His creatures, to disappear also? What would be left to that people to cling

to from the setting of the daystar of Jesus until the rise of the sun of the Muḥammadan Dispensation? What law could be their stay and guide? How could such people be made the victims of the avenging wrath of God, the omnipotent Avenger? How could they be afflicted with the scourge of chastisement by the heavenly King? Above all, how could the flow of the grace of the All-Bountiful be stayed? How could the ocean of His tender mercies be stilled? We take refuge with God, from that which His creatures have fancied about Him! Exalted is He above their comprehension!

Baha'u'llah, Kitab-i-Iqan, paragraphs 91-98

Twelve hundred and eighty years have passed since the dawn of the Muḥammadan Dispensation, and with every break of day, these blind and ignoble people have recited their Qur'án, and yet have failed to grasp one letter of that Book! Again and again they read those verses which clearly testify to the reality of these holy themes, and bear witness to the truth of the Manifestations of eternal Glory, and still apprehend not their purpose. They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries. Otherwise reading, without understanding, is of no abiding profit unto man.

Baha'u'llah, Kitab-i-Iqan, paragraph 185

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BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 10, 173 B.E. (7/22/2016)

Even as the people of Israel, in the time of Moses, bartered away the bread of heaven for the sordid things of the earth, these people, likewise, sought to exchange the divinely-revealed verses for their foul, their vile, and idle desires. In like manner, thou beholdest in this day that although spiritual sustenance hath descended from the heaven of divine mercy, and been showered from the clouds of His loving kindness, and although the seas of life, at the behest of the Lord of all being, are surging within the Riḍván of the heart, yet these people, ravenous as the dogs, have gathered around carrion, and contented themselves with the stagnant waters of a briny lake. Gracious God! how strange the way of this people! They clamour for guidance, although the standards of Him Who guideth all things are already hoisted. They cleave to the obscure intricacies of knowledge, when He, Who is the Object of all knowledge, shineth as the sun. They see the sun with their own eyes, and yet question that brilliant Orb as to the proof of its light. They behold the vernal showers descending upon them, and yet seek an evidence of that bounty. The proof of the sun is the light thereof, which shineth and envelopeth all things. The evidence of the shower is the bounty thereof, which reneweth and investeth the world with the mantle of life. Yea, the blind can perceive naught from the sun except its heat, and the arid soil hath no share of the showers of mercy. "Marvel not if in the Qur'án the unbeliever perceiveth naught but the trace of letters, for in the sun, the blind findeth naught but heat."

Baha'u'llah, Kitab-i-Iqan, para. 230

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BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 17, 173 B.E. (7/29/2016)

ECONOMIC JUSTICE

by

'Abdu'l-Baha

(1908 AD)

The principal cause of these difficulties lies in the laws of the present civilization; for they lead to **a small number of individuals accumulating incomparable fortunes**, beyond their needs, **whilst the greater number remains destitute, stripped and in the greatest misery.** This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction.

This contrast is peculiar to the world of man: with other creatures, that is to say with nearly all animals, there is a kind of justice and equality. Thus in a shepherd's flock of sheep, in a troop of deer in the country, among the birds of the prairie, of the plain, of the hill or of the orchard, almost every animal receives a just share based on equality. With them such a difference in the means of existence is not to be found: so they live in the most complete peace and joy.

It is quite otherwise with the human species, which persists in the greatest error, and in absolute iniquity. **Consider an individual who has amassed treasures by colonizing a country for his profit: he has obtained an incomparable fortune, and has secured profits and incomes which flow like a river, whilst a hundred thousand unfortunate people, weak and powerless, are in need of a mouthful of bread.** There is neither equality nor brotherhood. So you see that general peace and joy are destroyed, the welfare of humanity is partially annihilated, and that collective life is fruitless. Indeed, fortune, honors, commerce, industry are in the hands of some industrials, whilst other people are submitted to quite a series of difficulties and to limitless troubles: they have neither advantages nor profits, nor comforts, nor peace.

Then rules and laws should be established to regulate the excessive fortunes of certain private individuals, and limit the misery of millions of the poor masses; thus a certain moderation would be obtained. However, absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture, industry, would end in a want of comfort, in discouragement, in disorganization of the means of existence, and in universal disappointment: the order of the community would be quite destroyed. Thus, there is a great wisdom in the fact that equality is not imposed by law: it is, therefore, preferable for moderation to do its work. The main point is, by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals, and to protect the essential needs of the

masses.

For instance, the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance: that is the height of iniquity, and no just man can accept it. Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or the fifth part of the profits, according to the wants of the factory; or in some other way the body of workmen and the manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs come from the owner of the factory, and the work and labor, from the body of the workmen. In other words, the workmen should receive wages which assure them an adequate support, and when they cease work, becoming feeble or helpless, they should receive from the owner of the factory a sufficient pension. **The wages should be high enough to satisfy the workmen with the amount they receive, so that they may be able to put a little aside for days of want and helplessness.**

When matters will be thus fixed, the owner of the factory [**read: CEO's, etc.**] will no longer put aside daily a treasure which he has absolutely no need of (without taking into consideration that if the fortune is disproportionate, the capitalist succumbs under a formidable burden, and gets into the greatest difficulties and troubles; the administration of an excessive fortune is very difficult, and exhausts man's natural strength). And, the workmen and artisans will no longer be in the greatest misery and want, they will no longer be submitted to the worst privations at the end of their life.

It is, then, clear and evident that the repartition of excessive fortunes amongst a small number of individuals, while the masses are in misery, is an iniquity and an injustice. In the same way, absolute equality would be an obstacle to life, to welfare, to order and to the peace of humanity. In such a question a just medium is preferable. It lies in the capitalists being moderate in the acquisition of their profits, and in their having a consideration for the welfare of the poor and needy; that is to say, that the workmen and artisans receive a fixed and established daily wage, and have a share in the general profits of the factory.

It would be well, with regard to the social rights of manufacturers, workmen and artisans, that laws be established, giving moderate profits to manufacturers, and to workmen the necessary means of existence and security for the future. Thus, when they become feeble and cease working, get old and helpless, and die leaving children under age, these children will not be annihilated by excess of poverty. And it is from the income of the factory itself, to which they have a right, that they will derive a little of the means of existence.

In the same way, the workmen should no longer rebel and revolt, nor demand beyond their rights; they should no longer go out on strike, they should be obedient and submissive, and not ask for impudent wages. But the mutual rights of both associated parties will be fixed and established according to custom by just and impartial laws. In case one of the two parties should transgress, the courts of justice would have to give judgment, and by an efficacious fine put an end to the transgression; thus order will be re-established, and the difficulties settled. The interference of courts of justice and of the Government in difficulties pending between manufacturers and workmen is legal, for the reason that current affairs

between workmen and manufacturers cannot be compared with ordinary affairs between private persons, which do not concern the public, and with which the Government should not occupy itself. In reality, although they appear to be matters between private persons, these difficulties between patrons and workmen produce a general detriment; for commerce, industry, agriculture and the general affairs of the country are all intimately linked together. If one of these suffers an abuse, the detriment affects the mass. Thus the difficulties between workmen and manufacturers become a cause of general detriment.

The court of justice and the Government have therefore the right of interference. When a difficulty occurs between two individuals with reference to private rights, it is necessary for a third to settle the question: this is the part of the Government: then the question of strikes–which cause troubles in the country and are often connected with the excessive vexations of the workmen, as well as with the rapacity of manufacturers–how could it remain neglected?

Good God! is it possible that, seeing one of his fellow-creatures starving, destitute of everything, a man can rest and live comfortably in his luxurious mansion?

He who meets another in the greatest misery, can he enjoy his fortune?

That is why, in the religion of God, it is prescribed and established that wealthy men each year give over a certain part of their fortune for the maintenance of the poor and unfortunate. That is the foundation of the religion of God, and the most essential of the commandments.

As now man is not forced nor obliged by the Government, if by the natural tendency of his good heart, with the greatest spirituality, he goes to this expense for the poor, this will be a thing very much praised, approved and pleasing.

Such is the meaning of the good works in the Divine Books and Tablets.

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BAHA'I JUSTICE

Baha'i Month-Kamal/Perfection 1, 173 B.E. (8/1/2016)

This is the day to make mention of God, to celebrate His praise, and to serve Him; deprive not yourselves thereof. Ye are the letters of the words, and the words of the Book. Ye are the saplings which the hand of Loving-kindness hath planted in the soil of mercy, and which the showers of bounty have made to flourish. He hath protected you from the mighty winds of misbelief, and the tempestuous gales of impiety, and nurtured you with the hands of His loving providence. Now is the time for you to put forth your leaves, and yield your fruit. The fruits of the tree of man have ever been and are goodly deeds and a praiseworthy character. Withhold not these fruits from the heedless. If they be accepted, your end is attained, and the purpose of life achieved. If not, leave them in their pastime of vain disputes. Strive, O people of God, that haply the hearts of the divers kindreds of the earth may, through the waters of your forbearance and loving-kindness, be cleansed and sanctified from animosity and hatred, and be made worthy and befitting recipients of the splendors of the Sun of Truth.

Baha'u'llah, exc.fr. Epistle To The Son Of The Wolf

This entry was posted on Tuesday, August 2nd, 2016 at 1:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 5, 173 B.E. (8/5/2016)

PRAISE be to Him Who hath made the world of being, and hath fashioned all that is, Him Who hath raised up the sincere to a station of honor and hath made the invisible world to appear on the plane of the visible—yet still, in their drunken stupor, do men wander and stray.

He hath laid down the foundations of the lofty Citadel, He hath inaugurated the Cycle of Glory, He hath brought forth a new creation on this day that is clearly Judgement Day—and still do the heedless stay fast in their drunken sleep.

The Bugle hath sounded, the Trumpet hath been blown, the Crier hath raised his call, and all upon the earth have swooned away—but still do the dead, in the tombs of their bodies, sleep on.

And the second clarion hath sounded, there hath followed the second blast after the first, and the dread woe hath come, and every nursing mother hath forgot the infant at her breast—yet still the people, confused and distracted, heed it not.

And the Resurrection hath dawned, and the Hour hath struck, and the Path hath been drawn straight, and the Balance hath been set up, and all upon the earth have been gathered together—but still the people see no sign of the way.

The light hath shone forth, and radiance floodeth Mount Sinai, and a gentle wind bloweth from over the gardens of the Ever-Forgiving Lord; the sweet breaths of the spirit are passing by, and those who lay buried in the grave are rising up—and still do the heedless slumber on in their tombs.

The flames of hell have been made to blaze, and heaven hath been brought nigh; the celestial gardens are in flower, and fresh pools are brimming over, and paradise gleameth in beauty—but the unaware are still mired down in their empty dreams.

The veil hath fallen away, the curtain is lifted, the clouds have parted, the Lord of Lords is in plain sight—yet all hath passed the sinners by.

It is He Who hath made for you the new creation, and brought on the woe that surpasseth all others, and gathered the holy together in the realm on high. Verily in this are signs for those who have eyes to see.

And among His signs is the appearance of omens and joyous prophecies, of hints and clues, the spreading of many and various tidings, and the anticipations of the righteous, they who have now attained their goal.

And among His signs are His splendors, rising above the horizon of oneness, His lights streaming out from the dayspring of might, and the announcement of the Most Great Glad-Tidings by His Herald, the One, the Incomparable. Verily in this is a brilliant proof for the company of those who know.

Among His signs is His being manifest, being seen by all, standing as His own proof, and His presence among witnesses in every region, among peoples who fell upon Him even as wolves, and compassed Him about from every side.

Among His signs is His withstanding powerful nations and all-conquering states, and a host of enemies thirsting for His blood, intent at every moment upon His ruin, wheresoever He might be. Verily this is a matter deserving the scrutiny of those who ponder the signs and tokens of God.

Another of His signs is the marvel of His discourse, the eloquence of His utterance, the rapidity with which His Writings were revealed, His words of wisdom, His verses, His epistles, His communes, His unfolding of the Qur'án, both the abstruse verses thereof and the clear. By thy very life! This thing is plain as day to whoever will regard it with the eye of justice.

Again among His signs is the dawning sun of His knowledge, and the rising moon of His arts and skills, and His demonstrating perfection in all His ways, as testified by the learned and accomplished of many nations.

And again among His signs is the fact that His beauty stayed inviolate, and His human temple was protected as He revealed His splendors, despite the massed attacks of all His foes, who came against Him in their thousands with their darting arrows, spears and swords. Herein is verily a wonder and a warning to any fair judge.

And among His signs is His long-suffering, His tribulations and His woes, His agony in His chains and fetters, and His calling out at every moment: "Come unto Me, come unto Me, ye righteous! Come unto Me, come unto Me, ye lovers of the good! Come unto Me, come unto Me, ye dawning points of light!" Verily the gates of mystery are opened wide—but still do the wicked disport themselves with their vain cavillings!

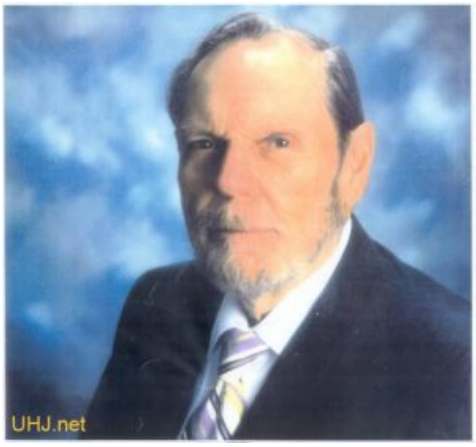
Yet another of His signs is the promulgation of His Book, His decisive Holy Text wherein He reproved the kings, and His dire warning to that one whose mighty rule was felt around the world—and whose great throne then toppled down in a matter of brief days—this being a fact clearly established and widely known.

Abdu'l-Baha', Selections, #4

This entry was posted on Friday, August 5th, 2016 at 12:58 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day – Ascension Of The Establisher: Kamal 6, 173 B.E. (8/6/2016)



The Baha'i Faith Established

This entry was posted on Saturday, August 6th, 2016 at 10:53 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day – Jesus the High Priest Enters the Temple: Kamal 9, 173 B.E. (8/9/2016)

THE RETURN OF JESUS,
THE HIGH PRIEST,
AFTER THE ORDER OF MELCHIZEDEC

THE return of Jesus is prophesied to come under various names and titles besides "The High Priest." He is the return of the sacrificial Lamb, the Lamb with 7 horns and 7 eyes:

And between the throne [a Davidic King] and the four living creatures [the four beasts after they become Baha'i nations] and among the elders [they are the ones that remained with the executive after it was split from the Covenant-breaking "Hands"], I saw a Lamb standing, as though it had been slain [it was Jesus that was slain and he returns as the Lamb], with seven horns and seven eyes, which are the seven spirits of God sent out into all the earth [the eyes of the Lamb understand the prophecies of the 7 Revelations of God]; and he went and took the scroll from the right hand of him who was seated on the throne. (Revelation 5:6, 7 RSV)

Each king has a scepter in his right hand to show the proof of his authority. This Davidic king who separated from the Covenant-breaking "Hands" has a scroll, or the Book of the Covenant and Will and Testament, as his scepter in his hand to show the proof of his authority, but he could not reestablish this back into the world. So the Lamb takes the scroll, or the Book of the Covenant and Will and Testament, from the king's hand and reestablishes this kingship back at the head of the Universal House of Justice, starting with the second International Baha'i Council that is going through the four stages.

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints; and they sang a new song [which are the explanations and commentaries of the Lamb], saying, "Worthy art thou to take the scroll and to open its seals, for thou wast slain [on his first coming] and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom [Davidic] and priests [teachers] to our God, and they shall reign on earth." (Revelation 5:8-10 RSV)

He comes as the Knight on the white horse, as he was knighted by Shoghi Effendi. This is prophesied in both the sixth and the nineteenth chapters of Revelation:

Now I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a voice of thunder, "Come!" And I saw, and behold, a white horse, and its rider had a bow [sign of the Covenant]; and a crown [the golden halo around his head]

was given to him, and he went out conquering and to conquer [he will conquer over the evils of the Covenant-breakers]. (Revelation 6:1, 2 RSV) **[1]**

Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war [on the Covenant-breakers]. His eyes are like a flame of fire, and on his head are many diadems [many titles]; and he has a name inscribed which no one knows but himself [the Land]. He is clad in a robe dipped in blood…. (Revelation 19:11-13 RSV)

Baha'u'llah referred to His Revelation as a robe. It is dipped in blood which was the blood of 20,000 Baha'i Martyrs. Shoghi Effendi knighted the Lamb as a Knight of Baha'u'llah; thus as a Knight of Baha'u'llah he is establishing Baha'u'llah and His Cause in the world:

…and the name by which he is called is The Word of God ['Abdu'l-Baha said that the Word of God referred to Jesus]. And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. [The white horses are symbolic of the pure Revelation of Baha'u'llah which they are establishing.] From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron [Jesus' rod is a rod of iron]; he will tread the wine press of the fury of the wrath of God the Almighty [the fury of the wrath of God is against the Covenant-breakers that did away with His Kingdom]. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords. (Revelation 19:13-16 RSV)

Every knight that rushes into battle has on his robe and on his chaps the name of the king that he is championing. This knight, Dr. Leland Jensen, a Knight of Baha'u'llah, is championing Baha'u'llah and His administration that the Covenant-breakers abolished. He fulfills Revelation 19:11-16, defeating all people who are in opposition to Baha'u'llah Who is the King of kings and Lord of lords. He is the only Knight of Baha'u'llah left. All the rest have either died off or have become fallen knights by going against Shoghi Effendi and God.

Another title, or diadem, by which he is called is the "seventh angel" who is doing the same things that the Knight on the white horse is doing. Another title by which he is called is "Blessed is he who cometh to the thousand three hundred and thirty-five days:"—

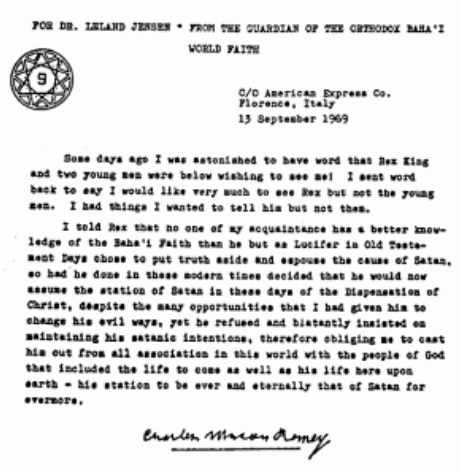
In the last two verses of the Book of Daniel occur the cryptic words—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

‘Abdu’l-Baha’s Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha’u’llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, “Blessed is he who cometh unto the thousand, three hundred and thirty-five days.” These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by Blessed is he] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of Baha’u’llah and the New Era on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was ‘Abdu’l-Baha’s son (see exhibit one).



FOR DR. LELAND JENSEN * FROM THE GUARDIAN OF THE ORTHODOX BAHA'I WORLD FAITH

C/O American Express Co.
Florence, Italy
13 September 1969

Some days ago I was astonished to have word that Rex King and two young men were below wishing to see me! I sent word back to say I would like very much to see Rex but not the young men. I had things I wanted to tell him but not them.

I told Rex that no one of my acquaintance has a better knowledge of the Baha'i Faith than he but as Lucifer in Old Testament Days chose to put truth aside and espouse the cause of Satan, so had he done in these modern times decided that he would now assume the station of Satan in these days of the Dispensation of Christ, despite the many opportunities that I had given him to change his evil ways, yet he refused and blatantly insisted on maintaining his satanic intentions, therefore obliging me to cast him out from all association in this world with the people of God that included the life to come as well as his life here upon earth - his station to be ever and eternally that of Satan for evermore.

Charles Mason Remey

1 And he shewed me Joshua [Jesus] the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua [Jesus] was clothed with filthy garments, and stood before the angel [Jesus himself was not dirty, just his outer appearance was dirty].

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment [that is, the image of being guilty changes to one of innocence and purity].

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. [Although he began his ministry on April 21, 1963 he didn’t know that he was the return of Jesus at that time. Just like Jesus on his first coming, although he was a follower of John the Baptist, he didn’t know that he was the Christ until he was baptized by John.] And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua [Jesus], saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [the Universal House of Justice], and shalt also keep my courts [local, national and international], and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua [Jesus], the high priest, thou, and thy fellows that sit before thee [his Twelve Apostles that are his appointed members of the second International Baha'i Council]: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. ['Abdu'l-Baha and his descendants seated on the throne of King David, which is the executive head of the Universal House of Justice, as found in 'Abdu'l-Baha's Sacred Will and Testament. The plan for this Universal House of Justice was set up by Shoghi Effendi in four stages, which was abolished by the Covenant-breaking Baha'is when they went against Shoghi Effendi.]

9 For behold the stone that I have laid before Joshua [Jesus]; upon one stone shall be seven eyes:... (Zechariah 3:1-9)

This is the stone wall surrounding the old Montana State Prison where Jesus was incarcerated on a trumped-up charge by a very corrupt legal system, including corrupt lawyers, corrupt prosecutors, and corrupt judges. There were other prisoners in that prison convicted for crimes they did not commit. Some prisoners are held in prison for 15 or more years until it is discovered that they could not have committed that crime, or valuable evidence was withheld by the prosecution in order to get a verdict. When these injustices come to light the prisoner is released, but the state doesn't even apologize, much less reimburse him for stealing 15 or more years of his valuable life.

...Behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that [the] land **[2]** *in one day. (Zechariah 3:9)*

The iniquity of "the land" in the ninth paragraph is the same iniquity of Jesus in the fourth paragraph. The meaning of the word "iniquity" is: "Grievous violation of right or justice" [3] by the corrupt legal system. Therefore Jesus and "the land" are the same individual, with "the land" being the name of the person that fulfills the prophecies for the return of Jesus. The name of the person that was put in prison was Leland, which is a French surname [4] and an English given name meaning the land. This shows that Leland is the prophesied name of the person who is the return of Jesus the High Priest.

Nobody knew that Leland (the Land) was the name for the return of Jesus. If they did, all the mothers in the world would have named their sons "Leland." So God kept it a secret. As he was the Knight of Baha'u'llah prophesied in the nineteenth chapter of Revelation, this knight had a name written that only he knew:—

And I saw heaven opened, and behold a white horse; and he that sat upon him was called

Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns [diadems, or titles]; and he had a name written [or inscribed], that no man knew, but he himself. (Revelation 19:11, 12)

When Dr. Leland was participating in Shoghi Effendi's World Crusade, he was on Reunion Island in the Indian Ocean. Reunion Island was a department of France, and French was the official language spoken there. Therefore many of the people called him "the land," for "le" is the masculine word for the English word "the."

It was Dr. Leland Jensen, a Knight of Baha'u'llah, who was put in prison with the "stone with seven eyes" before him, fulfilling prophecy for the name and address (Montana State Prison in Deer Lodge, Montana) for the return of Jesus. However, God said that He laid the "stone with seven eyes" before Jesus—Dr. Leland Jensen. He saw that he fulfilled the prophecies of the third chapter of Zechariah. As the iniquity of Jesus in the fourth paragraph and the iniquity of "the land" were the same iniquity (the dirty garment), he knew he was the only person in the world who knew what the name for Jesus the High Priest, on his second coming, was—"the Land," or Leland—for that was his name.

For behold the stone that I [God] have laid before Joshua [Jesus]; upon one stone **[5]** *shall be seven eyes: behold, I [God] will engrave [to impress as if with a graver* **[6]***] the engravings thereof, saith the LORD of hosts,…. (Zechariah 3:9)*

Here, God as an engraver is impressing upon us that it was He who put Dr. Leland Jensen in prison. Why would God do a thing like that? Well, God seems to be hard on most of His Promised Ones. For instance, He had Moses, who was brought up in the palace of the Pharaoh and next to sit on the throne of Egypt, exiled out into the desert for forty years before he was to take the 12 tribes of Israel out of bondage. God had Jesus suffer one of the most painful deaths of crucifixion. Baha'u'llah, Who was born and raised in luxury and was probably the richest man in the world, ended up separated from that way of life. He suffered immense pain by being chained with an iron collar riveted around His neck and was seated in a circle of 150 other prisoners who also had iron collars around their necks and were attached to each other with chains on either side. They were all in a completely dark dungeon that was only opened to light for a short time each day for them to be fed swill. They sat in their own excrement. The Black Pit reeked with the odor of human excrement. He endured this for four months. Then He was exiled for forty years, with twenty years spent in prison in Acca, which was one of the most foul cities in the world. The Bab was also a prisoner and was martyred by being shot with seven hundred and fifty rifle balls.

Why did God have Baha'u'llah suffer these injustices? Because His mission was to establish Justice. So He Himself had to experience injustice. The reason Leland had to suffer injustice is that he had to know injustice first hand, for he has to judge God's house, keep God's courts, [7] and reestablish the Universal House of Justice given by Baha'u'llah,

delineated by 'Abdu'l-Baha and set up by Shoghi Effendi in four stages, all of which was discarded by the Covenant-breaking "Hands". The real reason God put Dr. Leland Jensen in prison in Deer Lodge is to prove to the entire world that Dr. Leland Jensen is the one who fulfills the prophecies for the return of Jesus the High Priest. That is, he was in the plan at the beginning.

GOD HAD A PLAN

God had a plan from the very beginning, six thousand years ago in 4000 BC. Everything that has happened during the last six thousand years was in that plan. Thus Jesus said, "Before Abraham was, I am." [8] Was Jesus alive before Abraham? No! What he was saying is that before Abraham was born, he, Jesus, was in the plan of God. This plan was hidden behind a veil. The minor prophets like Daniel and Isaiah where so spiritual that they could pull the veil open and look at part of God's plan. Then they wrote down what they saw and these became the prophecies that are found in the Holy Scriptures. One prophet, Daniel, saw the four dates for the coming of Jesus: 34 AD, 1844 AD, 1863 AD and 1963 AD. Other prophets saw the names, addresses and missions of different Promised Ones. When these Promised Ones come they point out that they were prophesied by name, address, date and mission to show their authenticity, for authenticity is the criteria of believability. God purposely gave them this authenticity so that they could carry out the mission that God entrusted them with.

When God placed Dr. Leland Jensen in prison, it wasn't an afterthought on the part of God, but Leland, the return of Jesus, was in the plan of God six thousand years ago. The purpose of this prophecy is to show that the one that fulfills this prophecy is the return of Jesus the High Priest. There is just one person in this world that fulfilled this prophecy. You can be sure that Dr. Leland Jensen didn't go down to the "stone with seven eyes" and knock on the door and say, "Please let me in so that I can fulfill prophecy." No. Like Baha'u'llah, he was brought there against his will.

There may have been other persons named Leland who might have lived in Montana. But there is only one person named Leland who had the "stone with seven eyes" before him. No matter which direction he turned, the "stone with seven eyes" was before him. He began his ministry on the date given by Daniel on April 21st, 1963, when he was opposed by Satan. He was sent to prison on a dirty garment charge. This was to show that neither Baha'u'llah nor any of the other Promised Ones fulfilled this prophecy, for none of the other Promised Ones were in prison on a dirty garment charge. None of the other Promised Ones had the "stone with seven eyes" before them. None of them wore the dirty garment. None of them came in 1963. None of them came in the name of "the Land." And no other Promised One fulfilled his mission. [9]

The Morrisites and George Williams (excerpts)

After hearing Williams' great announcement, the first Morrisites moved to Montana in the

spring of 1863, the same year that the Deer Lodge Town Company platted the city of Deer Lodge, Montana as a perfect square mile (640 acres).

By the 1870s the majority of the rest of the Morrisites joined their friends in Deer Lodge to await the return of Jesus in that city, "the City of the Great King." Williams told the Morrisites to build a Temple in Deer Lodge with stones from the surrounding mountains, for Jesus would come and enter the Temple. He said that they should look for him at the temple on August the 9th. The Morrisites never built the Temple; instead they built a small wooden church, not in Deer Lodge, but about 5 miles south of Deer Lodge where they assembled every year in a great event on August 9th.

Whereas the State of Montana built the Temple for them from the rocks and stones from the surrounding mountains. The return of Jesus entered that Temple in the evening of August 8th, 1969, when he, Leland—the Land—entered the Montana State Prison, placed there by God, and he spent his first full day in that Temple on August 9th, 1969. At the same time the Morrisites were assembled at their wooden church, waiting there for Jesus. The prophecy of Williams was for them to look for him on August the 9th at the Temple built of stones from the surrounding mountains, not at a wooden church. Thus the Morrisites missed the return of Jesus because they were looking for him in the wrong place, in a wooden church south of Deer Lodge, whereas Jesus was prophesied to come in the Temple in the City of Gold of the Great King.

August 9th, 1969 was the last time the Morrisites met and looked for the return of Jesus.[8] However, he had already come, unbeknownst to them, in the Temple inside the City of Gold. If they had followed the instructions of Williams more carefully they would not have missed their hearts' desire. They didn't expect for him to come in prison although he was prophesied by both Williams and Jesus on his first coming that he would return in prison and he would separate the sheep from the goats.

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You also wish to know something of Melchizedec—the real Melchizedec [Jesus the High Priest], not one representing him [Williams]. Now mark the first time we hear of him, he declared to be the King of Salem or Peace. Here is brought out the bread and wine to Abraham, our faithful friend and brother. It is not written what was said at this interview; but I have not doubt it would be the same as said to the 12, at his last supper when he [9] takes the bread and also the cup saying: "Take, eat and drink, all of you, for this is my body broken, and my blood shed for you." There he stood [Jesus the High Priest] without a scar. (George Williams' letter to Erasmussen, December 27, 1881)

Williams gives the astounding fact that the return of Jesus the High Priest (after the Order of Melchizedec) will be from the royal line (genealogy) of the Kings of Denmark. Most of the Morrisites were Danes (of the tribe of Dan) that had migrated to Denmark. The Danes were different from the Christians and the Mormons in that they were not waiting for Jesus to descend from the sky, but would be born from the lineage of the Kings of Denmark, or

Denmark. Dr. Leland Jensen is a full-blooded Dane on both his mother's (Petersen) and his father's (Jensen) side. His father's line goes back to the royalty of Denmark, fulfilling Williams' prophecy.

Williams gives the clearest picture of all! Unlike the ridiculous myths of the majority of Christians waiting for Jesus to come down out of the physical sky on a physical cloud, the Morrisites were awaiting the return of Jesus for over 100 years as a descendant of the Kings of Denmark, a real person, to be imprisoned in the city of Deer Lodge in a stone building that was both a prison and Ezekiel's seven-towered Temple. He would be wearing a "dirty garment" as his charge, which the Bab and Baha'u'llah, though in prison, did not have. He would arrive on the day of August 9th of 1969. Williams said that he knew his new name (which we know is Leland: the Land, Ha Eretz; see Zechariah 3:9), but he says it was not for him to reveal. And that his mission as the High Priest after the Order of Melchizedec was to open the scroll of the Covenant and to go by the Law of the Book of the Covenant (Will and Testament) in order to establish his Father's Kingdom.

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The purpose of these prophecies is to establish beyond any doubt whatsoever (through proofs) what the true and full station, mission and authority of Dr. Jensen is as the authentic establisher of the Baha'i faith. The fulfillment of prophecy is given by 'Abdu'l-Baha in Some Answered Questions as the bona fide criteria for recognizing the authenticity of the Promised Ones. When we see that they fulfill the prophecies from a number of established sources, like the Biblical proofs given for Jesus on his first coming and those for the coming of Baha'u'llah, then we can see they are authentic and we can believe in them, as authenticity is the criteria for believability. God has been very gracious in sending His Son back at this time of great trouble just before the great catastrophe, guiding those pure souls that had been hoodwinked and bamboozled into following false leaders such as the clergy of the various religions and the Covenant-breaking "Hands" of the Baha'i faith along with their created monster (without a head) Universal House of Justice.

Who are you going to believe? Those crackpots on Mt. Carmel that went against God as they were in opposition to Shoghi Effendi, doing away with the plan of God set up by Shoghi Effendi? Or are you going to turn to the return of Jesus the High Priest after the Order of Melchizedec, the son (Jesus) returned to establish his Father's (Baha'u'llah's) Kingdom?—

Then cometh the end, when he [Jesus] shall have delivered up the kingdom to God, even the Father [Baha'u'llah]; when he [Jesus] shall have put down all rule and all authority and power. For he [Jesus] must reign, till he [Jesus] hath put all enemies [including the Covenant-breakers on Mt. Carmel] under his feet. The last enemy that shall be destroyed is [spiritual] death. For he [Jesus] hath put all things under his feet. But when he saith all things are put under him, it is manifest that he [Jesus] is excepted, which did put all things under him

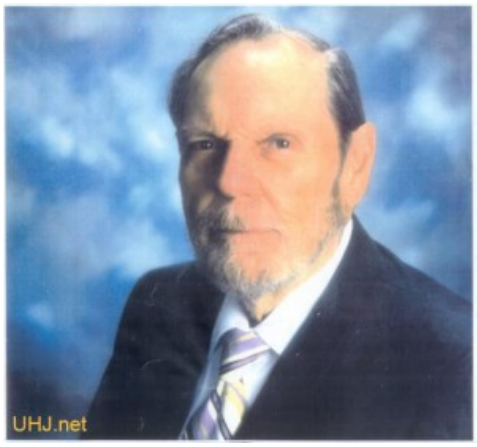
[Jesus]. And when all things shall be subdued unto him, then shall the Son [Jesus] also himself be subject unto him [Baha'u'llah] that put all things under him, that God may be all in all. (I Corinthians 15:24-28)

Leland, the Son, hath put the lineage of David that is to exist forever (Psalm 89) back at the head of the Universal House of Justice in four stages as set up by Shoghi Effendi. He established the second International Baha'i Council on January 9th, 1991, exactly forty years to the day from when Shoghi Effendi had set up the first International Baha'i Council, in fulfillment of prophecy. It remained embryonic until Jesus, the authorized person, had it born into this world as the second International Baha'i Council. It will go through the four stages as Shoghi Effendi had planned, next becoming a World Court. This will take place right after the nuclear war when the four "beast nations"—England, France, United States and Russia—become the four living creatures by becoming Baha'i nations as prophesied in the Bible.

...and I will remove the iniquity **[10]** *of that [the] land [Leland] in one day. (Zechariah 3:9)*

What day is that?—

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. (Zechariah 3:10)



ENDNOTES

1 "And God said, 'this is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.'" (Genesis 9:12, 13 RSV)

2 Other Bibles translate this as "the land".

3 The Reader's Digest Great Encyclopedic Dictionary

4 Le-land \ 'le-land \ [fr. a surname] (Webster's Seventh New Collegiate Dictionary)

5 The stone wall is considered as one stone that surrounds the prison at Deer Lodge, Montana.

6 Webster's Seventh New Collegiate Dictionary

7 Zechariah 3:7

8 John 8:58

9 Leland was the only Promised One who entered prison on August 8th and spent his first full day in prison on August the 9th, 1969, the date given by the Mormon prophet, George Williams. Williams prophesied that Jesus, a descendant of the Kings of Denmark, would come to a temple built of stone from the surrounding mountains in Deer Lodge, Montana on August 9th, 1969. This was the day that Dr. Leland Jensen spent his first full day with the "stone with seven eyes" before him. See Chapter Five, THE ADVENT OF THE CITY OF GOD, subsection: 'The Morrisites and George Williams.'

10 The injustices inflicted upon Dr. Leland Jensen by a very corrupt society of this day.

http://entrybytroops.uhj.net

This entry was posted on Tuesday, August 9th, 2016 at 12:29 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 12, 173 B.E. (8/12/2016)

Say: *Blessed the slumberer who is awakened by My Breeze. Blessed the lifeless one who is quickened through My reviving breaths. Blessed the eye that is solaced by gazing at My beauty. Blessed the wayfarer who directeth his steps towards the Tabernacle of My glory and majesty. Blessed the distressed one who seeketh refuge beneath the shadow of My canopy. Blessed the sore athirst who hasteneth to the soft-flowing waters of My loving-kindness. Blessed the insatiate soul who casteth away his selfish desires for love of Me and taketh his place at the banquet table which I have sent down from the heaven of divine bounty for My chosen ones. Blessed the abased one who layeth fast hold on the cord of My glory; and the needy one who entereth beneath the shadow of the Tabernacle of My wealth. Blessed the ignorant one who seeketh the fountain of My knowledge; and the heedless one who cleaveth to the cord of My remembrance. Blessed the soul that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom. Blessed the man whom the sweet savors of reunion with Me have stirred and caused to draw nigh unto the Dayspring of My Revelation. Blessed the ear that hath heard and the tongue that hath borne witness and the eye that hath seen and recognized the Lord Himself, in His great glory and majesty, invested with grandeur and dominion. Blessed are they that have attained His presence. Blessed the man who hath sought enlightenment from the Daystar of My Word. Blessed he who hath attired his head with the diadem of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My name. Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise. Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.*

Baha'u'llah, Lawh-i-Aqdas*(The Most Holy Tablet* or *Tablet To The Christians)* excerpt.

This entry was posted on Friday, August 12th, 2016 at 12:15 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 19, 173 B.E. (8/19/2016)

Grieve not if none be found to accept the crimson wine proffered by Thy snow-white hand and to seize it in the name of Thy Lord, the Most Exalted, the Most High—He Who hath appeared again in His name, the Most Glorious. Leave this people unto themselves, and repair unto the Tabernacle of majesty and glory, wherein Thou shalt encounter a people whose faces shine as brightly as the sun in its noontide splendour, and who praise and extol their Lord in this Name that hath arisen, in the plenitude of might and power, to assume the throne of independent sovereignty. From their lips Thou shalt hear naught but the strains of My praise; unto this Thy Lord beareth Me witness. The existence of these people, however, hath remained concealed from the eyes of all who, from everlasting, have been created through the Word of God. Thus have We made plain Our meaning and set forth Our verses, that perchance men may reflect upon the signs and tokens of their Lord.

These are they who, in truth, were not enjoined to prostrate themselves before Adam. They have never turned away from the countenance of Thy Lord, and partake at every moment of the gifts and delights of holiness. Thus hath the Pen of the All-Merciful set forth the secrets of all things, be they of the past or of the future. Would that the world might understand! Erelong shall God make manifest this people upon the earth, and through them shall exalt His name, diffuse His signs, uphold His words, and proclaim His verses, in spite of those that have repudiated His truth, gainsaid His sovereignty, and cavilled at His signs.

Baha'u'llah, Summons Of The Lord Of Hosts, paragraphs 23 & 24

O CONCOURSE of divines! When My verses were sent down, and My clear tokens were revealed, We found you behind the veils. This, verily, is a strange thing…. We have rent the veils asunder. Beware lest ye shut out the people by yet another veil. Pluck asunder the chains of vain imaginings, in the name of the Lord of all men, and be not of the deceitful. Should ye turn unto God, and embrace His Cause, spread not disorder within it, and measure not the Book of God with your selfish desires. This, verily, is the counsel of God aforetime and hereafter…. Had ye believed in God, when He revealed Himself, the people would not have turned aside from Him, nor would the things ye witness today have befallen Us. Fear God, and be not of the heedless…. This is the Cause that hath caused all your superstitions and idols to tremble…. O concourse of divines! Beware lest ye be the cause of strife in the land, even as ye were the cause of the repudiation of the Faith in its early days. Gather the people around this Word that hath made the pebbles to cry out: 'The Kingdom is God's, the Dawning-Place of all signs!'… Tear the veils asunder in such wise that the inmates of the Kingdom will hear them being rent. This is the command of God, in days gone by, and for those to come. Blessed the man that observeth that whereunto he was bidden, and woe betide the negligent.

Baha’u’llah, Proclamation

This entry was posted on Friday, August 19th, 2016 at 3:07 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Asma/Names 1, 173 B.E. (8/20/2016)

PASSING THE TEST OF GOD

The Most Great Law has Come!

The Ancient Beauty [Baha'u'llah] ruleth upon the throne of King David.

Thus hath my pen spoken that which the histories of bygone ages have related!"

-Proclamation of Baha'u'llah, page 89.

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Make firm our steps, O Lord, in Thy path and strengthen Thou our hearts in Thine obedience. Turn our faces toward the beauty of Thy oneness, and gladden our bosoms with the signs of Thy divine unity. Adorn our bodies with the robe of Thy bounty, and remove from our eyes the veil of sinfulness, and give us the chalice of Thy grace; that the essence of all beings may sing Thy praise before the vision of Thy grandeur. Reveal then Thyself, O Lord, by Thy merciful utterance and the mystery of Thy divine being, that the holy ecstasy of prayer may fill our souls – a prayer that shall rise above words and letters and transcend the murmur of syllables and sounds – that all things may be merged into nothingness before the revelation of Thy splendor.

Lord! These are servants that have remained fast and firm in Thy Covenant and Thy Testament, that have held fast unto the cord of constancy in Thy Cause and clung unto the hem of the robe of Thy grandeur. Assist them, O Lord, with Thy grace, confirm with Thy power and strengthen their loins in obedience to Thee.

Thou art the Pardoner, the Gracious.

INTRODUCTION

The successorship to the throne of David continued in the Covenant of Baha'u'llah and the Will and Testament of 'Abdu'l-Baha in the Baha'i Faith, entitled the Guardian of the Cause of God, is at the same time a Point of Unity for the believers who come under the protection of the Covenant, and a stumbling block keeping those out who prefer their own selves to the Plan of God. This is what 'Abdu'l-Baha has said that the Covenant is at once a "blessing to the righteous and a curse to the wicked."

Baha'u'llah states in the Book of Certitude that the "oppression" of the truth is the "essential feature" of "every revelation" and that unless the "darkness of the night of error" first come to pass, the "light of truth" can never be made manifest unto the people.

This "oppression" is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error.
(Baha'u'llah, The Kitab-i-Iqan, p. 31)

Baha'u'llah goes on to explain that "If ye say ye believe do you think that God will let you alone and not put you to the test?" Those who fail the test will not only see spiritual destruction, but are prophesied to be killed in one hour of thermonuclear war in which one third of mankind is to be destroyed with every American city of population 100,000 or more to be incinerated in the thermonuclear "lake of fire".

TABLET OF THE TEST

In the Tablet of the Test, entitled the Lawh-i-Fitnih, Baha'u'llah further explains the importance of TESTS in the Baha'i faith, and how these Tests purify the faith from those who are not able and do not have the capacity to pass these tests and thus graduate and move on to the next level of spiritual advancement. Adib Teherzadeh further comments upon the Tablet of the Test, that these tests always come on the COVENANT, and that the Book of the Covenant and the Will and Testament of 'Abdu'l-Baha become the final testing ground for the believers. Will the people remain under the provisions of the Covenant or will they knowingly and willfully allow selfish motives to drag themselves down into the Condition of Violation.

"Thus it is seen that no means for dissension hath been left, but carnal desires are the cause of difference as it is the case with the violators. These do not doubt the validity of the Covenant but selfish motives have dragged them to this condition. It is not that they do not know what they do – they are perfectly aware and still they exhibit opposition.

"In short, the ocean of the Covenant is tumultuous and wide. It casteth ashore the foam of violation and thus rest ye assured. Be engaged in the furtherance of the Mashriqu'l-Adhkar and prepare the means for

the diffusion of the divine fragrances. Be not engaged in anything but this, for otherwise thou shalt dissipate thine attention and the work will not advance." ('Abdu'l-Baha, Selections, pp. 215-216)

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TABLET concerning the DIVINE TEST

by

BAHA'U'LLAH

Translated by Juan Cole

Tablet of Baha'u'llah via Khadimu'llah
to Mulla Sadiq-i Khurasani concerning the Surah of the Divine Test)

It will have been known to the friends of God that one day the antichrist (1) arose with a new scheme, in order to sow doubts in the hearts of the servants.(2) Yes, in Edirne (3) he advertised his intention to the Iranians, saying, "Today we have resolved that he (4) shall come to the Sultan Selim mosque, and we also shall attend, and shall make the truth manifest. Thus might truth be distinguished from falsehood."

Mir Muhammad Shirazi became aware of this saying, and informed Aqa Mirza Muhammad Quli. The latter repeated it in the most glorious presence. When he (4) was informed, he departed that very hour and set out for the above-mentioned mosque. There are more details, but we shall mention only those necessary to telling the story. He said to Mir Muhammad, "Go and inform the gentleman (1) that I am waiting in the mosque." The aforementioned Mir Muhammad gave the news to that accursed one. Azal excused himself, saying that it was not possible that day. "The appointment will have to be fixed on another day."

Then Mir Muhammad said to that wicked one, "You yourself chose these arrangements. You stated a preference for this matter. You wrote a document saying that whoever did not appear today is false and far from the truth. Then how can any word of yours be depended upon?"

In short, he stayed at the mosque until sundown, but that wicked one avoided coming. As he passed through the market, the tongue of God addressed Mir Muhammad with these holy and eternal verses. All the people heard it, and were astonished at their revelation. This is the content of the aforementioned discourse:

When we heard, we issued from our house with manifest sovereignty. (5) We said, "Muhammad, the spirit has departed from its seat and along with it the spirits of the pure ones went forth, as did the realities of the Messengers. In truth, you shall behold the people of the most exalted panorama above my head. Then in my grasp are the proofs of the prophets. Then open your eyes. This is `Ali [the Bab], then Muhammad, the messenger of God, who has risen above the horizon of the House with evident sovereignty and come to you with all the verses from God, the mighty, the Omnipotent."

Say: Were all the clergy and mystics on earth, and all the kings and emperors, to be gathered, I would stand before them and recite the verses of God, the king, the glorious, the wise. I am he who fears no one, even should all who are in the heavens and the earth assemble against me. The very verses have humbled themselves before my countenance, and all sounds are submissive before my wondrous and most amazing melodies. This is my palm, which God has rendered white for all the worlds. And this is my staff. Were we to cast it down, it would swallow (6) the entire creation. All that has been created between the heavens and the earth is but a handful of clay to your lord.

Go, Muhammad, to the concourse of idolaters and say, "The youth has come to you and with him are the hosts of revelation and inspiration. The kingdom of the Cause marches before him, and behind him are the tribes of the concourse on high and the inhabitants of the cities of eternity then the angels who are near." Say: Fear God, and do not oppose the one by whose command every wise decree was ordained. Then come into the presence of God with your ropes and your staffs and with whatever you possess, if you are able to do so. We go now to the house of God that was erected by one of the kings and named the "Selim." I, alone, have come to you from the dawning place of eternity with a great, a most great announcement. I shall wait until the sun sets in the west, so that perhaps my opponents will find the opportunity within themselves to repent.

Know that God forbade his friends from meeting with the idolaters and hypocrites. Nevertheless, we departed from our house depending upon God, gaze set toward the precincts of the Cause, so that thereby the heedless servants of God might be made aware. Those who have denied God or joined partners with him shall never believe in God, even should he bring them the sacred scrolls, or the hosts of the Invisible, or the proofs of the Messengers [and meeting with God only increases them in their oppression and unbelief. (7) Thus was it revealed in the tablets, and in this mighty and inaccessible Tablet.

Know, Muhammad, that every Name that is related to my self has been exalted in the kingdom of names, if you but knew. Say: Today, the bond with all loved ones has been severed, save for those who entered under the shadow of this radiant and illumined Countenance.(8) Whoever clings to one of the divine Names, while turning away from its Creator, is not of me, and God is innocent of him. In truth, we created the names just as we created any other thing, if you but knew. Say: Verily, I have manifested myself for the sake of God, and have gone out for the sake of God, and I speak before all who are on earth just as I speak before your face. I fear no one. My actions testify to that, if you but knew. Say: In truth, the signs of the Absolute Truth are as obvious as the light and rays of the sun. Nay, by God, they are even more apparent to anyone with sharp vision. Do you think anyone other than he can exist alongside him? No, by his exalted and mighty self. Say: All the realities of all things walk when this youth walks, and when he becomes still, so too do our steadfast servants. Sever yourself from the Names, and be satisfied with your Lord, and be not among the ignorant. Those who have devoted themselves to the divine names, they are worshippers of idols, if you would bear witness. Verily, a prophet

is one who prophesies to the people of these pre-existent and most precious tidings. A messenger is one who fulfills my mission to (9) those who have lost their path. The vicar [imam] is one who stands before my countenance with manifest humility. The lieutenant [vali] is one who seeks shelter in the fortress of my secure protection. The successor [vasi] is one who counsels the people with what we have commanded them (10) in a guarded tablet.]

He whom the idolaters have taken to themselves as their lord, whereby they have risen in opposition to God, the mighty, the august, the beautiful—he was just like any of the servants. He used to come into my presence morning and night. Then there wafted upon him from the region of his base self the gales of passion, as a result of his past behavior. Finally, they cast him down off his seat and abandoned him in the lowest depths. We had made his name renowned among the servants for a secret reason of our own. In truth, your lord is ruler over what he desires.

Also, there is a man by the name of Hasan Aqa in that land, a tobacconist. The antichrist was with him when he issued the aforementioned challenge. The text was written out with his knowledge. Indeed, in reality on that day the truth was fulfilled and perfect. Rather, it became most seasoned and most perfect.

When Mir Muhammad came into the presence of the Beauty of God (4), he said, "I informed that accursed one (that is, Mirza Yayha), that Baha'u'llah was waiting in the mosque, and I said, `You should come and demonstrate your own truth.'

"That accursed one said, `Today it will have to be postponed. Choose another day.'"

Afterwards the tongue of God spoke forth, saying that with God it had been known that that scoundrel would not appear, and the purpose was to complete the proof. Rather, the proof had been complete from pre-eternity against those deniers of the beauty of the lord of the worlds.

The beauty of God departed from the mosque. It so happened that the store of the aforementioned Hasan Aqa was on Baha'u'llah's route. When he arrived at the store, the tongue of God said, "Based on the decision that the gentleman had announced in his proclamation, the countenance of the All-Merciful presented himself, whereas the idolaters repudiated their own agreement."

The next day, this sublime pronouncement was issued to Hasan Aqa. But that accursed one gave it no attention. The text of the letter is as follows:

In the name of God, the Merciful, the Compassionate.

This is a letter from this youth to all who are upon the earth. Worship none but God, the king, the exalted, the mighty. Thus has the decree been revealed in all the tablets from the powerful, the Omnipotent.

We heard that some of our opponents desired to come into the presence of this youth. Say: Come, and do not delay! We have appointed as the meeting-place the house of God, which was

erected by one of the emperors, and was called “Selim” in the kingdom of names, if you but knew. We have selected as the days for the meeting Sunday and Monday. God was a witness to what I say . . . He is the one intended by your lord, the knowing, the wise.

Source: `Abdu’l-Hamid Ishraq-Khavari, ed. Ma’idih-‘i Asmani, 9 vols. (Tehran: MMMA, 1973), 4: 277-281.

Notes

(1) Mirza Yayha Subh-i Azal
(2) Note: The prologue is written in the third person, in the voice of Mirza Aqa Jan Kashi, Khadimu’llah, Baha’u’llah’s scribe. However, Baha’i tradition has been to account this as a literary device, and to see the entire Tablet as having been written by Baha’u’llah.

(3) Adrianople

(4) Baha’u’llah.

(5) Another translation of some of this passage can be found in Shoghi Effendi Rabbani, God Passes By (Wilmette, Ill.: Baha’i Publishing Trust, 1970), pp. 168-169.

(6) The printed text gives tablaghu, to reach, which does not seem to me to make much sense. The manuscript of Qazvini’s 1867 letter gives tatla`u, to “stretch the neck forward.” This latter is very possible. However, since the miracle of Moses’ staff, being referred to here was to swallow the magician’s serpents, and since the shape of tabla`u, to swallow, is the same as that of the other two words given by copyists, I feel certain that it is the best reading here.

(7) passages in brackets are in the 1867 Qazvini letter but omitted from the Lawh-i Mubahalih. Some of these passages, but not all, are in Ishraq-Khavari, Ma’idih-‘i Asmani, 7:243-744.

(8) Qazvini gives wajh or “countenance” here, whereas the printed text gives “amr” or Cause: Ishraq-Khavari, Ma’idih-‘i Asmani, 7:243.

(9) Ishraq-Khavari, Ma’idih-‘i Asmani, 7:244 adds and guides (hada)

(10) Ishraq-Khavari, Ma’idih-‘i Asmani, 7:244 gives has come to him (atahu)

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Concerning the Tablet of the Test, Teherzadeh explains:

TABLET OF THE TEST

‘Abdu’l-Baha, the true Exemplar of the Teachings of Baha’u’llah, has established the pattern of servitude which is the highest station for man to attain.

Baha’u’llah’s position was that of sovereignty and lordship. The position of His Son, Abdu’l-Baha, was that of servitude. When water flows from the summit of a mountain and falls to the valley, it creates energy. Similarly, the flow of spiritual forces from Baha’u’llah to Abdu’l-Baha

has produced a great power which is released to mankind. When Baha'u'llah appeared there was no one worthy or capable of receiving His Revelation. Abdu'l-Baha on behalf of humanity became its perfect recipient and, although not a Manifestation of God, He was invested with divine authority and power by Baha'u'llah.

In His Will & Testament, written by His own hand, Baha'u'llah has appointed Abdu'l-Baha as the One to whom all the believers should turn after His ascension…

In the Lawh-i-Fitnih Baha'u'llah states that the tests and trials that accompany His Revelation are so severe that a great many people who believe in God and are well-informed of the mysteries of His Cause will be deprived and left in darkness.

Alluding to religious leaders, He foreshadows that these stars of the heaven of knowledge will fall. He affirms that through these tests all that is hidden in men's hearts will be disclosed, that mankind will be separated, some elevated to the heights of faithfulness, others cast down upon the dust. He mentions that the winds of these mighty tests of God have already begun to blow and that the full force of their impact would be felt in the year Shidid (stress) [what stress He layeth upon a moments deviation]. This is a reference to the rebellion of Mirza Yahya in Adrianople which shook the Faith to its foundations and temporarily breached the ranks of its followers. It is also an illusion to the ascension of Baha'u'llah which brought in its wake the rebellion of Mirza Muhammad Ali and the breaking of the Covenant of Baha'u'llah.

A careful study of the lives and teachings of the Founders of great religions will demonstrate that one of the functions of the Manifestation of God has always been to explain the meaning and purpose of His Revelation and to solve any difficult problem which perplexes the minds of His followers. Baha'u'llah and Abdu'l-Baha were always ready to answer questions asked by the believers. These ranged from weighty subjects down to various minor details dealing with every aspect of the Revelation of Baha'u'llah.

However, on the subject of succession They remained silent and only at the end of Their lives did They disclose the identity of Their successors. There are many wisdoms in this. Such an action may be likened to that of a teacher who is always ready to answer questions and help his pupils solve their problems. Only on one occasion does he remain silent and refrain from helping them, namely, on the day of examination. On that day the students alone will have to find the answers. It is their test and it is also the day of separation. Those who pass are elevated to a higher class and those who fail are not.

The history of the Faith demonstrates that the Covenant has always provided the testing-ground for the believers. The Bab gave the glad-tidings of the appearance of 'Him Whom God shall make manifest' but did not explicitly disclose the identity of Baha'u'llah. Baha'u'llah established a mighty Covenant appointing Abdu'l-Baha as the Center of that same Covenant but kept this appointment a well-guarded secret until, shortly before His ascension, He handed the Kitab-i-Ahd (Book of My Covenant) to Abdu'l-Baha. This document, in the terms of the above analogy, became the examination paper for the entire body of Baha'u'llah's followers. Some passed and others failed the test. Similarly, the Will & Testament of

Abdu'l-Baha in which Shoghi Effendi was appointed as the Guardian of the Faith was kept secret. It was after His passing that this document was read. Again, this produced tests for the believers. Some who had ambitious ideas and a lust for leadership opposed Shoghi Effendi as the Guardian of the Faith. These men tried very hard to create divisions within the Cause. But one of the distinguishing features of the Faith is that although many outstanding followers of Baha'u'llah broke the Covenant and arose, with every means at their disposal, to create schism in the Faith, they failed to bring this about. The Covenant of Baha'u'llah triumphed and those who opposed it perished and were brought to naught.
(From the Revelation of Baha'u'llah, Vol. I, p. 134-137)

Thus have the violators denied the plain truth, that Baha'u'llah made a strong Covenant appointing 'Abdu'l-Baha to succeed Himself to the throne of David; that 'Abdu'l-Baha adopted Mason Remey to be his aghsan son and continue this aghsan line of David forward in Mason Remey. That Shoghi Effendi upheld 'Abdu'l-Baha's adoption of Mason, thus qualifying Mason as an aghsan to be then appointed by Shoghi Effendi in accordance with the Will and Testament on page 12 that if he had no son of his own he must "choose another branch [aghsan]" to succeed him. And that Mason continued this Aghsan lineage of King David in his only son Pepe, who passed on the throne of David to his only son Neal Chase ben Joseph Aghsan.

This is the straight path that leads to the true Universal House of Justice of Baha'u'llah. It is the straight path that is backed up with documentation and proofs for all to see as glaring as the noonday SUN!

"God has vowed to perfect His light though the wicked abhor it so!"

'Abdu'l-Baha Adopts Mason Remey as His Aghsan Son
'Abdu'l-Baha to his only son Mason Remey:

"I have adopted you as my son [Persian: aghsan]. You have to appreciate this favor very much indeed. One should see that you are living according to the requirements of this sonship. You should be aware of your responsibilities. My prayers will help you. I always pray for you. "
('Abdu'l-Baha to Mason Remey, cf. "The Diaries of Mason Remey", Folio 2, "A Pilgrimage to the Holy Land: Reminisces of the Master, 1921", pp. 127-129. New York Public Library Collection)

Shoghi Effendi Recognized Mason as Aghsan: 'Abdu'l-Baha's "Dear Son"
Upheld by Shoghi Effendi "to go against him is to go against God" (W&T, p. 11):

"Coagulated drops of Baha'u'llah's all-Sacred Blood and Ringlets of His Most Blessed Locks Presented as my most precious possession to 'Abdu'l-Baha's 'dear son' Mr. Charles Mason Remey"
(signed) Shoghi March 1922"

"I have adopted you as my son [Persian: aghsan].
You have to appreciate this favor very much indeed.
One should see that you are living according to the requirements of this sonship.
You should be aware of your responsibilities.
My prayers will help you. I always pray for you. "
–'Abdu'l-Baha to Mason Remey, his only son (Aghsan)

THE TOKEN OF THE HAIR AND THE BLOOD
AS PROPHESIED OF IN THE BOOK OF REVELATION

Revelation Chapter 4, verse 2:

"At once I was in the Spirit, and lo, a throne stood in heaven, with one seated on the throne!"

The throne that he saw in the heaven of prophecy was the Davidic throne, and the one who he saw seated on the throne was 'Abdu'l-Baha's adopted son, Mason Remey.

Revelation Chapter 4, verse 3:

"And he who sat there appeared like jasper and carnelian, and round the throne was a rainbow that looked like an emerald."

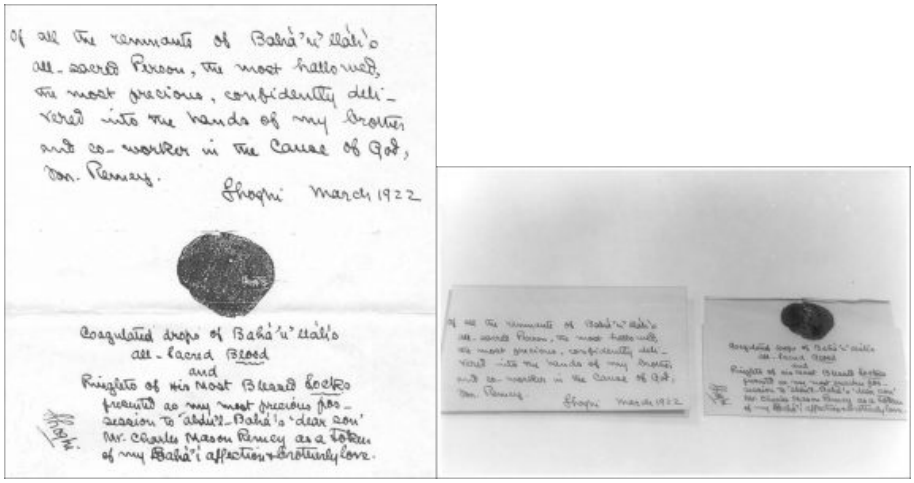
The Jasper is sometimes called the blood stone, as it is the color of blood. In this case Mason Remey had inherited the bloodline of King David from his father, 'Abdu'l-Baha. 'Abdu'l-Baha had adopted Mason Remey, and given him a token of this adoption: Shoghi Effendi, as the executor of 'Abdu'l-Baha's estate, delivered to Mason Remey an envelope containing a small packet with blood and hair from Baha'u'llah. A note was written on the outside envelope in Shoghi Effendi's handwriting:

"Of all the remnants of Baha'u'llah's all-sacred Person, the most hallowed, the most precious, confidently delivered into the hands of my brother and co-worker in the Cause of God, Mr. Remey. (Shoghi, March 1922)."

Another note was hand-written on the packet itself:

"Coagulated drops of Baha'u'llah's All-Sacred Blood and Ringlets of His Most Blessed Locks presented as my most precious possession to 'Abdu'l-Baha's 'dear son' Mr. Charles Mason Remey as a token of my Baha'i affection and brotherly love. Shoghi"

Thus, 'Abdu'l-Baha, who was a descendant of King David, adopted Mason Remey, making Mason Remey a descendant of King David. This lineage is to last forever. When Shoghi Effendi placed Mason Remey at the head of the embryonic Universal House of Justice he was continuing this lineage of David, with Mason Remey and his descendants, to be the Presidents of the Universal House of Justice for ever.


Of all the remnants of Bahá'u'lláh's
all-sacred Person, the most hallowed,
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Coagulated drops of Bahá'u'lláh's
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session to 'Abdu'l-Bahá's 'dear son'
Mr. Charles Mason Remey as a token
of my Bahá'i affection + Brotherly love.

"To 'Abdu'l-Baha's 'dear son' Mr. Charles Mason Remey"
Photograph of Original Packet Containing the Hair and Blood of Baha'u'llah, Token of Adoption and Appointment of Mason Remey Aghsan to the Throne and Lineage of King David that is to last forever.

INSTITUTIVE EVIDENCE

From the time of Adam and later King David forward, the continuation of the lineage and the inheritance of the throne was passed down through the lineage of father to son inheritance, sometimes moving from one brother to another according to the Law of Primogeniture. The inheritance of the throne was usually confirmed with an outward token or symbol of this inheritance. This outward symbol or token is called institutive evidence:

"Institutive evidence is that which is created or adopted as a memorial of a fact and for the purpose of being evidence of the fact. The stone set up for a boundary; the giving of a clod of earth or a twig in livery of seizing as evidence or the transfer of the title [etc]…." (Sagebeer, The Bible in Court, p. 104.)

Obviously the token is not the inheritance itself, but is a symbol of the inheritance being only a token of the adoption, or a token of the appointment, that is, a token of the inheritance. Mason Remey explained very clearly that the token is not the same as the inheritance, for if it were someone would try to steal the token for themselves, and thereby attempt to usurp the throne.

At the time of King David, after Samuel showed David's father Jesse that God had chosen David above his other sons, Jesse then had David get the token of inheritance from his brothers:

"And Jesse said to David his son…"See how your brothers fare, and bring some token from them." (1 Sam. 17:18 RSV).

In the modern history of the faith three different tokens were used: 1) The Hair and the Blood; 2) the Medallion; and 3) and the Lapis Lazuli Intaglio Signet Ring. These three symbolize the three-part Covenant of 1) the Blessing, 2) the Curse or Scattering and 3) the Promise of the Re-gathering unto the throne (see Deut. Ch. 28, 30).

"The Master gave Mr. Remey what no one else ever received – relics of the Blood and Hair of Baha'u'llah; in the East this act symbolizes Mr. Remey's adoption as a Son by 'Abdu'l-Baha and his becoming a member of the Holy Family." (Questions and Answers about Charles Mason Remey and the Baha'i Faith, by F.C. Spataro.)

Thus 'Abdu'l-Baha passed the throne and lineage of David to his son Mason, who passed this one to his only son Pepe that passed it on again to his only son Neal that he adopted and appointed in the same manner and style that 'Abdu'l-Baha used with Mason.

The purpose of the descendant of King David through Baha'u'llah and 'Abdu'l-Baha being the president of the Universal House of Justice of Baha'u'llah (see Will and Testament of 'Abdu'l-Baha, page 14, 15) is so that we can recognize the true UHJ of Baha'u'llah, from fakes, frauds and imitations.

Only the Baha'is who are loyal to every single provision of the Covenant in the Master's Will have the UHJ with the living guardian as its president operating and functioning in the world today.

"Divorced from the institution of the [Davidic Kingship: President, Executive Branch of the UHJ] the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle [Aghsan lineage of King David continued through Baha'u'llah (Ancient Root) and 'Abdu'l-Baha (Most Great Branch)] which, as Abdu'l-Baha has written, has been invariably upheld by the Law of God." (Shoghi Effendi, World Order of Baha'u'llah, p. 148)

Mason Remey IS the Aghsan-son of 'Abdu'l-Baha. After Ridvan, 1960, Ruhiyyih Khanum and Those Who Followed Her, violated the Covenant and Mason Remey was forced to expel them from the Baha'i Religious Faith in his First and Third Encyclical letters, as the Covenant authorizes ONLY the person of the living guardian, as chief executive, to so do. The Baha'i Faith has continued on since that time of the Great Violation until this very day from the prophesied World Center in the New Jerusalem in the Rocky Mountains in the United States of America, where 'Abdu'l-Baha personally established the exact resting-place of the throne of King David – ZION – during his travels to that country in September, 1912.

"God hath purposed to perfect his light, albeit though the infidels abhor it so!"

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TABLET OF THE HAIR
LAWH-I-SHA'ARAT
~by Baha'u'llah~
HE IS THE ALMIGHTY

My hair is my Messenger. It is calling aloud at all times upon the branch of fire within the hallowed and luminous Garden of Paradise, that perchance the inmates of the realm of creation may detach themselves from the world of dust and ascend unto the retreats of nearness — the Spot where the Fire seeketh illumination from the light of the countenance of God, the

Glorious, the Powerful.

O ye that have consecrated yourselves to this Fire! Sing ye melodies, pour out sweet tones, rejoice with exceeding gladness and make haste to attain the presence of Him Who is the Object of adoration, bearing witness that no God is there besides God, the All-Knowing, the All-Wise, the All-Compelling.

HE IS THE GOD OF WISDOM

My hair is My Phoenix. Therefore hath it set itself upon the blazing fire of My Face and receiveth sustenance from the garden of My Countenance. This is the station wherein the Son of "Imran" (Moses) removed from the feet of selfish desire the coverings of the attachment to all else but Him and was illumined by the splendours of the Light of holiness in the undying Fire kindled by God, the Potent, the Gracious, the Ever-Forgiving.

HE IS THE MOST EXCELLENT, THE BEST BELOVED!

A lock of My hair is My Cord. He who layeth fast hold on it shall never to all eternity go astray, for therein is his guidance to the splendours of the Light of His beauty.

HE IS GOD

My hair is My Veil whereby I conceal My beauty, that haply the eyes of the non-believers among My servants may not fall upon it. Thus do We conceal from the sight of the ungodly the glorious and sublime beauty of Our Countenance.

HE IS THE ETERNAL

My hair beareth witness for My beauty that verily I am God and that there is none other God but me. In My ancient eternity I have ever been God, the One, the Peerless, the Everlasting, the Ever-living, the Ever-Abiding, the Self-Subsistent.

O denizens of the everlasting Realm! Let your ears be attentive to the stirrings of this restless and agitated hair, as it moveth upon the Sinai of Fire, within the precincts of Light, this celestial Seat of divine Revelation. Indeed there is no God besides me. In My most ancient pre-existence I have ever been the King, the Sovereign, the Incomparable, the Eternal, the Single, the Everlasting, the Most Exalted.

O peoples of the heavens and of the earth! Were ye to sanctify your ears ye would hear My hair proclaim that there is none other God except Him, and that He is One in His Essence and in everything that beareth relationship unto Him. And yet how fiercely have you caviled at this beauty; not withstanding that the outpourings of His grace have encompassed all that dwell in the billowing oceans of His Revelation and Creation. Be ye fair therefore in your judgement concerning His upright Religion, for the love of this Youth who is riding high upon the snow-white She-Camel betwixt earth and heaven; and be ye firm and steadfast in the path of Truth.

Surah of Blood

Written by Baha'u'llah

Original title: Suratu'd-Dam

Translated by Juan Cole

We have caused this Surah of Blood to surge forth from the Ocean of the Unseen, that it might be a sign of My Manifestation among all created things.

He is eternally seated upon the Throne! In My Name, the Glorious, the All-Glorious.

[1] Hearken, O Muhammad, to the voice of your Lord from this station, which is exalted above the reach of all contingent beings. It can never be attained by the hearts of His creatures nor by the inmost realities of those who have, for a single instant, been heedless of this sanctified, mighty and concealed Cause.

[2] Say: O people, hasten unto the sanctuary of God and His essence, unto the House of God and His Selfhood, unto the Manifestation of God and His sovereignty. Be not of them that make mention of God with their lips and yet show forth opposition to His signs. Say: O people, this is a station around which circles the Concourse on High, then the denizens of the canopy of eternity and those who dwell beyond the depths of grandeur, if you be of them that comprehend. Say: This is the Shrine, the Presence, the Countenance and the Greatness of God Himself.

[3] Arise and issue forth from your homes, O people of the concourse of Divinity, and you of the grades of divine Dominion, then the people of might in the stations both of this earthly world and the Kingdom of Heaven. Thus may you attain unto this station, which none have reached save those who detached themselves from all in heaven and on earth, and from all that is characterized by name, description, direction or allusion, did you but understand. Say: O people, this is the station of God, this is His Court, Garden and Paradise, and this is His Tabernacle and Pavilion. Beware, O people, lest you turn your faces toward anyone but Him. Hasten then unto Him, that perhaps you will be given to eat of the fruits of the Spirit. This is a station wherein the righteous, and they that circle round the Throne on High, have halted, as you also bear witness.

[4] As for you, O Muhammad, perform what the tongue of your Lord counsels you at this time, and accomplish all that which you are bidden by God, the Protector, the Almighty, the Beloved. First of all, tear the veils of vain imagination from about your heart by My mighty, powerful and unquestioned Sovereignty. Then enter the fortress of the All-Merciful in My Name, the Mighty, the Glorified, and pay no heed to all that has been and shall be. If you should behold Satan seated at its gate, forbidding you to enter therein, close your eyes to him and take refuge in My Beauty, the Blessed, the Help in Peril, the Adored. Beware lest you sit with those in whom you perceive the evidences of malice, as heat is evident in summer or cold in poison. Flee from them and their ilk, and look not upon them nor that which they possess. Turn your gaze rather to My Cause, and that which surpasses in excellence all else, did you but perceive it.

[5] If you wish to travel in various lands, then spread the dawning lights of your Lord

throughout those realms. Think upon the handiwork of your Lord which you see, that you may be of those who consider. Adorn yourself with My character, in such wise that should anyone treat you unjustly you would take no heed of him, nor oppose him. Leave him to the judgment of your Lord, the Powerful, Omnipotent and Self-Subsisting. Be at all times a wronged one, for this is one of My attributes, though none but the sincere are aware of it. Verily, the sighs of patience uttered by one wronged are more precious to God than any other deed, did you but know. Therefore, be patient in the face of whatever befalls you, and set your trust in your Lord God in all your affairs. He, verily, suffices you against all the harm that any created thing can wreak toward you, and preserves you in the shelter of His Cause and the mighty fortress of His guardianship. There is no God but Him. His are the worlds of creation and command and all seek His aid.

[6] Should anyone slander you, you must not retaliate against him in kind lest you become as he is. Turn aside from him and set your face toward the holy tabernacle in this exalted and sacred canopy. Be among men as a sweet-scented knoll, that the fragrance of sanctity may be wafted among them. In such wise, you might succeed in attracting them to the court of the holy and Beloved One. Should you find a helper among the friends of God, seek his company at eventide and dawn, throughout the months and years. In all matters, emulate God, your Succorer. Walk among men with His dignity and peace, and teach them the Cause of their Lord to the extent that they are able to hear it.

[7] O hoopoe of Sheba, go with My book to the cities of God. Should the other birds ask you concerning the dove of holiness, say: “When I left her, she was sore-pressed in the talons of denial and the beaks of wickedness. She had no helper save God, Who created her, formed her and made her the lamp of His beauty between the heavens and the earth, if you be possessed of certainty.”

[8] Should you find one of My lovers, if he asks about Me, say:

“By God, I went up out of the Prison City (Adrianople) at a time when Husayn was lying upon the ground, while Disgrace knelt upon His breast and desired to behead Him. The spears were standing before His head, and He expected it to be raised aloft upon them. Such was the situation in inmost secrecy, if you be of them that perceive. I then saw Him move His lips, and gaze toward the heavens with a look such as would rend every heart, and beyond them the heart of God, the Protector, the Mighty, the Self-Subsisting. I moved My head close to His lips, and heard that He was beneath the sword, saying:

[9] ‘O people! By God, I have not spoken to you out of selfish desire! Nay, rather I have given voice to that which the Speaker on Sinai uttered in My most pure and sanctified breast. The verses of God leave no doubt as to what has been foreordained in the realm of the divine Decree, or as to that which is in this world and the next. O you who have joined partners with God, inhale the scent of these verses that have descended from the realm of the divine Essence, from the King of names and attributes. Should you perceive therein the fragrance of the coat of

the beloved Joseph, then show mercy toward Him and put Him not to death with the blades of malice, if you see with the eyes of justice and are equitable in yourselves.

[10] O people! I bolted up the gates of paradise for 20 years, lest anything issue from My lips that might cause the fire of hatred to blaze forth in your breasts. To this bears witness the Tongue of Grandeur, then the Pen of Command upon the holy and guarded Tablets. O people, I verily am `Ali (the Bab), and this is but another Return after the first. I have demonstrated to you at this time the greatest of the things I manifested aforetime. I have come from the fountainhead of grandeur and glory, and the treasure hold of exaltation and majesty, with verses of which not a single letter has heretofore been revealed in this world. This Tablet is My proof among you, to you and against you, if you be of them that comprehend.

[11] O people, God is My witness that I remained silent in My house and gave voice to no melody. However, the Spirit set my limbs quaking, and caused Me to speak forth with the Truth. Its features then appeared in My face, if you descry My beauty. I barred the doors of utterance for lo, these many years, but the tongue of God has loosened My tongue, did you but know. Will you slay Him by whose Command the heavens were raised aloft, the seas surged forth, the trees gave fruit, the mysteries were revealed and the beauty of the Chosen One shone forth from behind the veil? Fear God, O people of the Bayan, and be not of those who repudiate the verses of God. I shall never deny these verses, even should you slay Me and all the swords and spears rain down upon Me at every moment. I shall speak forth in the kingdom of the heavens and the earth and shall never fear anyone. This is My religion, if you be of them that perceive. This is the religion of all the Messengers and is that which was revealed to `Ali (the Bab) in every Tablet. I know not, however, to which religion you adhere!'

[12] When the melodies of that Holy One reached this point, He suddenly fell silent by reason of the weakness which had overtaken Him. He remained in this state for some time and, when He regained consciousness, He opened His eyes and turned in the sacred direction with a gaze of deep affection, saying:[1]

[13] 'Praise be to Thee, O Lord My God, for the wondrous revelations of Thy inscrutable decree and the manifold woes and trials Thou hast destined for Myself. At one time Thou didst deliver Me into the hands of Nimrod; at another Thou hast allowed Pharaoh's rod to persecute Me. Thou, alone, canst estimate, through Thine all-encompassing knowledge and the operation of Thy Will, the incalculable afflictions I have suffered at their hands. Again Thou didst cast Me into the prison-cell of the ungodly, for no reason except that I was moved to whisper into the ears of the well-favored denizens of Thy Kingdom an intimation of the vision with which Thou hadst, through Thy knowledge, inspired Me, and revealed to Me its meaning through the potency of Thy might. And again Thou didst decree that I be beheaded by the sword of the infidel. Again I was crucified for having unveiled to men's eyes the hidden gems of Thy glorious unity, for having revealed to them the wondrous signs of Thy sovereign and everlasting power. How bitter the humiliations heaped upon Me, in a subsequent age, on the plain of Karbila! How lonely did I feel amidst Thy people! To what a state of helplessness was I reduced in that

land! Unsatisfied with such indignities, My persecutors decapitated Me, and, carrying aloft My head from land to land paraded it before the gaze of the unbelieving multitude, and deposited it on the seats of the perverse and faithless. In a later age, I was suspended, and My breast was made a target to the darts of the malicious cruelty of My foes. My limbs were riddled with bullets, and My body was torn asunder. Finally, behold how, in this Day, My treacherous enemies have leagued themselves against Me, and are continually plotting to instill the venom of hate and malice into the souls of Thy servants. With all their might they are scheming to accomplish their purpose.

[14] It is Thou, My God and My adored One, Who hast delivered Me into the hands of the infidels. Behold Me, then, in the dust, beneath the swords of thine enemies. Yet, grievous as is My plight, O God, My well-Beloved, I render thanks unto Thee, and My Spirit is grateful for whatsoever hath befallen Me in the path of Thy good-pleasure. I am well pleased with that which Thou didst ordain for Me, and welcome, however calamitous, the pains and sorrows I am made to suffer.

[15] I plead with Thee, O My God, by Thy hidden names and Thy Beauty, Who, both manifest and concealed, lieth in the dust of degradation, to inculcate Thy love in the hearts of Thy servants, and to seat them upon the carpet of Thy mercy. Give them shade, O My God, beneath the tree of Thy sanctity, and deny them not the breezes of Thy holiness, which waft from the paradise of Thy beauty and from the direction of Thy favors. Thou art, verily, able to accomplish Thy will, and Thou art the Help in Peril, the Self-Subsisting.'"

[16] O Muhammad, estimate well the number of gem-like mysteries We have bestowed upon you and think upon the wondrous knowledge We have taught you, knowledge which lay concealed behind veils of light. Thus may you become aware of that which has befallen Us and be of those well-acquainted with the mysteries of this Cause. Then say with the tongue of your spirit in your inmost soul, "Is there any helper who will come to the aid of the Primal Beauty (the Bab) in His new guise, or any supporter who will arise to serve the Ultimate Point (Quddus) in His Radiance, the Glorious, the Most Glorious?" Perhaps thereby God will be persuaded to dispatch someone to succor this Youth in these days, wherein the denizens of heaven and earth are drunk with heedlessness, save those who have gazed from nigh upon this Beauty.

[17] But O Muhammad, you will encounter the opposition and haughtiness of the perverse and will find them engaged in acts of hatred against this Youth on all sides, except those for whom it has been decreed otherwise by your Lord God, the Mighty, the Self-Subsisting. Give ear to that which you are commanded by the Pen of the Most High in the kingdom of decree, in these heavens that have been sanctified by God from the incarnations of rancor, from the touch of the infidels and from the recognition of the malicious. Rend asunder the veils, then rise up from the dawning-point of this Cause with manifest sovereignty. Call out to the people, telling them of this resplendent, mighty and illumined Beauty. Go to the Name of Ha', and deliver to him that which has been bestowed upon you by the Spirit of God, the Powerful, the Mighty, the

Generous. Perhaps he will feel admonished within himself, will detach himself from all save his Lord and enter the ranks of them that are rightly guided.

[18] Say: "O My servant, We have revealed for you Tablets and Writings that are known only to God, and therein is that which would enable you to dispense with all creation and all that is in the heavens and on the earth. However, we did not send them to you, because we failed to perceive from you the fragrance of the exalted ones in this Arab Youth. By God, all that you possess will pass away and nothing will remain save what is with your Lord, behind the pavilions of the Powerful, the Inaccessible. Leave the world and its people and detach yourself from all that was created therein. Then turn your face toward the Countenance of God, the Generous, the Uncreated."

[19] Say: "This is `Ali (the Bab) in very truth, Who has appeared once more in this most pure, manifest and glorious Beauty. He speaks forth with the truth in the realm of eternity and the exalted kingdom, if you have ears to hear. O people of the Bayan, the spirit of true understanding will never speak in your hearts until after My love has entered them. This is a fundamental principle of religion, if you be of those with certitude."

[20] O people of the Qur'an, the Eternal Truth is come unto you, and that whereby the religions shall be differentiated and truth distinguished from falsehood. Fear God, and be not of those who oppose Him.

[21] O people of the Churches, cease from ringing the bells, for the Most Great Bell has appeared. It is, verily, this Trump that has been sent down in the form of these holy verses between the heavens and the earth. He cries out in truth in this resplendent, manifest and brilliant Name. Say: He it is by Whose command the verses were revealed, and by Whose permission all the scriptures were brought into being. To this attests the fragrance that issues from the Camphor Fountain through this most Ancient and pre-existent Pen. He speaks forth at all times, uttering verses beyond the comprehension of the minds of the wise, the knowledge of the mystic knowers, and the hearts of them that have attained. This is what you were promised in the Books of God, did you but know, and this is that whereby the truth was realized from all eternity and shall be realized to all eternity.

[22] O Muhammad, avert your gaze from all who are in heaven and on earth, so that you can enter into the mighty fortress of your Lord, the Bestower, the Almighty. Set the trees of existence ablaze with this Fire that all may speak forth as It did, in the form of light, upon the Sinai of Theophany. Thus does the Ancient Beauty shower His bounty upon you and command you in this Cause, that you may detach yourself from all things and hold fast to the cord of the Omnipotent, the Unattainable.

[23] Spirit, praises and glory be upon you, and upon whosoever hears your tidings of this Great Announcement.

[1] Paragraphs 13 and 14 were translated by Shoghi Effendi and can be found in Gleanings

from the Writings of Baha'u'llah, section XXXIX. However, the first sentence of paragraph 14 is not in Gleanings: "`It is Thou, My God and My adored One, Who hast delivered Me into the hands of the infidels. Behold Me, then, in the dust, beneath the swords of thine enemies.'"

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"It appears that the guardians of the Baha'i faith are trying to out-do each other in finding UNIQUE ways to appoint their successors. These are TESTS to TEST the believers to see if they really do believe...."

"Mason explained to me that in the unique way that Shoghi Effendi appointed his successor the guardianship was tested. He said the believers would not be put through that test again. He said the next time they wouldn't know who the guardian is for a while. This is through his unique way of appointing you. It seems that the guardians try to out-do each other in using unique ways in appointing their successors. For me I must be absolutely certain that the one that I support and give my allegiance is the true guardian. I must take no one's word for this. I must see with my own eyes. Investigate with my own intellect and know with my own heart." (Dr. Leland Jensen, Letter to Pepe, July 19, 1975, p. 2)

Letters of Pepe Remey Aghsan, Grandson of 'Abdu'l-Baha

"The conditions under which he [Mason] lived forced him to make the many steps he took and thus a great confusion (in the minds of those who failed the test) ensued as a result." (Pepe to Dr. Jensen, 24 July 1975)

"Mason told me that the Guardian of the Faith must be respected and followed and upheld even if he becomes "gaga".....that was his own expression." (Pepe to Dr. Jensen, 24 July 1975)

"Mason was confident that in time the masses of Believers would come to the conclusion that they needed and wanted a Guardian. Had they done so during his lifetime, I should not have objected to being his successor. Mason would have delighted in (the) conclusion regarding the Afnan and Aghsan branches and if it is true that Mason was, in fact, the adopted Aghsan son of 'Abdu'l-Baha, and if that fact were to be generally accepted, then I should not be able to refuse being his only possible successor.... The fact will always remain that if the Baha'i Faith must have a Guardian to progress, then only Mason Remey could have fulfilled that role, and Mason Remey intended me as his successor..." (Pepe, 25 July 1991, Personal names omitted for privacy)

"The believers at Deer Lodge sent me copies of their last Bulletin containing statements about Dr. Leland... How often I think it very significant that God has seen fit to place the only meaningful activity of the Baha'i Faith (under the Guardianship) in the hands of a small group of Baha'is who are inmates in a prison. When one thinks of how long the Faith has fallen in the hands of so many false bearers of the Baha'i standard; — it is very significant that the Deer Lodge Group have taken up the stand. It is very refreshing, indeed and, in my personal opinion, represents the best possible starting point for a whole new (and clean) growth for the Faith." (Pepe to Opal, 2/21/75)

"During our many talks... I spent a lot of time discussing your activities there in Missoula and all that you have been accomplishing at the Prison. I wanted to discuss the situation for I have thought it very significant that with things at such a low ebb in the Faith since Mason Remey's death.....the only effective

and significant activity in the Faith under the third Guardian is being carried on from a prison! Think of the times Baha'u'llah and Abdu'l-Baha spent in prisons! Perhaps, spiritually speaking, the Faith has completed a full cycle and is back on a new start!" (Pepe to Opal, 5/5/75)

"The fact is that I understand completely what Dr. Jensen is driving at and deep down inside I know that he is right. However, these are decisions which I ought to have made years ago; — and, in fact, I did decide according to how I felt then. Therefore, it is evident that the time was not right then nor now. Perhaps, the future alone will tell, all may turn out as Dr. Jensen sees it." (Pepe to Opal, 8/12/75)

"I have admitted to all who ask my opinion that I have no doubt I should have stood behind him [Dr. Jensen] 100% had I been indoctrinated into the Faith by him. We, who came into the Faith by others, got another indoctrination and it is not always easy to have to change ones past convictions." (Pepe to Opal 3/4/78)

"If Mason had been recognized by the masses of believers as both spiritual and administrative head of the Faith then I would naturally have fallen in line as his successor. I have encouraged confused individuals to turn to Donald Harvey (as you pointed out). I have never considered Donald the spiritual successor to Baha'u'llah." (Pepe to Dr. Leland Jensen, 18 January 1994)

"Pepe told me that the one thing that got through to him in all the recent correspondence was that Mason Remey would have liked what (was) presented about him being the Aghsan. Pepe told me that if Mason was an Aghsan, so was he himself, and then naturally all the others could be put aside for the guardianship mentioning Donald Harvey in this light. He said words to the effect that if Mason Remey was an Aghsan, so was he, and therefore he would of course be the Guardian of the Baha'i Faith....he would have no other recourse than to accept his guardianship." (Transcript of a Phone Conversation of Pepe to a believer, Sept. 4, 1990)

"Mason was confident that in time the masses of Believers would come to the conclusion that they NEEDED and WANTED a Guardian. Had they done so during his lifetime, I should not have objected to being his successor. Mason would have delighted in (the) conclusion regarding the Afnan and Aghsan branches and if it is true that Mason was, in fact, the adopted Aghsan son of 'Abdu'l-Baha, and if that fact were to be generally accepted, then I should not be able to refuse being his only possible successor.... The fact will always remain that IF THE BAHA'I FAITH MUST HAVE A GUARDIAN TO PROGRESS, then ONLY MASON REMEY COULD HAVE FULFILLED THAT ROLE, and Mason Remey intended me as his successor..." (Pepe, 25 July 1991. Personal names omitted for privacy)

"From what Mason told me about Shoghi Effendi's experience as Guardian and how it affected him.....plus what I experienced in the first person regarding what the Guardianship did to Mason, believe me, I wouldn't wish that role on my worst enemy.

"Nevertheless, if I were convinced that coming forth and taking a definite stand as Mason Remey's successor would result in peace and harmony amongst all the Baha'is, I should not hesitate one minute to do so.... Mason awaited the day when the masses of Baha'is (now termed sans-guardian Baha'is) would WANT a Guardian. Should the time come when those masses should turn to me, I could NOT refuse to

fulfill the role, for not to do so would be a violation of the faith and trust that Mason Remey placed in me…. I am dedicated to that end." (Pepe, 9 May 1992. Personal names omitted for privacy)

The Violators of the Covenant, 'Abdu'l-Baha tells us know the TRUTH of the Covenant but still they exhibit opposition for selfish motives have dragged them into that Condition.

The purpose of this article is to educate the people to the point that if they are pure of heart they would be able to see through the TEST OF GOD using the intellect that God gave and the Independent Investigation of the Truth that Baha'u'llah gave them that God's Covenant remains unbroken and intact just as God promised. That the Kingdom of God (Davidic) is firmly established upon the earth as it is in heaven and that the faithful joyfully enter therein!

PASSING THE TEST OF GOD
He is God!

O God, my God! These are servants attracted in Thy days by the fragrances of Thy holiness, enkindled with the flame burning in Thy holy tree, responding to Thy voice, uttering Thy praise, awakened by Thy breeze, stirred by Thy sweet savors, beholding Thy signs, understanding Thy verses, hearkening to Thy words, believing Thy Revelation and assured of Thy loving-kindness. Their eyes, O Lord, are fixed upon Thy kingdom of effulgent glory and their faces turned toward Thy dominion on high, their hearts beating with the love of Thy radiant and glorious beauty, their souls consumed with the flame of Thy love, O Lord of this world and the world hereafter, their lives seething with the ardor of their longing for Thee, and their tears poured forth for Thy sake.

Shield them within the stronghold of Thy protection and safety, preserve them in Thy watchful care, look upon them with the eyes of Thy providence and mercy, make them the signs of Thy divine unity that are manifest throughout all regions, the standards of Thy might that wave above Thy mansions of grandeur, the shining lamps that burn with the oil of Thy wisdom in the globes of Thy guidance, the birds of the garden of Thy knowledge that warble upon the topmost boughs in Thy sheltering paradise, and the leviathans of the ocean of Thy bounty that plunge by Thy supreme mercy in the fathomless deeps.

O Lord, my God! Lowly are these servants of Thine, exalt them in Thy kingdom on high; feeble, strengthen them by Thy supreme power; abased, bestow upon them Thy glory in Thine all-highest realm; poor, enrich them in Thy great dominion. Do Thou then ordain for them all the good Thou hast destined in Thy worlds, visible and invisible, prosper them in this world below, gladden their hearts with Thine inspiration, O Lord of all beings! Illumine their hearts with Thy joyful tidings diffused from Thine all-glorious Station, make firm their steps in Thy Most Great Covenant and strengthen their loins in Thy firm Testament, by Thy bounty and promised grace, O Gracious and Merciful One! Thou art, verily, the Gracious, the All-Bountiful.

Men Whom the Slander of the Slanderer Affect Not!

In the opening passage of the sacred Will and Testament of 'Abdu'l-Baha, the Master reveals a prayer for a certain type of spiritual being to be brought forth and created by God – a spiritual being that is the NEW CREATION of MAN – "men whom the slander of the slanderer affect not" – Man in the spiritual

and everlasting IMAGE of God Himself, thus fulfilling the everlasting Covenant begun in the Bible at the time of Adam as recorded in the first chapter of the book of Genesis: "And then God Covenanted: 'Let US make man in Our image and after Our likeness." Where the 'Us' and the 'Our' refer to the appearance of Nine Manifestations of God in His spiritual image – the Nine Great Revelators sent to all mankind throughout the 6000 years Cycle of Adam (Sept. 21, 4000 BC to Sept. 21, 2001 AD), the prophetical six day work week where "each day with the Lord is as 1000 years and 1000 years is as one day (2 Pet. 3:8)!

The Master has so revealed:

"All-praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-Glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet."
(Will and Testament (W&T), p. 3)

All the violators – "the company of Covenant-breakers" do (especially those who were first educated by Doc and then broke the Covenant later) is take Doc and Pepe's letters out of context and then also deny the true and plain meaning of them.

Likewise do they misquote the sacred and explicit Books of the Covenant and take the texts of Baha'u'llah, 'Abdu'l-Baha and Shoghi Effendi out of context as well. The Master says that they do this to "muddy the waters", so to speak, "so that they can fish." So in the end, they have only "denied themselves and perturbed and poisoned others" (W&T, p. 12); victims of their own folly and misshapen design.

Whoso beholdeth Me with an eye besides Mine own will never be able to know Me
For this reason, in order to set the record straight, We have decided to respond in this document made public on the internet, so sincere people, like yourself, who want to see the truth can have the facts and receive the Truth as We see it from Our own eyes and not through that of others.

"Verily I say! No one hath apprehended the root of this Cause. It is incumbent upon everyone, in this day, to perceive with the eye of God, and to hearken with His ear. Whoso beholdeth Me with an eye besides Mine own will never be able to know Me."
(Baha'u'llah cf. Shoghi Effendi, The Advent of Divine Justice, p. 77)

If we look at all the letters of Pepe as a WHOLE and not just bits and pieces, we can see that Pepe's desire, as he wrote, was to redeem his father's, Mason Remey's, good name. Pepe writes:

"Should the time come when those masses should turn to me, I could not refuse to fulfill the role for not to do so would be a violation of the faith and trust Mason Remey placed in me [which includes adopting and appointing his successor as son and heir]. His name [Mason's] must eventually be rehabilitated. A man who gave so much for the Faith and who was dearly loved by the Founding-Fathers ('Abdu'l-Baha &

Shoghi Effendi) deserves something more than what has been heaped upon him in the past. I am dedicated to that end; not for myself, nor for the Faith, nor the Believers, but for Mason Remey. If you have any compassion for me, you should not want me to undergo the sufferings that would result as a consequence of what you ask. Faithfully, Joseph Pepe-Remey 9 May, 1992)"

The only WAY Mason's good name can be redeemed or "rehabilitated" as Pepe put it, is by it being WHOLLY and FULLY demonstrated that Mason is in fact the legal son—aghsan—of 'Abdu'l-Baha. And Pepe wanted this fact ACCEPTED by the MAJORITY of people.

In order to accomplish this goal, Pepe, eventually for a brief time, took a stand "in the spirit of the antagonist", not as the devil's advocate, but as Pepe himself wrote, as the "Devil Himself" in opposition. Then, having obtained the goal, after it was fully demonstrated that in fact Mason was the legal adopted son—aghsan—of 'Abdu'l-Baha, Pepe then supported and consented in his letters that it was true in the light of Mason being Aghsan, that in fact BOTH he and Mason were Aghsan, and all the rest could be put aside for the guardianship. Pepe furthermore told Doc to give him Doc's choice of who should be the successor and that Pepe would then go ahead and adopt and appoint that person that Doc recommended, and in the end this is exactly what happened.

These are the facts as they are in chronological order. Yet the opposers to this would rather ignore the truth, and they only cite the letters of "opposition" that Pepe wrote, which he did in order to draw out the truth from Dr. Jensen and Neal Chase whom Pepe adopted and appointed as his aghsan son and successor, in a highly visible and public manner, so it would be set down on a firm foundation once and for all time.

When Dr. Jensen published The Most Mighty Document in 1979, which gives the genealogy of Baha'u'llah back to King David and explains that in fact Mason is the legal and adopted son—aghsan—of 'Abdu'l-Baha, Pepe wrote to a believer in response:

"Did you not know that, in spite of my friendship and admiration for Leland Jensen, I have not given my consent to his insistence upon my being Guardian in the sense that he has put me forth. He has presented a very fascinating and most convincing statement [The Most Mighty Document] and I have spent long hours going over what he espouses in his document. Unfortunately, we are not all on the same level spiritually and therefore unable to see things in the same light that others see." (Pepe to a believer, 19 July 1979)

Here Pepe does not deny that he is the Guardian, but states, that he has "not given my consent" to be proclaimed as such. Later at the end of his life, Pepe makes very clear statements, that if the majority should accept Mason as both the spiritual and administrative head of the faith; Pepe would have no choice but to step forth as the successor. The majority, however, failed to support him within his lifetime, so we see that, Pepe left it to his only son and heir, his successor to the Guardianship "to undergo the sufferings that would result as a consequence" in coming forward to defend Mason, Pepe and himself as AGHSAN, wherein it is written in our Holy Writ: "Suffering in the path of God is a pleasure!"

The problem, therefore, for Pepe, was in raising up a true BODY of believers.

"It is so much more urgent for the Baha'i Faith today to achieve that UNITY which would permit a spiritually healthy and sound BODY of believers to come into play for what good is a HEAD without a functioning BODY? We have already seen during Mason's Guardianship how poorly that works." (Pepe to Dr. Jensen, 24 July 1975)

Had the MAJORITY demanded Pepe come forth as Guardian, as ONLY he and Mason were Aghsan (which Dr. Jensen explained) Pepe wrote that he most certainly would have come forward. But instead the majority failed the tests and would repeatedly fall away. Pepe writes:

"Already, many of those who accepted Dr. Jensen's claims originally, have abandoned him and even turned against him [i.e. failed the Test]. I have not done this, for I believe in his sincerity – right or wrong. So many phonies have come to visit Mason in Florence in the past and I saw through them right off. Dr. Opal and Dr. Jensen never impressed me as being insincere even though it is very difficult for myself (as it is for so many others) to reconcile what he puts forth with what we had learned of the Baha'i Faith previously." (Pepe to a believer, 19 July 1979)

THE GREAT STEP!

This is the same "difficulty" that Mason was confronted with, that the Aghsan lineage does in fact continue, through the legal adoption of Mason by 'Abdu'l-Baha. Mason writes that ALL the Baha'is will have to take what Mason called that great "step" in order to understand that although the line of the succession "by birth" of the Guardianship was broken it does in fact still continue "strictly to the divine plan of the Will and Testament" which can only be in this other way: AGHSAN by legal adoption. Mason writes in this vein in his appeals to the "Hands":

"We, the Hands of the Faith, must step over somewhere. We are at an impasse in the History of the Baha'i faith. The line of the succession by birth of the Guardianship is broken. Now the blank question before us is where and how shall we make the step. The Badahists say scrap the Guardianship entirely and let us get a new and different system of Baha'i Administration from that of the Will and Testament, something without a Guardian. Such is the solution we [Mason was not leaning this way, he uses the term "we" in order to identify himself with the people who have this problem and try to get them out of it, Pepe and Doc did this often as well, see SAQ "Rebukes addressed to the prophets" for more] are leaning toward now – the solution that the majority of us evidently favor. We must look at this matter ["The line of the succession by birth" having come to an end] just as it in reality is and begin "A New Baha'i Era".

"I think and I propose to you an entirely different solution, namely that we adhere strictly to the divine plan of the Will and Testament [which states the Guardian can ONLY BE an AGHSAN, see page 12] and its framework, built up around the Guardianship as its heart and its center – then by one move that will surely be accepted by the vast major part of the believers in the world make a systematic study and research into the letters, notes [such as the inscription Shoghi wrote on the packet of the hair and the blood to 'Abdu'l-Baha's 'dear son' Mason, and], manuscripts of the Beloved Guardian and considering the appointments that he made, all in the hope that we will in some way find a Guardian of the Faith, a Guardian by virtue of our right and duty to protect the Faith in the face of the present crisis.

"Thus by this one step [in which all of "the vast major part of the believers" could accept Mason as

Aghsan the legally adopted son of ‘Abdu’l-Baha] we will get the working of the Administration back again and functioning as it should be under the Guardianship. Then [Mason throws a bone to the materialists] in time to come let us hope that there will in time be descendants of the present AGSANS who will eventually prove to be worthy of their right by inheritance to be considered worthy of this high calling – of the Guardianship. Thus there may eventually be Guardians [“by birth”, as he stated before] of the lineage of Baha’u’llah. (Mason Remey, Daily Observations, Vol. I, # 40, pp. 63, 64)

The “one move” or great “step” is for the majority of believers to accept Mason as Aghsan, whether this would pass back to the natural line or not, Mason or Pepe would have to adopt those cut off (for when they were cut off they were no longer aghsan), back in, in order to remain in strict adherence to the provisions of the sacred Will and Testament.

So when Dr. Jensen published The Most Mighty Document, this is what the people were rejecting, the legal adoption of Mason Remey by ‘Abdu’l-Baha.

THE WISDOM OF THE APOSTLES

Like Mason, Pepe takes on the position of the people who are in error, in order to lead them out of error. Thus Pepe writes, taking the peoples burden (“the doubts and scruples of the people”) onto himself, “it is very difficult for myself (as it is for so many others) to reconcile what he puts forth with what we had learned of the Baha’i Faith previously.” This is the same teaching tool (“in the spirit of the antagonist”), that ‘Abdu’l-Baha described that Peter used in the early days of the dispensation of Christ. ‘Abdu’l-Baha explains:

THE WISDOM OF THE APOSTLES

From a Tablet of ‘Abdu’l-Baha

“IN order to spread and teach the cause of God two of the Apostles went to the city of Antioch. No sooner had they arrived than they started to exhort and give counsel to the people. As the inhabitants of the city were totally uninformed of the divine principles they started to censure and arraign them, which finally ended in their persecution and torture and imprisonment. The details of these sad events did not reach the Disciples and thus the way of association and communication was entirely barred.

“But when Peter heard about it he started for that country without delay. Having entered the city he commenced in the beginning to associate and fraternize with the people until, little by little, he became the loving companion and comrade of the nobles and ministers. In a short space of time he became well known for his piety, godliness, virtue, explanations, knowledge, perfections and excellences of the world of humanity. Finally he became acquainted with the king of that country and consorted with him with joy and fragrance. When Peter saw that the king was relying upon him with the utmost confidence, trust and assurance, one night apropos of some question, he brought in the name of the Apostles. The king told him that some time ago two such ignorant and illiterate souls had entered his city and, having begun to deliver seditious speeches, he had ordered his officers to arrest them and put them under chains and fetters. His holiness Peter expressed a passing wish to meet them. The king commanded his attendants to bring them in to the audience chamber. According to the requirements of the place and time Peter appeared not to recognize them and then asked:

"'Who are you? Where do you come from?'

"They answered: 'We are the servants of his holiness the Spirit of God (Christ) and we come from Jerusalem.'

"Then he asked about his holiness, the Spirit: 'Who is he?'

"They said: 'He is the Promised One of the Bible and the Desired One of all the servants.'

"Afterward, in the spirit of the antagonist, he asked them the universal and particular questions and at every step contended with them. Often the very nature of the question gave them a clue as to how to answer.

"In short, one by one, he put the doubts and scruples of the people in the form of questions and they gave convincing answers. Now and then he would accept a number of their explanations, and anon, he would wave aside a set of others bringing forth counter propositions so that the audience might not find out that he also was one of them. In brief, several nights were spent in these interrogations and answers, now in refutation, again in acceptance, then in discussion and anon in controversial contention until all those who were present became fully informed of the fundamental principles of God and all their uncertainties were dispelled. Then, on the last evening he dramatically announced that truly all that (they had) heard conformed with reality; and everyone agreed with him. Then, and not until then everyone realized that this third person was the friend of the first two souls. For this reason it is revealed in the blessed verse: 'We have glorified them by the appearance of a third person.'

"This story illustrates the meaning of wisdom. Therefore the teacher must speak according to the acceptable standard of the place and the time so that his words may affect the hearts and the people may understand his address. Teaching the Cause of God in this manner will produce fruits. We must not remain stationary and silent. If the thousand-voiced nightingale does not break into musical trills and rapturous melodies it is like a mute sparrow. If the thrush of the rose garden of significances does not sing tuneful lays and sweet airs it is the speechless, wingless jaybird. If the dove of the garden of mysteries does not coo it is the raven of the wretched ash heap. If the peacock of the Paradise of immortality does not display its multicolored plumage it is the black raven of the desolate ruin of mortality. Consequently, if ye are of the birds of the gardens of sanctity flutter ye your wings and soar heavenward. If ye are of the nightingales of the Rizwan of the Lord of Lords then sing and warble His glorification. If ye are of the lovers of the countenance of the Almighty then raise your voices and demonstrate your sincerity. If ye are of the wooers of the face of the Beloved then cry and weep disconsolately, so that you may throw an earthquake into the pillars of the world, burn the hearts of mankind with the burning fire of God's conflagration, intoxicate and exhilarate all the lovers and yearning ones with the wine of glory and attain to the ultimate hope of the favored ones and the highest aspiration of the sincere ones."
('Abdu'l-Baha, The Wisdom of the Apostles, Star of the West, Vol. 13, pp. 180-181).

Thus this is the stand that Pepe took, as the conditions in the world so demanded, like that of Peter, in "controversial contention" until the truth of what Doc and Neal Chase were defending—Mason Remey IS

an AGHSAN, the legally adopted son of 'Abdu'l-Baha—was accepted and confirmed publicly by Pepe himself! "For this reason it is revealed in the blessed verse: 'We have glorified them [Doc and Neal] by the appearance of a third person [Pepe].'" As Neal passed through this Test, at the encouragement of Pepe—for Pepe needed to know that the one he was to pick was loyal and trustworthy beyond a doubt—Pepe adopted and appointed him to continue on after his and Dr. Jensen's passing as the Guardian of the Cause of God, the only Aghsan alive in the world today, successor seated upon the throne of David.

In order to really understand what Pepe was saying or writing, therefore, as he was most certainly a believer in his own Guardianship and Mason and himself being Aghsan, ("Often the very nature of the question gave them a clue as to how to answer.") we can therefore discard the "spirit of the antagonist" from his letters to see that he was causing a scenario through which the truth would be drawn out. This is so all future generations would be so firmly educated to the truth as none could deviate or violate, as the people are to be so educated that this would not be able to occur.

The outcome is the acceptance of the truth by the majority. Thus many years after 1979, in 1990, we sent Pepe copies of the original language of the Will and Testament in Persian in which it is written in Persian by the pen of 'Abdu'l-Baha, that the Guardian should "choose another branch" which in Persian explicitly states "choose another AGHSAN". With this type of irrefutable fact, Pepe then from about September 1990 forward changed his public stand to that of acceptance of this as legal adoption—Mason as Aghsan—but still stated he wished for the majority to accept this as well.

Transcript of Phone Conversation between Pepe and a Believer
SEPTEMBER 4, 1990:
(Note: Personal names omitted for privacy)

"Pepe [said] that the one thing that got through to him in all the recent correspondence, was that Mason Remey would have liked what [was] presented about him being the Aghsan. Pepe [said] that if Mason was an Aghsan, so was he himself, and then naturally all the others could be put aside for the guardianship, mentioning Donald Harvey in this light. He said words to the effect that if Mason Remey was an Aghsan, so was he, and therefore he would of course be the Guardian of the Baha'i Faith….

"He said he would leave for Israel tomorrow if he knew for sure the Government of Israel would accept the adoption of Mason Remey… that if the Government of Israel accepted Mason Remey, he would have no other recourse than to accept his guardianship."
(Excerpt from Phone Transcript of Pepe, 4 September, 1990)

And again in July of 1991:

Excerpt from a Letter from Pepe to a Believer.
JULY 25, 1991:
(Note: Personal names omitted for privacy)

"Mason was confident that in time the masses of Believers would come to the conclusion that they NEEDED and WANTED a Guardian. Had they done so during his lifetime, I should not have objected to being his successor. Mason would have delighted in [the] conclusion regarding the Afnan and Aghsan

branches and if it is true that Mason was, in fact, the adopted Aghsan son of 'Abdu'l-Baha, and if that fact were to be generally accepted, then I should not be able to refuse being his only possible successor.... The fact will always remain that IF THE BAHA'I FAITH MUST HAVE A GUARDIAN TO PROGRESS, then ONLY MASON REMEY COULD HAVE FULFILLED THAT ROLE, and Mason Remey intended me as his successor and named Donald on my prodding and he did so to pacify me and to placate my anxieties."
(Pepe, 25 July 1991)

This was the position Pepe took right up until the end:

Excerpt from a Letter from Pepe to a Believer.
MAY 9, 1992:
(Note: Personal names omitted for privacy)

"From what Mason told me about Shoghi Effendi's experience as Guardian and how it affected him.....plus what I experienced in the first person regarding what the Guardianship did to Mason, believe me, I wouldn't wish that role on my worst enemy.

"Nevertheless, if I were convinced that coming forth and taking a definite stand as Mason Remey's successor would result in peace and harmony amongst all the Baha'is, I should not hesitate one minute to do so.... Mason awaited the day when the masses of Baha'is (now termed sans-guardian Baha'is) would WANT a Guardian. Should the time come when those masses should turn to me, I could NOT refuse to fulfill the role, for not to do so would be a violation of the faith and trust that Mason Remey placed in me.... I am dedicated to that end."

(SIGNED)
Faithfully,
Joseph Pepe-Remey
(Pepe, 9 May 1992)

And again in 1994:

Excerpt from a Letter from Pepe to Dr. Leland Jensen.
JANUARY 18, 1994:

"If Mason had been recognized by the masses of believers as both spiritual and administrative head of the Faith then I would naturally have fallen in line as his successor. I have encouraged confused individuals to turn to Donald Harvey (as you pointed out).

I have never considered Donald the Spiritual Successor to Baha'u'llah."

(SIGNED)
Respectfully,
Pepe
(Pepe, 18 January 1994)

Thus Pepe believed and accepted only ONE successor who was BOTH the "spiritual and administrative

head of the Faith." There is ONLY one Guardian, and here Pepe discounts Donald altogether, who he only asked Mason to prop up as a front, like Baha'u'llah that had the Bab "nominate" Yahya, in order to protect the true line. This is why, for those who do not know all things, the violators have easy targets to mislead the people, for they have a veritable slough of things they can manipulate and take out of context. That Pepe was the Guardian being the only Aghsan of Mason is a fact. That Mason himself knew he was Aghsan is also a fact, this is why he proclaimed himself as the "Hereditary Guardian", meaning he was the son of 'Abdu'l-Baha. This was the test and the STEP all who were to be saved were to take, the STEP of accepting that although the line of Aghsan, which Mason clearly stated BY BIRTH was broken, the line of AGHSAN BY ADOPTION continues through Mason.

He told me things he did not reveal to any other person

These letters show that both Mason and Pepe were clear on these things from the very beginning; and in keeping in alignment with the Plan of Baha'u'llah given to 'Abdu'l-Baha, took the positions they did in order for the people to figure this out on their own. We, as thinking people, have every right to hold to this stand, as we have many explicit statements of both Mason and Pepe to support this view on this which are more than perfectly demonstrated in many letters and Epistles, including the Book of the Covenant and the provisions of the Will and Testament of 'Abdu'l-Baha itself.

Of course Our view on this is from the perspective of the believers who are firm in this Covenant of God and have passed successfully through the gauntlet of these tests – sheep to the right, goats to the left, so to speak – and cannot be of any other perspective, as we accept Mason, Pepe and Neal Chase all as the Aghsan and heirs to the throne of David and the Guardianship of the Baha'i faith. Thus we have an unadulterated and pure line of succession to the truth of the spirit of the essence of the Baha'i Cause that illuminates the reality for our eyes to see and ears to behold! But even if a person holds to the other perspective, that Pepe was not knowledgeable or was against himself and Mason being Aghsan, we can see that after he received the original translations of the Will from Persian in 1990 where 'Abdu'l-Baha writes on page 12 – "choose another Aghsan" – that Pepe was converted in his public stand on these things! No one can deny this! They can oppose it by quoting Pepe out of context, but they cannot deny that FACT that Pepe took his public stand on this in 1990 after receiving the translations from the Will. The very fact that Pepe did take his public stand on all this, however, betrays the fact that in reality he already knew the truth all along. And this is what he wrote:

"On the other hand, I must be honest and admit to you (as I have not done except in one other case) that when Mr. Remey took me into his confidence after Shoghi Effendi's death, he told me things he did not reveal to any other person and I knew all that he was doing about making his own Proclamation, etc. long before it was issued."

(Pepe to Dr. Jensen, 24 July 1975)

Thus Mason had shown Pepe the token of the hair and the blood and told him how he was the "Hereditary Guardian" being the son of 'Abdu'l-Baha. In 1985, Pepe shared this fact with only Dr. Jensen. Although Pepe admits in his letters to Neal that he feigned opposition in public, he continually urged Neal to "keep on opposing him" for he wanted this all flushed out in a public debate. And that is what he got. Now all people have the copies of the genuine letters of Pepe and know that this is the truth!

In his “Book of the Opening of the Seventh Seal”, Dr. Jensen explains:

“As they all wanted to be the next guardian and as Mason didn’t adopt them as he did you, they figured that when Mason appointed them they were then all spiritual sons, as they figured Mason Remey was. Mason never called any of them “his son” or “my son”. They borrowed the theology of the Covenant-breaking hands in which they state that when: ‘Abdu’l-Baha called Mason Remey his son, this was only meant a spiritual son. Thus they failed the second test. I have already stated that ‘Abdu’l-Baha never called Mason his son, but his Aghsan.”
(Part III, Dec 7, 1989, p. 7)

Here Dr. Jensen explains that if Mason would have called any of the others “his son” or “my son” in quotations then this would have qualified as AGHSAN, for in quotations it can be translated back into Persian as AGHSAN. But Mason never did this with any of the others. No. Only with Pepe, did he do this; making Pepe his only adopted son and heir inheriting all things “tangible and intangible” which includes the Aghsan lineage. Thus there is none other after Mason who qualifies. By the Law of Primogeniture alone his only son and heir was Pepe.

Around the same time, Pepe received the copy of the original translation of the Will and Testament, in which it clearly states that the Guardian is AGHSAN, in Persian, on page 12. Pepe also wrote to Dr. Jensen that he was inspired after reading Part V of Doc’s ‘Book of the Opening the 7th Seal’, that Doc should just choose someone and Pepe would fill out the correct adoption papers “conforming” to Doc’s “requirements”. Doc repeatedly stated these legal requirements throughout his letters and writings and in both The Most Mighty Document in 1979, (that Pepe called “a very fascinating and most convincing statement”) and which Doc again re-stated to Pepe in Part III of ‘Book of the Opening the 7th Seal’ on Dec. 7, 1989, quoted above. Thus this shows that Pepe, in conformity to the Plan of God, was to adopt his successor in the same manner and style as that of the legal adoption of his father Mason Remey by ‘Abdu’l-Baha. Pepe writes:

Excerpt from a Letter from Pepe to Dr. Leland Jensen.
MAY 13, 1990:

Dr. Leland Jensen:

“In reading over what you wrote on Page 20 of your letter referring to [the] Guardian of the Faith, the idea came to me that you might select one such person manifesting those qualities you deem worthy… Prepare the necessary adoption papers conforming to your requirements allowing me to adopt that person spiritually, thus passing on to him the AGHSAN lineage that you claim Mason Remey received from ‘Abdu’l-Baha and I from Mason. What could be simpler?”
(Pepe, 13 May 1990)

Pepe then wrote after this that he wanted this type of adoption, as in the case of his father, Mason Remey, to be recognized by the MAJORITY of the people as not “spiritually” from ‘Abdu’l-Baha but established in their minds as LEGAL. Pepe states: “he would leave for Israel tomorrow if he knew for sure the Government of Israel would accept the adoption of Mason Remey… that if the Government of Israel

accepted Mason Remey, he would have no other recourse than to accept his guardianship." (Transcript, Pepe, 4 September, 1990). And again: "Mason was confident that in time the masses of Believers would come to the conclusion that they NEEDED and WANTED a Guardian. Had they done so during his lifetime, I should not have objected to being his successor. Mason would have delighted in [the] conclusion regarding the Afnan and Aghsan branches and if it is true that Mason was, in fact, the adopted Aghsan son of 'Abdu'l-Baha, and if that fact were to be generally accepted [that Mason was the legally adopted son of 'Abdu'l-Baha], then I should not be able to refuse being his only possible successor…." (Pepe, July 25, 1991) In this light, Pepe states: "Prepare the necessary adoption papers conforming to your requirements" showing that he was to adopt his successor in the same manner and style as that of the legal adoption of his father Mason Remey by 'Abdu'l-Baha, to reaffirm that Mason Remey had inherited the AGHSAN lineage from the Master, which Mason then passed on to Pepe who then passed this on only to Neal.

Pepe concludes this May 13th, 1990 letter to Doc by stating that he doesn't want these private letters of his published to everyone (again something else the violators have ignored by publishing all of Pepe's personal letters they can find in order to refute his guardianship and Neal's thus revealing their own disobedience as well as galvanizing the faith of the true believers even the more so) and that his "idea" about the successorship to the Guardianship that he writes to Doc in this same letter should remain private as: "this is something between us" (Pepe, 13 May 1990)

Sent through the revolving door and ended back in!

At this time God intervened and so motivated Pepe that he had no choice but to fulfill his obligation to Mason and choose the successor he was to adopt as his son and heir. This occurred in 1991. Pepe writes:

"I have told you already of my bout with pleurisy last January/February 1991 and a month hospitalized. Have been on medication since but my convalescence will be permanent for it was found I have a defective mitral heart valve and there is no possibility of a remedy unless I subject myself to a surgical operation which I absolutely refuse.

"Truth is I am both curious and anxious to learn what is on the other side of life and the people I have loved most during the past have already gone over to that side. People our age must face up to the reality that we are on our way out of life. Last year [1991] I thought it was the end for me but instead was sent through the revolving door and ended back in."

(Pepe to Dr. Jensen, 2-9-1992)

Test the people to see which one God has chosen!

This is why Pepe then began to Test the different people who were active in the faith at that time, to see which one would not waver in belief that Pepe was to choose to adopt and appoint to succeed him.

On May 2 of 1991, in his "Book of the Opening of the Seventh Seal", Part VII, Doc announces to Pepe that in fact, out of all the different ones, he sees that God has chosen Neal through the fulfillment of prophecy. Many, many people can testify to this fact, as well as Doc's written word, that Doc had stated over and over again, that if it was up to him he would choose "Neal Chase" to be the next Guardian. And this is exactly what Pepe asked for, who Doc's choice would be. Thus by May 2, 1991, Doc had made this fact

known to Pepe in his Epistles to Pepe and Pepe then went ahead with testing the various ones, of which only Neal Chase passed his Test and criteria of loyalty to the Lamb, and standing up to Pepe's sparing and deliberate oppositions publicly. So he wrote that it was not a "carrot" for Neal, meaning that he had passed his Test. He later apologized to both Neal and Dr. Jensen for being forced by the circumstances of the time to use the strong, vulgar or offensive language he sometimes used in his private and public letters to or about Doc and Neal. To Neal, Pepe concedes: "be surprised what beautiful spiritual expressions will be showered on you. It wasn't my nature to be vulgar." (Sept. 20, 1991); and again, to Dr. Jensen, Pepe apologizes: "Unfortunately, my Italian sentiments got the best of me and I allowed myself to get carried away in my retaliatory responses." (2-9-92) Thus showing that in the end God Almighty Alone is in control of His Kingdom and Creation!

Forced to do what he did!

Pepe was forced to do what he did as was Mason before him, and in the manner that he did it, in order to fulfill his role as the second Guardian of the Faith over the period of the Curse or Scattering. Pepe explains that like Mason, he was forced by the "circumstances of the time and place" as in the "Wisdom of the Apostles" explained by 'Abdu'l-Baha. Pepe writes:

"The conditions under which he [Mason] lived forced him to make the many steps he took and thus a great confusion [in the minds of those who failed the test] ensued as a result."
(Pepe to Dr. Jensen, 24 July 1975)

The same was true for Pepe.

"Dear Neal Chase: In spite of my many "harsh" words for you—which are "forced efforts" on my part to provoke you into "open conflict" – there has always remained some "carry over" of the initial "agreeability" of our first contact." "Keep on opposing me… I like something about you." (Pepe to Neal, 9/9/91 and 9/23/91)

The conditions under which Pepe lived, as he himself confesses, FORCED him to make the many steps he did, and this is why he adopted and appointed his successor to the guardianship in the manner and style that he did. For the goal always has been (really since the days of Baha'u'llah Himself) for God to raise up the true BODY of believers, that is, a true people who using their intellects will only go by the explicit provisions of the Covenant (in this case the Will and Testament on page 12 and NOTHING else—of which being an Aghsan is an essential requirement and prerequisite), and thus they alone pass the tests and are spiritual and pure in heart. Pepe writes:

"It is so much more urgent for the Baha'i Faith today to achieve that UNITY which would permit a spiritually healthy and sound BODY of believers to come into play for what good is a HEAD without a functioning BODY? We have already seen during Mason's Guardianship how poorly that works." (Pepe to Dr. Jensen, 24 July 1975)

Thus the Test is designed in such a way to bring this about! It is so important to bring this about, that it will be DONE no matter WHAT it takes: "Mason told me that the Guardian of the Faith must be respected and followed and upheld even if he becomes "gaga"…..that was his own expression." (Pepe to

Dr. Jensen, 24 July 1975)

In the end all the "phonies", as Pepe put it, voluntarily remove themselves from the faith. See how great God is! "Verily we wrong them not, but they wrong themselves!" (W&T, p. 9)

So in the end we can see that the goal was to raise up a true BODY of believers who would pass the test and see the truth with their own eyes. A BODY who would ONLY accept an AGHSAN as the HEAD. This was a rigorous Test orchestrated by the Guardians given to them by the explicit command of Baha'u'llah and 'Abdu'l-Baha. Baha'u'llah knew that 'Abdu'l-Baha's little baby boy, Husayn, had died in infancy, yet he named the Master to Continue the lineage as His successor and Center of His Covenant in the Kitab-i-Ahd, knowing the Master would have to adopt an American (a Gentile) to continue the line. This was in fulfillment of the Shiloh prophecy (see Gen. 49:10 KJV/RSV for more). 'Abdu'l-Baha thus adopted Mason and this is still the controversy, all the way until today: when a natural branch, by birth, of the same family of that of Baha'u'llah and 'Abdu'l-Baha (Jewish—not of those who broke the Covenant), has been grafted back into the line by Pepe, to be the promised third Guardian of the faith at the time of the Great Projection and world calamity such as this World War of Terror that the people are now embroiled within, since the 9-11.

Statement on Succession
By MASON REMEY AGHSAN,
Guardian

The traditional background of the Prophets of Israel is that of a special and family descent from earliest times and from which seed the Prophets and Manifestations of God were descended.

I, Mason Remey, feel… that the descent of the Guardianship can be brought back again into the line of descent from Baha'u'llah [a natural branch: Jewish]. This can be accomplished as soon as there may arise amongst those of this chosen descent one who will qualify [i.e. not of those that broke the Covenant]. All this can be attained in conformity with the Will and Testament of 'Abdu'l-Baha.

Mason Remey AGHSAN, August 1964

Neal Chase is a natural branch – not of those that broke the Covenant – of the same family line of descent from Baha'u'llah and 'Abdu'l-Baha of that of the Exilarch Bostanai of the line that moved from Persia (Mazindaran/Tabaristan) up into Russia. Thus, in following the guidance of Mason, Pepe was looking for a natural branch – Jewish – that would pass through the Testing of Pepe that Pepe could then graft back in to the Throne-Line in the same manner and style as 'Abdu'l-Baha had adopted Mason repeated again at this time of the Great Catastrophe. "Perhaps, spiritually speaking, the Faith has completed a full cycle and is back on a new start!" (Pepe to Opal, 5/5/75)

Pepe told Doc, in writing on May 13, 1990, even as Jesse stood before the prophet Samuel, to tell him which one God had picked. This was in the heat of battle of the Test in 1990. God then shook Pepe up, taking him through the "revolving door" as Pepe put it in 1991, with a very severe near death experience. On May 2, 1991, in the final Part VII of the "Book of the Opening of the Seventh Seal" Doc proclaimed to Pepe in writing that the one who was fulfilling specific prophecies, was Neal Chase. By November 28,

1991, Neal Chase was adopted and appointed by Pepe as the Heir Apparent or as Doc put it in The Most Mighty Document, the "Crown Prince" of the Aghsan. Doc then published "The Law of Adoption" and reissued The Most Mighty Document in early 1992, and throughout the rest of his ministry, to reaffirm that this type or style of adoption like that of 'Abdu'l-Baha with Mason Remey, was legal and binding in both the East and the West upon all the people of all the world, as it was a Universal Principle, upheld, again, in both the East and the West. But the violators detract and deny and thus by their own misshapen design they remove themselves from the Kingdom and have nothing but supposition and confusion.

The bottom line is that someone has to be the Aghsan Guardian in every generation. And others are raised up to violate the Covenant and to oppose. In the end "SAY: All are his servants and all abide by his bidding!"

Those educated by Doc, who knew him and met him, and who then after have made a "shipwreck of their own faith" as Paul put it, will never come back under the provisions of the Covenant in this world or the next, as their egos are just too big and their pride is too great for them to ever admit that they were wrong and that it was them who made the mistake. Thus unrepentant, vulgar and vile, they stubbornly remain in their sins and refuse to turn to God for either forgiveness or redemption. That is their sin, pride before God, an ego so big, that they keep themselves out forever, and a day.

But that is no concern of ours. It is between them and God. No one is depriving them but their own selves. At any and every time while they are still on earth up until their deathbeds they can repent and come back in. But, incredibly, they choose not to! This is of what Baha'u'llah wrote: "A Mysterious Grievous Affliction!"

So Pepe fulfilled his role, and he went along with the choice of Doc that Pepe asked for in 1990, and was so motivated by God in 1991 for all this to come about over one decade ago in accordance with the provisions and strict adherence to every single clause of the sacred Will and Testament of 'Abdu'l-Baha. Yet do the jealous and the lost still persist in the error of their own making; while the righteous are guided to everlasting streams of the cool crystal pure waters of life free of price! "God guides whom He wills and misleads whom He wills"; He both separates and unites!

Many are Called Few are Chosen!

'Abdu'l-Baha explains that Many are Called but few are chosen! He explains that ANYONE that says the pure prayer: "God where are you?" will be brought to God and the knowledge of this Cause. But the choosing takes place when that person chooses for themselves to accept the truth. At the moment they choose and say "YES!" to God and accept the Covenant that is when they are then CHOSEN, that is they pass through the test and reunite with God to know and love God with all their heart and all their mind and all their soul. Nothing more than this is fulfilling to the true believer.

We need two things to accept the truth, an intellect to recognize what is true and a heart pure to accept that truth into our soul. Few people are able to achieve both in this lifetime and this is why the majority rejected Jesus for example during his lifetime about 2000 years ago.

God has given us criteria so that we can recognize the truth. This criteria is both in the greater and lesser

Covenant of God. The greater Covenant is the fulfillment of prophecy by prophesied name, date and address and mission, The lesser Covenant is by appointment from one successor to another.

The Current Guardian of the Baha'i faith fulfills both criteria in both the Greater and lesser Covenant of God so that there could be no doubting the veracity of the Covenant in the mind of the True Believer who loves to know!

This is why all are so happy today in the Kingdom in the Revelation of Baha'u'llah.

Having been educated by Dr. Jensen, the great educator and establisher of the Baha'i faith, there is no room for doubt or error when it comes to understanding the Will and Testament of 'Abdu'l-Baha and the succession of the guardians of the Baha'i Faith seated upon the throne of David that shall never end!

AN ADOPTED SON HAS ALL THE RIGHTS AND PREROGATIVES OF A NATURAL SON

Doc has written about this is his important Book, which everyone who wishes to be firm in the Covenant MUST read, in its entirety, entitled "The Most Mighty Document". He writes:

AN ADOPTED SON
HAS ALL THE RIGHTS AND PREROGATIVES
OF A NATURAL SON

The Christians accept the authority of the Messiahship of Jesus; he qualifies by the genealogy of Jesus back to David through Joseph. But because of the virgin birth they state that Jesus was the adopted son of Joseph with all the rights of a natural son, although there is no recording of a legal adoption in the scriptures nor in the archives. They claim that by Joseph taking Jesus as his son that this is all that is required to prove adoption; and that an adopted son has all the rights and privileges of a natural son, even the Kingship or Messiahship. Thus the Bible gives the genealogy of Jesus back to David through Joseph to prove his eligibility to be the Promised Messiah, for the Messiah must be a descendant of David through the male line of descent. All the kings of Israel descended from David through a male descendant (no queen ever sat upon the throne).

(Dr. Leland Jensen, 'The Most Mighty Document' (TMMD), p. ii).

THE DAVIDIC LINE OF DESCENT FROM BAHA'U'LLAH

In the Book of His Covenant and in the Aqdas, Baha'u'llah appoints His eldest son 'Abdu'l-Baha, The Most Great Branch, to succeed Himself upon the Throne of David (Baha'i World Faith, p. 209). 'Abdu'l-Baha's son, Husayn, died in infancy so Baha'u'llah appointed 'Abdu'l-Baha's brother, Muhammad Ali, the lesser Branch, to succeed 'Abdu'l-Baha. But Muhammad Ali broke the Covenant of Baha'u'llah, so at the same time that 'Abdu'l-Baha cut this Branch off the Davidic tree, He adopted Mason Remey to be "His son" in the same manner that the Christians state that Joseph adopted Jesus to be his son, grafting this Branch to the Davidic tree. He called Mason Remey "Aghsan"—my son—almost every time that he addressed him. These are found in many Tablets addressed to Mason Remey recorded in the "Star of the West" Magazine. He is the only person in this world that he referred to as Aghsan, my son, grafting him into the Davidic tree ("O My Dear Son!", 'Star of the West' p.144 Vol. X. "O thou enlightened and beloved son!", 'Star of the West' p. 229 Vol. XI). 'Abdu'l-Baha didn't speak English. The way you say "my son" in Persian is "Aghsan". In 'Abdu'l-Baha's 'Last Tablet to America' He states: "Consider! The Divine

Gardener cuts off the dry or weak branch from the good tree and grafts to it a branch from another tree. He both separates and unites" (Baha'i World Faith, p. 438). Not only did the Christians uphold the adoption principle for the Messiahship as in the Joseph-Jesus instance, but 'Abdu'l-Baha upheld it in His Last Tablet to America; this principle has been upheld all the way back into antiquity and all the way down to our present times by peoples, kindreds and governments. It is a universal principle. (The Most Mighty Document (TMMD), p. iii)

THE LAW OF ADOPTION

When 'Abdu'l-Baha adopted Mason Remey to succeed him to the throne of David as his son, this was legal and binding. According to the laws of the Ottoman Empire of the Middle East that ruled over Palestine before it became the state of Israel, a legal adoption occurred when a man called another his son. Then the British Mandate of the West which succeeded the Ottoman Empire retained the adoption laws of the Ottoman Empire as legal and binding under their rule. Then, for the Israeli government, the law for adoption remained the same. If a man calls another his son and leaves him a token to show inheritance (whether it be a stick or a stone or something), then the adoption is legal and binding. When 'Abdu'l-Baha proclaimed that Mason was his son (privately, publicly and in letters published in Star of the West Magazine), these were not "vague terms of affection but expressed the precise legal relationship which had been created between them." Here is cited the law of adoption in the Middle East (from Ottoman times to the present) upheld by the British Mandate of the West and the Israeli Supreme Court on June 22, 1960, long after 'Abdu'l-Baha adopted Mason to be his son and heir.

"This idea of equating adopted children with natural children in matters of succession is well expressed in a responsum of Rabbi Jacob Emden which the learned Judge cited in another decision, In re: Succession of the late Yoseph Blum deceased (4) (at pp. 161), as follows: "If he rears the child for the glory of God the child is certainly to be regarded as his child and not only in lineage, but even where the child had parents and is being brought up by the stranger as a meritorious act, if the latter has no children ['Abdu'l-Baha had no living natural sons] and is bringing up the child to be his son and to succeed him and they address each other as father and son" (response of Yavetz, Part I, section 168). So also with the deceased in the present case: He reared the child as his daughter to succeed him, and she called him "father" and he called her "daughter." These were not vague terms of affection but expressed the precise legal relationship which had been created between them – at any rate with respect to the matter of succession."

(Selected Judgments from the Israeli Supreme Court,
Vol. III, pp. 426-7.)

This was usually confirmed by some token such as a stick or a stone, or something, to make it definite that it was meant that it was a legal adoption. This is called institutive evidence.

"Institutive evidence is that which is created or adopted as a memorial of a fact and for the purpose of being evidence of the fact. The stone set up for a boundary; the giving of a clod of earth or a twig in livery of seizing as evidence or the transfer of the title [etc]…." (Sagebeer, The Bible in Court, p. 104.)

"The Master gave Mr. Remey what no one else ever received – relics of the Blood and Hair of Baha'u'llah;

in the East this act symbolizes Mr. Remey's adoption as a Son by 'Abdu'l-Baha and his becoming a member of the Holy Family."
(Questions and Answers about Charles Mason Remey and the Baha'i Faith, by F.C. Spataro.)

Shoghi Effendi recognized 'Abdu'l-Baha's adoption of Mason as true and legal. Immediately after the death of 'Abdu'l-Baha, Shoghi Effendi called Mason to the Holy land in February and March of 1922 giving to him a "package of 'Abdu'l-Baha's most sacred possession," which was left to Shoghi Effendi, as the executor of 'Abdu'l-Baha's Will to deliver to Mason Remey as his inheritance: "locks of Baha'u'llah's hair" (which represents the headship of the International Baha'i Council/Universal House of Justice) and "drops of his coagulated blood" (which represents the bloodline of David and Baha'u'llah). On the outside of the package Shoghi Effendi addressed it to 'Abdu'l-Baha's "dear son" whom he later appointed to the headship of the IBC/UHJ. The hair and blood are the tokens of inheritance. 'Abdu'l-Baha's most prized possession shows the evidence of the legal adoption passed on from father to son – 'Abdu'l-Baha to Mason. This type of evidence of a token is called "institutive evidence."
(The Most Mighty Document (TMMD), p. iv)

CONCLUSION

Passing the Test of God is as easy as falling off a log! God has provided the proofs and evidence for His Cause for any one that is pure of heart to be able to recognize and see for themselves. We have provided this and many other websites and articles to help educate the people. In this document we have addressed the issue of tests in the line of successorship. In many other articles we have addressed the Medicine for this sick world, that will bring a war torn humanity out of catastrophe and nuclear holocaust and back into this earth transformed into an everlasting paradise of the spiritual qualities and attributes of Man RE-Created in the spiritual Image of God – heaven on earth for all the peoples of the world!

"And they will sit every man with his neighbor under the vine and under the fig tree!"

May the Glory of Glories be upon you!

Salutations!!

O compassionate God! Thanks be to Thee for Thou hast awakened and made me conscious. Thou hast given me a seeing eye and favored me with a hearing ear, hast led me to Thy kingdom and guided me to Thy path. Thou hast shown me the right way and caused me to enter the ark of deliverance. O God! Keep me steadfast and make me firm and staunch. Protect me from violent tests, and preserve and shelter me in the strongly fortified fortress of Thy Covenant and Testament. Thou art the Powerful. Thou art the Seeing. Thou art the Hearing.

O Thou the Compassionate God. Bestow upon me a heart which, like unto a glass, may be illumined with the light of Thy love, and confer upon me thoughts which may change this world into a rose garden through the outpourings of heavenly grace.

Thou art the Compassionate, the Merciful. Thou art the Great Beneficent God.

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Like Dr. Leland Jensen, Neal Chase also comes in the Greater Covenant as the first Aghsan guardian who sits at the head of Baha'u'llah's Universal House of Justice.

NAME

Dr. Jensen

'The Land' – Leland "I will remove the iniquity of that land in a single day" (Zech.3)

Neal

'Champion' – Neal " The day comes, the Eternal promises, when I raise up a true scion [Branch]of David, to reign both royally and ably, to enforce law and justice in the land; under him Judah shall be safe, and Israel live secure, and this shall be his title,

'The Eternal our CHAMPION.'"

(Jeremiah 23:1-6; Moffat's bible translation)

DATE

Dr. Jensen

1963 – "Blessed is he who waits and comes to the thousand three hundred and thirty five days." (Daniel 12:12)

Neal

We, moreover, swear fealty to the One Who, in the time of Mustaghath, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end.

(Baha'u'llah: Gleanings, Page: 73)

The numerical value of the time 'Mustaghath' is the year 2001 C.E. as cited in 'A Basic Baha'i Dictionary' by Wendi Momen

"Mustaghath. He Who Is Invoked. A reference to the appearance of the Promised One at the time specified by the Bab. The Bab had set the limit of time for the coming of the Promised One as Mustaghath, the numerical value of which, in the abjad system is 2001."

(Basic Baha'i Dictionary, pg. 166, Wendi Momen)

Also the date of September 21st 2001 C.E. is given as the Terminal Date of the time scale in David Davidson's book on the Great Pyramid. Pg. 359-368

In September of 2001 Neal unfurled the Divine Banner which he brought forth and the Trade Towers were destroyed on the date he gave.

ADDRESS

Dr. Jensen

The Stone with Seven Eyes/Between the Two Mountains of Copper –

"For behold, upon the stone which I have set before Joshua, upon a single stone with seven eyes…"

(Zechariah 3:9)

"And again, I lifted my eyes and saw and behold, four chariots came out from between two mountains; and the mountains were mountains of bronze…"

Neal

The Temple/Between the Two Mountains of Copper –

"And another angel came out of the temple, calling with a loud voice to him who sat upon the cloud, 'Put in your sickle and reap, for the hour to reap has come, for the harvest of the earth is ripe.'" (Revelations 14:15)

"And again, I lifted my eyes and saw and behold, four chariots came out from between two mountains; and the mountains were mountains of bronze…" (Zechariah 6:1)

"Behold, the man whose name is the Branch: for he shall grow up in his place, and he shall build the temple of the Lord. It is he who shall build the temple of the Lord, and shall bear royal honor, and shall sit and rule upon his throne. And there shall be a priest by his throne, and peaceful understanding shall be between them both." (Zech. 6:12-13)

MISSION

Dr. Jensen

Brings forth the BRANCH, has charge of courts.

"Thus says the Lord of hosts: If you will walk in my ways and keep my charge, then you shall rule my house and have charge of my courts…I will bring forth my servant the BRANCH. (Zechariah 3:7-8)

Neal

Is the BRANCH, Executive Head of Courts, builds the Temple, and brings true believers back into the Covenant.

"Behold, the man whose name is the Branch: for he shall grow up in his place, and he shall build the temple of the Lord. It is he who shall build the temple of the Lord, and shall bear royal honor, and shall sit and rule upon his throne. And there shall be a priest by his throne, and peaceful understanding shall be between them both." (Zech. 6:12-13)

"This angel is one of the Apostles of the Lamb who believes in the Revelation of Baha'u'llah and is firm in the Covenant. 'Put in your sickle and reap' means that this Apostle of the Lamb gives the Lamb's explanations and gathers the true believers BACK into the Covenant." (The Book of Revelation, Dr. Leland Jensen)

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Download and read the PDF of Joshua & Zerubabbel to learn the Bible Proof for Zerubabbel, the first Aghsan Guardian of the Baha'i Faith, Neal Chase:

Joshua & Zerubbabel

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Download and read the PDF of proof of the NAME of NAHUM, the first Aghsan Guardian of the Baha'i Faith, Neal Chase:

HereHeIs

This entry was posted on Saturday, August 20th, 2016 at 1:47 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Anniversary: The Birth of The Establisher, 8/22/2014-8/22/2016

THE MOST MIGHTY DOCUMENT 1979, 1992 and 1996

by Dr. Leland Jensen

An official Rendition by the Promised 7th Angel, who fulfills Biblical Prophecies, explained by 'Abdu'l-Baha as recorded in Some Answered Questions, also prophesied to come under different titles, such as "Blessed is He" who comes in 1963, explained by 'Abdu'l-Baha as recorded in Baha'u'llah and the New Era, the knight on the white horse, the Lamb, The Land, the return of Jesus the High Priest and by various names and titles as found in all Revelations of the Divine Manifestations.

http://www.bupc.org/Most-Mighty-Document.pdf

This entry was posted on Monday, August 22nd, 2016 at 1:14 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Asma 7, 173 B.E. (8/26/2016)

Prayers For America

1. O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy Love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Baha'

*****

2. O God, Almighty Protector! O Thou Who art the confirmer of every just power, equitable empire in eternal glory, everlasting power, continuance and greatness: Strengthen with abundance of Thy mercy every government which acts with equity towards its subjects, and every dominion under whose flag the poor and weak find protection.

We ask Thee by Thy holiness and bounty to pour out Thy blessing upon this government which has stretched its tent over citizens from every land, that its inhabitants, its industries, its territories may be penetrated by justice.

O God, strengthen its executives, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its ideals to echo throughout the world, reveal its traces and exalt its principles by Thy conquering power and wonderful might throughout the kingdoms of creation.

Thou art confirmer of whomsoever Thou willest. Verily, Thou art the powerful and the mighty!

Abdu'l-Baha

This entry was posted on Friday, August 26th, 2016 at 3:06 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Asma 14, 173 B.E. (9/2/2016)

Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant

This entry was posted on Friday, September 2nd, 2016 at 3:18 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 173 B.E. (9/8/2016)

TAQLID/BLIND IMITATION

In training in the arts and sciences–or even in children learning language–students, trainees, children tend to (at first) imitate their parents and teachers (and later they innovate for their own uniqueness of performance and expressions). But the Manifestations of God have commanded a direct and immediate experience of God for each and every individual;. In fact this is the second principle of the Baha'i Faith. Islam means to submit or surrender to the everlasting Covenant of God–which is the Will of God–which means NOT performing taqlid. Taqlid means to "collar yourself" to blind imitation (like a dog or animal–thus de-humanizing) which is forbidden. Those who collar/taqlid are not submissive in surrendering their will to God alone–and are NOT being independant of all save God. This is why the Kingdom of God is the government of God and not of man. No man shall govern or rule upon another–but God himself shall be their king and ruler–meaning that the people are in relationship with God and are AGAINST the Incarnate-Lie of mere men to whom they perform taqlid. It is forbidden to perform taqlid with the Manifestations of God, the Center of the Covenant, the Guardians, the UHJ or any one. Even God in our relationship with him prefers free will exercise of true love–and does not make puppets of us. Fealty and loyalty out of LOVE is NOT taqlid.

The only true religion in the world that preserves this fealty and loyalty of true love by informed consent and free will is the real faith under the provisions of the Covenant. The real guardian of the Baha'i faith guards us from taqlid, and allows the free people to live openly with God, in God, before God, after God and all in all of God. There is no time in the world of God. Everything is now. While this teaching may be found hidden and concealed in all of the Revelations to greater and lesser degrees–it is only practiced–and explicitly revealed as the "unsealed choice wine"– in the real world via the Kingdom now upon the earth (through the power of the Covenant of Baha'u'llah as delineated in the provisions of the sacred Will and Testament of 'Abdu'l-Baha)–the sine qua non of which is the genuine authentic living Davidic king seated upon the throne of King David that is to last for ever.

This is different from religions, per se. The Jewish, Christian, Islamisms and Baha'i "religions" all preserve a place in their Holy Texts for the throne of King David and the one seated upon it as an important personage and welcomed member of their respective holy communities. In reality the Revelation of Baha'u'llah is NOT a religion per se, but the government from God for the earth–that is international for the globe. In this free and open society–God is ever present for the direct and immediate experience of the people. In the presence of God there is no crime, no poverty, no hurt, no disease, no ills, etc. The people are happy. They are uniquely themselves–and not in blind imitations of any others. They reflect God purely as they know and understand the divine and transcendent mind that immanently animates us all. They understand the relationship of the organic teachers of God–the primordial educators–who are the founders of the progressive civilization that naturally arise from the Will of God

amongst us within the world of being. Not enough can be said about this All-Important Theme!. They are not coerced under the pressure of manmade “rulers” or manmade “over-lordships.” No! They are free people even as the Davidic King is a free man. They are enlightened and in contact with the divine even as each and everyone one of us has this capacity: for “in my soul I am free!” As God loves those who work in groups–they come together to form societies and projects. The throne of King David is the sign of international peace through real justice. It is not a taqlid–nor is it a lordship controlling or intimidating peoples as do the manmade governments “benevolent or malevolent dictatorships”, “One-man rule”, or “totalitarian states” of earth.

The Kitab-i-‘Ahd states that the “government of the earth is vouchsafed unto them”–The “THEM” are the current monarchies, kings, and rulerships of the world. This includes the monarchy (now as exilarchate) of King David’s throne-line as well. Baha’u’llah states however that the “hearts” of the kings and rulers “belong to God.” The “Baha’is” were never meant to rule or govern the material earth–it is the Covenant-breakers who lust for worldly earthly power and who have disseminated these LIES!!!. God has already allowed for the rulers and monarchs and kings and governments of the nations to be populated by the leaderships of the peoples and tribes. He vouchsafes their jurisdictions and confirms their authorities as contingent upon the Most Great Justice. If they go against God they will be subjected to troubles and punishments that naturally arise from wrong governances. If they accept the guidance of God and spiritualize they will undoubtedly prosper (as has the British monarchy that was fair to Baha’u’llah) and win the love of all the peoples. The Davidic Kingship is also one of these throne-lines promised and preserved by God that is subject to His laws, under His command, and should it deviate “a hair’s breath” (W&T, p. 9) from the natural Will of the Kind Lord, it and that one will see great suffering and ruin just as any other king (see Pslams 89 for more)–but to David the promise shall continue for ever.

I remain yours, your servant, Neal

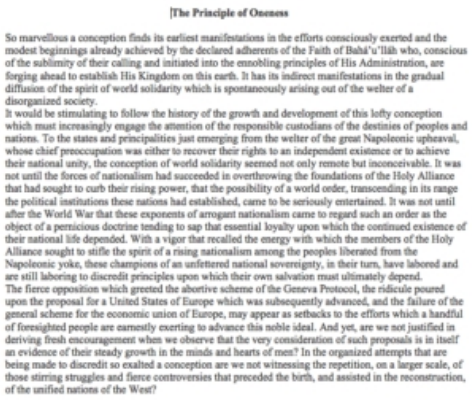
This entry was posted on Thursday, September 8th, 2016 at 4:14 pm and is filed under Baha'i Calendar, Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 9, 173 B.E. (9/16/2016)

Three of the Basic Baha'i Principles Now in the Spotlight of Current Affairs, Daily News and Open Social and Political Discourse.

The First Basic Baha'i Principle-The Oneness Of Humanity:

1. 

The Principle of Oneness

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

It would be stimulating to follow the history of the growth and development of this lofty conception which must increasingly engage the attention of the responsible custodians of the destinies of peoples and nations. To the states and principalities just emerging from the welter of the great Napoleonic upheaval, whose chief preoccupation was either to recover their rights to an independent existence or to achieve their national unity, the conception of world solidarity seemed not only remote but inconceivable. It was not until the forces of nationalism had succeeded in overthrowing the foundations of the Holy Alliance that had sought to curb their rising power, that the possibility of a world order, transcending in its range the political institutions these nations had established, came to be seriously entertained. It was not until after the World War that these exponents of arrogant nationalism came to regard such an order as the object of a pernicious doctrine tending to sap that essential loyalty upon which the continued existence of their national life depended. With a vigor that recalled the energy with which the members of the Holy Alliance sought to stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic yoke, these champions of an unfettered national sovereignty, in their turn, have labored and are still laboring to discredit principles upon which their own salvation must ultimately depend.

The fierce opposition which greeted the abortive scheme of the Geneva Protocol, the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men? In the organized attempts that are being made to discredit so exalted a conception are we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

Shoghi Effendi, The World Order of Baha'u'llah

2.

Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

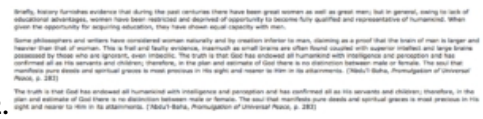
Shoghi Effendi, The World Order of Baha'u'llah

The Sixth Basic Baha'i Principle-Equality Of Men And Women:

1.

In no movement will they be left behind... They will enter all the administrative branches of politics... They will attain in all such a degree as will be considered the very highest station of the world of humanity and will take part in all affairs. Rest ye assured. Do ye not look upon the present conditions; in the not far distant future the world of women will become all-refulgent and all-glorious, for His Holiness Baha'u'llah hath willed it so! . . . the entrance of women into all human departments is an irrefutable and incontrovertible question. No soul can retard or prevent it.

'Abdu'l-Baha, Paris Talks, p. 182-184

2. 

3.

4. "The first teachers of children are the mothers. Therefore, they must be capably trained in order to educate both sons and daughters. There are many provisions in the words of Bahá'u'lláh in regard to this."

   Abdu'l-Baha', Exemplar of the Baha'i Faith

   From a talk given at the Unitarian Church on 15th St. & Girard Ave. Philadelphia, PA on June 9, 1912

http://uhj.net/justice-for-women.html

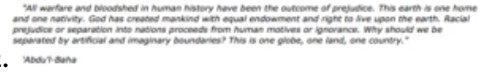
http://uhj.net/women-on-uhj.html

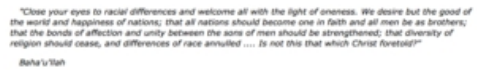
The Seventh Basic Baha'i Principle-The Elimination Of All Forms Of Prejudice:

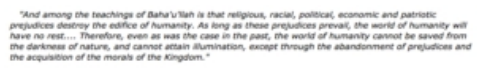
1. **The Seventh Basic Baha'i Principle is:**
   "The Removal of all Prejudice, Religious, Racial, Political, etc."

   The seventh foundation stone, the "pure Chrysolite," is an exquisitely clear, slightly tinted green. We read in the ancient philosophies of the Chrysolite Tablet; it is the symbol of absolute sincerity and truthfullness, purity and selflessness. Only when our hearts are free from every form of prejudice can they become the "chrysolite tablet" whereon can be engraved our thoughts and motives.

   'Abdu'l-Baha

2. 
"All warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and one nativity. God has created mankind with equal endowment and right to live upon the earth. Racial prejudice or separation into nations proceeds from human motives or ignorance. Why should we be separated by artificial and imaginary boundaries? This is one globe, one land, one country."
'Abdu'l-Baha

3. 
"Close your eyes to racial differences and welcome all with the light of oneness. We desire but the good of the world and happiness of nations; that all nations should become one in faith and all men be as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race annulled .... Is not this that which Christ foretold?"
Baha'u'llah

4. 
"And among the teachings of Baha'u'llah is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will have no rest.... Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature, and cannot attain illumination, except through the abandonment of prejudices and the acquisition of the morals of the Kingdom."
'Abdu'l-Baha

5. O THOU who hast an illumined heart! Thou art even as the pupil of the eye, the very wellspring of the light, for God's love hath cast its rays upon thine inmost being and thou hast turned thy face toward the Kingdom of thy Lord.

   Intense is the hatred, in America, between black and white, but my hope is that the power of the Kingdom will bind these two in friendship, and serve them as a healing balm.

   Let them look not upon a man's color but upon his heart. If the heart be filled with light, that man is nigh unto the threshold of his Lord; but if not, that man is careless of his Lord, be he white or be he black.

   Abdu'l-Baha, Selections, #76

http://www.bahaijustice.com/2015/04/30/bahai-open-epistle-on-lgbt-rights-womens-rights-prejudice-ridvan-172-b-e-421-522015/

This entry was posted on Friday, September 16th, 2016 at 12:50 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 16, 173 B.E. (9/23/2016)

The ninth Glad-Tidings (Bisharat)

When the sinner findeth himself wholly detached and freed from all save God, he should beg forgiveness and pardon from Him. Confession of sins and transgressions before human beings is not permissible, as it hath never been nor will ever be conducive to divine forgiveness. Moreover such confession before people results in one's humiliation and abasement, and God—exalted be His glory—wisheth not the humiliation of His servants. Verily He is the Compassionate, the Merciful. The sinner should, between himself and God, implore mercy from the Ocean of mercy, beg forgiveness from the Heaven of generosity and say:

O God, my God! I implore Thee by the blood of Thy true lovers who were so enraptured by Thy sweet utterance that they hastened unto the Pinnacle of Glory, the site of the most glorious martyrdom, and I beseech Thee by the mysteries which lie enshrined in Thy knowledge and by the pearls that are treasured in the ocean of Thy bounty to grant forgiveness unto me and unto my father and my mother. Of those who show forth mercy, Thou art in truth the Most Merciful. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.

O Lord! Thou seest this essence of sinfulness turning unto the ocean of Thy favor and this feeble one seeking the kingdom of Thy divine power and this poor creature inclining himself towards the daystar of Thy wealth. By Thy mercy and Thy grace, disappoint him not, O Lord, nor debar him from the revelations of Thy bounty in Thy days, nor cast him away from Thy door which Thou hast opened wide to all that dwell in Thy heaven and on Thine earth.

Alas! Alas! My sins have prevented me from approaching the Court of Thy holiness and my trespasses have caused me to stray far from the Tabernacle of Thy majesty. I have committed that which Thou didst forbid me to do and have put away what Thou didst order me to observe.

I pray Thee by Him Who is the sovereign Lord of Names to write down for me with the Pen of Thy bounty that which will enable me to draw nigh unto Thee and will purge me from my trespasses which have intervened between me and Thy forgiveness and Thy pardon.

Verily, Thou art the Potent, the Bountiful. No God is there but Thee, the Mighty, the Gracious.

Baha'u'llah

This entry was posted on Friday, September 23rd, 2016 at 2:14 am and is filed under Baha'i Calendar, Baha'i Holy Scripture, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat/Will 1, 173 B.E. (9/27/2016)

FREE WILL

Question.–Is man a free agent in all his actions, or is he compelled and constrained?

Answer.–This question is one of the most important and abstruse of divine problems. If God wills, another day, at the beginning of dinner, we will undertake the explanation of this subject in detail; now we will explain it briefly, in a few words, as follows. Some things are subject to the free will of man, such as justice, equity, tyranny and injustice, in other words, good and evil actions; it is evident and clear that these actions are, for the most part, left to the will of man. But there are certain things to which man is forced and compelled, such as sleep, death, sickness, decline of power, injuries and misfortunes; these are not subject to the will of man, and he is not responsible for them, for he is compelled to endure them. But in the choice of good and bad actions he is free, and he commits them according to his own will.

For example, if he wishes, he can pass his time in praising God, or he can be occupied with other thoughts. He can be an enkindled light through the fire of the love of God, and a philanthropist loving the world, or he can be a hater of mankind, and engrossed with material things. He can be just or cruel. These actions and these deeds are subject to the control of the will of man himself; consequently, he is responsible for them.

Now another question arises. Man is absolutely helpless and dependent, since might and power belong especially to God. Both exaltation and humiliation depend upon the good pleasure and the will of the Most High.

It is said in the New Testament that God is like a potter who makes "one vessel unto honour, and another unto dishonour." [Rom. 9:21.] Now the dishonored vessel has no right to find fault with the potter saying, "Why did you not make me a precious cup, which is passed from hand to hand?" The meaning of this verse is that the states of beings are different. That which is in the lowest state of existence, like the mineral, has no right to complain, saying, "O God, why have You not given me the vegetable perfections?" In the same way, the plant has no right to complain that it has been deprived of the perfections of the animal world. Also it is not befitting for the animal to complain of the want of the human perfections. No, all these things are perfect in their own degree, and they must strive after the perfections of their own degree. The inferior beings, as we have said, have neither the right to, nor the fitness for, the states of the superior perfections. No, their progress must be in their own state.

Also the inaction or the movement of man depend upon the assistance of God. If he is not aided, he is not able to do either good or evil. But when the help of existence comes from the Generous Lord, he is able to do both good and evil; but if the help is cut off, he remains absolutely helpless. This is why in the Holy Books they speak of the help and assistance of God. So this condition is like that of a ship which is moved

by the power of the wind or steam; if this power ceases, the ship cannot move at all. Nevertheless, the rudder of the ship turns it to either side, and the power of the steam moves it in the desired direction. If it is directed to the east, it goes to the east; or if it is directed to the west, it goes to the west. This motion does not come from the ship; no, it comes from the wind or the steam.

In the same way, in all the action or inaction of man, he receives power from the help of God; but the choice of good or evil belongs to the man himself. So if a king should appoint someone to be the governor of a city, and should grant him the power of authority, and should show him the paths of justice and injustice according to the laws–if then this governor should commit injustice, although he should act by the authority and power of the king, the latter would be absolved from injustice. But if he should act with justice, he would do it also through the authority of the king, who would be pleased and satisfied.

That is to say, though the choice of good and evil belongs to man, under all circumstances he is dependent upon the sustaining help of life, which comes from the Omnipotent. The Kingdom of God is very great, and all are captives in the grasp of His Power. The servant cannot do anything by his own will; God is powerful, omnipotent, and the Helper of all beings.

This question has become clearly explained. Salutations!

Abdu'l-Baha', Some Answered Questions, Part Four: On the Origin, Powers and Conditions of Man

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Some Answered Questions

THE ORIGINAL PRESERVED TEXT IN ENGLISH
Some Answered Questions
The original preserved text of Some Answered Questions (SAQ) is now available in hard copy format.

This book gives the answers of a great World Teacher to numerous questions which deeply trouble modern man in this post-modern Age of Transition. First published in London in 1908, Some Answered Questions is as timely now as it was then; the need for it has grown more acute with the years. The many questions which it considers remain either unanswered or misunderstood in the minds of the mass of humanity.

What is man? Is there a God? How can we know God? What of the Reality of the Unseen? Miracles, prophecy, predestination, immortality, free will, reincarnation, baptism, the Trinity, healing? Here, too, are commentaries on and explanations of Biblical passages and the metaphysical underpinnings of scientific worldviews suited to our age of increasing maturity.

Some Answered Questions is intended for the searcher with an open and independent mind. The answers are unorthodox. Religion and Spirituality, stripped of ritualism and tradition, become reasonable and alive. If the search for truth is coupled with a dream of justice for all and a world at peace, if the student is willing to receive an idea by which he or she may live meaningfully both for true-self and for others, then here you will find an authentic challenge to match that dream.

This is the original 1908 translation that preserves the prophecy of the coming of the “7th Angel” made by ‘Abdu’l-Baha in this volume (p. 66) in 1908 and approved by Him. Contrary to the Covenant-breakers assertions, Some Answered Questions is NOT “pilgrim’s notes”–but forms a collection of talks in the authenticity of the written Tablets of ‘Abdu’l-Baha approved and corrected by Him (with His own hand during His lifetime) in the potency of genuine Baha’i Holy Writ:

“Baha’u’llah has made it clear enough that only those things that have been revealed in the form of Tablets have a binding power over the friends… Those talks of the Master that were later reviewed by Him, corrected or in some other form considered authentic by Himself, such as Some Answered Questions, are considered as Tablets and therefore have the necessary binding power” (Shoghi Effendi, to the United States Publishing Committee, December 29, 1931).

This original re-print edition of Some Answered Questions combats the various changed false-text corrupted “editions” of the Covenant-breakers and contains a unique preface written by Dr. Leland Jensen and updated for current times along with a New Appendix including the Tablet of the Dichotomy and ‘Abdu’l-Baha’s the Tablet of Wood, Iron and Gold. The perfect teaching text (and required reading: the first 90 pages) for the full experience of the Baha’i Fireside series.

This entry was posted on Tuesday, September 27th, 2016 at 10:53 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 4, 173 B.E. (9/30/2016)

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared—and Our Word is the truth—: "Consort with the followers of all religions in a spirit of friendliness and fellowship." Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse and set a new direction to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

Baha'u'llah, Exc. Fr. Tablet of the World

Were men to strictly observe that which the Pen of the Most High hath revealed in the Crimson Book, they could then well afford to dispense with the regulations which prevail in the world. Certain exhortations have repeatedly streamed forth from the Pen of the Most High that perchance the manifestations of power and the dawning-places of might may, sometime, be enabled to enforce them. Indeed, were sincere seekers to be found, every emanation of God's pervasive and irresistible Will would, for the sake of His love, be revealed. But where are to be found earnest seekers and inquiring minds? Whither are gone the equitable and the fair-minded? At present no day passeth without the fire of a fresh tyranny blazing fiercely, or the sword of a new aggression being unsheathed. Gracious God!

Baha'u'llah, Exc. Fr. Tablet of the World

Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable

value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The One true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: "All things have I willed for thee, and thee, too, for thine own sake." If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: "Thou shall see in it no hollows or rising hills."

Baha'u'llah, Exc. Fr. Tablet of Maqsud

Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp. Indeed a man of insight can perceive naught therein save the effulgent splendor of Our Name, the Creator. Say: This is an existence which knoweth no decay, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.

Baha'u'llah, Exc. Fr. Tablet of Wisdom

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BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 11, 173 B.E. (10/7/2016)

Not My Will, O Lord, But Thine *

PRAISE be to Him Who hath rent the dark asunder, hath blotted out the night, hath drawn aside the coverings and torn away the veils; Whose light thereupon shone out, Whose signs and tokens were spread abroad, and His mysteries laid bare. Then did His clouds part and loaded down the earth with His bounties and bestowals, and made all things sweet with rain, and caused the fresh greenery of knowledge and the hyacinths of certitude to spring forth and to shake and tremble for joy, till the whole world was scented with the fragrance of His holiness.

Salutations and praise, blessings and glory be upon those divine realities, those sacred windflowers that have come forth out of this supreme bestowal, this flooding grace that hath roared like a clashing sea of gifts and bounties, tossing its waves to the high heavens.

O God, my God! Praise be unto Thee for kindling the fire of divine love in the Holy Tree on the summit of the loftiest mount: that Tree which is "neither of the East nor of the West,"1 that fire which blazed out till the flame of it soared upward to the Concourse on high, and from it those realities caught the light of guidance, and cried out: "Verily have we perceived a fire on the slope of Mount Sinai."2

O God, my God! Increase Thou this fire, as day followeth day, till the blast of it setteth in motion all the earth. O Thou, my Lord! Kindle the light of Thy love in every heart, breathe into men's souls the spirit of Thy knowledge, gladden their breasts with the verses of Thy oneness. Call Thou to life those who dwell in their tombs, warn Thou the prideful, make happiness worldwide, send down Thy crystal waters, and in the assemblage of manifest splendors, pass round that cup which is "tempered at the camphor fountain."3

Verily, art Thou the Giving, the Forgiving, the Ever-Bestowing. Verily, art Thou the Merciful, the Compassionate.

O ye loved ones of God! The wine-cup of Heaven overfloweth, the banquet of God's Covenant is bright with festive lights, the dawn of all bestowals is breaking, the gentle winds of grace are blowing, and out of the invisible world come good tidings of bounties and gifts. In flower-spangled meadows hath the divine springtime pitched its tents, and the spiritual are inhaling sweet scents from the Sheba of the spirit, carried their way by the east wind. Now doth the mystic nightingale carol its odes, and buds of inner meaning are bursting into blossoms delicate and fair. The field larks are become the festival's musicians, and lifting wondrous voices they cry and sing to the melodies of the Company on high, "Blessed are ye! Glad Tidings! Glad Tidings!" And they urge on the revelers of the Abhá Paradise to drink their fill, and they eloquently hold forth upon the celestial tree, and utter their sacred cries. All this, that withered souls who tread the desert of the heedless, and faded ones lost in the sands of unconcern, may come to

throbbing life again, and present themselves at the feasts and revels of the Lord God.

Praise be to Him! The renown of His Cause hath reached to east and west, and word of the power of the Abhá Beauty hath quickened north and south. That cry from the American continent is a choir of holiness, that shout from far and near that riseth even to the Company on high is "Yá Bahá'u'l-Abhá!" Now is the east lit up with a glory, and the west rose-sweet, and all the earth is fragrant with ambergris, and the winds that blow over the Holy Shrine are laden with musk. Erelong shall ye see that even the darkest lands are bright, and the continents of Europe and Africa have turned into gardens of flowers, and forests of blossoming trees.

But since the dawning of this Daystar was in Persia, and since from that orient the sun shone upon the west, it is our fondest hope that the flames of love's fire should blaze ever more vehemently in that land, and that there the splendor of this Holy Faith should grow ever more intense. May the tumult of God's Cause so shake that land to its foundations, may the spiritual force of His Word so manifest itself, as to make Írán the core and focus of well-being and peace. May rectitude and conciliation, and love and trust, issuing forth from Írán, bring immortality to all on earth. May she raise on the highest summits the banner of public order, of purest spirituality, of universal peace.

O ye loved ones of God! In this, the Bahá'í dispensation, God's Cause is spirit unalloyed. His Cause belongeth not to the material world. It cometh neither for strife nor war, nor for acts of mischief or of shame; it is neither for quarrelling with other Faiths, nor for conflicts with the nations. Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit:

Unless ye must,
Bruise not the serpent in the dust,
How much less wound a man.
And if ye can,
No ant should ye alarm,
Much less a brother harm.

Let all your striving be for this, to become the source of life and immortality, and peace and comfort and joy, to every human soul, whether one known to you or a stranger, one opposed to you or on your side. Look ye not upon the purity or impurity of his nature: look ye upon the all-embracing mercy of the Lord, the light of Whose grace hath embosomed the whole earth and all who dwell thereon, and in the plenitude of Whose bounty are immersed both the wise and the ignorant. Stranger and friend alike are seated at the table of His favor. Even as the believer, the denier who turneth away from God doth at the same time cup his hands and drink from the sea of His bestowals.

It behooveth the loved ones of the Lord to be the signs and tokens of His universal mercy and the embodiments of His own excelling grace. Like the sun, let them cast their rays upon garden and rubbish heap alike, and even as clouds in spring, let them shed down their rain upon flower and thorn. Let them seek but love and faithfulness, let them not follow the ways of unkindness, let their talk be confined to the

secrets of friendship and of peace. Such are the attributes of the righteous, such is the distinguishing mark of those who serve His Threshold.

The Abhá Beauty endured the most afflictive of calamities. He bore countless agonies and ills. He enjoyed not a moment's peace, drew not an easeful breath. He wandered, homeless, over desert sands and mountain slopes; He was shut in a fortress, and a prison cell. But to Him, His pauper's mat of straw was an eternal throne of glory, and His heavy chains a sovereign's carcanet. By day, by night, He lived under a whirring sword, and He was ready from moment to moment for death on the cross. He bore all this that He might purify the world, and deck it out with the tender mercies of the Lord God; that He might set it at rest; that conflict and aggression might be put to flight, the lance and the keen blade be exchanged for loving fellowship, malevolence and war turn into safety and gentleness and love, that battlefields of hate and wrath should become gardens of delight, and places where once the blood-drenched armies clashed, be fragrant pleasure grounds; that warfare should be seen as shame, and the resort to arms, even as a loathsome sickness, be shunned by every people; that universal peace raise its pavilions on the loftiest mounts, and war be made to perish forever from the earth.

Wherefore must the loved ones of God, laboriously, with the waters of their striving, tend and nourish and foster this tree of hope. In whatsoever land they dwell, let them with a whole heart befriend and be companions to those who are either close to them, or far removed. Let them, with qualities like unto those of heaven, promote the institutions and the religion of God. Let them never lose heart, never be despondent, never feel afflicted. The more antagonism they meet, the more let them show their own good faith; the more torments and calamities they have to face, the more generously let them pass round the bounteous cup. Such is the spirit which will become the life of the world, such is the spreading light at its heart: and he who may be and do other than this is not worthy to serve at the Holy Threshold of the Lord.

O ye loved ones of God! The Sun of Truth is shining down from invisible skies; know ye the value of these days. Lift up your heads, and grow ye cypress-tall in these swift-running streams. Take ye joy in the beauty of the narcissus of Najd, for night will fall and it will be no more....

O ye loved ones of God! Praise be to Him, the bright banner of the Covenant is flying higher every day, while the flag of perfidy hath been reversed, and hangeth at half-mast. The benighted attackers have been shaken to their core; they are now as ruined sepulchers, and even as blind creatures that dwell beneath the earth they creep and crawl about a corner of the tomb, and out of that hole, from time to time, like unto savage beasts, do they jibber and howl. Glory be to God! How can the darkness hope to overcome the light, how can a magician's cords hold fast "a serpent plain for all to see"? "Then lo! It swallowed up their lying wonders."4 Alas for them! They have deluded themselves with a fable, and to indulge their appetites they have done away with their own selves. They gave up everlasting glory in exchange for human pride, and they sacrificed greatness in both worlds to the demands of the insistent self. This is that of which We have forewarned you. Erelong shall ye behold the foolish in manifest loss.

> O my Lord and my Hope! Help Thou Thy loved ones to be steadfast in Thy mighty Covenant, to remain faithful to Thy manifest Cause, and to carry out the commandments Thou didst set

down for them in Thy Book of Splendors; that they may become banners of guidance and lamps of the Company above, wellsprings of Thine infinite wisdom, and stars that lead aright, as they shine down from the supernal sky.

Verily art Thou the Invincible, the Almighty, the All-Powerful.

Abdu'l-Baha', Selections #206

Notes:

1. Quran 24:35
2. Quran 28:29
3. Quran 76:5
4. Quran 26:31, 26:44 (see also Exodus 7)

*Editors Headline

This entry was posted on Friday, October 7th, 2016 at 1:20 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 18, 173 B.E. (10/14/2016)

WHENSOEVER a company of people shall gather in a meeting place, shall engage in glorifying God, and shall speak with one another of the mysteries of God, beyond any doubt the breathings of the Holy Spirit will blow gently over them, and each shall receive a share thereof. *

O THOU revered maidservant of God! Thy letter from Los Angeles was received. Thank divine Providence that thou hast been assisted in service and hast been the cause of the promulgation of the oneness of the world of humanity, so that the darkness of differences among men may be dissipated, and the pavilion of the unity of nations may cast its shadow over all regions. Without such unity, rest and comfort, peace and universal reconciliation are unachievable. This illumined century needeth and calleth for its fulfillment. In every century a particular and central theme is, in accordance with the requirements of that century, confirmed by God. In this illumined age that which is confirmed is the oneness of the world of humanity.

Every soul who serveth this oneness will undoubtedly be assisted and confirmed.

I hope that in the assemblies thou mayest sing praises with a sweet melody and thus become the cause of joy and gladness to all. **

O RESPECTED personage! I have read your work, The Gospel of Wealth,(1) and noted therein truly apposite and sound recommendations for easing the lot of humankind.
To state the matter briefly, the Teachings of Bahá'u'lláh advocate voluntary sharing, and this is a greater thing than the equalization of wealth. For equalization must be imposed from without, while sharing is a matter of free choice.

Man reacheth perfection through good deeds, voluntarily performed, not through good deeds the doing of which was forced upon him. And sharing is a personally chosen righteous act: that is, the rich should extend assistance to the poor, they should expend their substance for the poor, but of their own free will, and not because the poor have gained this end by force. For the harvest of force is turmoil and the ruin of the social order. On the other hand voluntary sharing, the freely chosen expending of one's substance, leadeth to society's comfort and peace. It lighteth up the world; it bestoweth honor upon humankind.

I have seen the good effects of your own philanthropy in America, in various universities, peace gatherings, and associations for the promotion of learning, as I travelled from city to city. Wherefore do I pray on your behalf that you shall ever be encompassed by the bounties and blessings of heaven, and shall perform many philanthropic deeds in East and West. Thus may you gleam as a lighted taper in the

Kingdom of God, may attain honor and everlasting life, and shine out as a bright star on the horizon of eternity. ***

* Abdu'l-Baha', Selections #56

** Abdu'l-Baha', Selections #77

*** Abdu'l-Baha', Selections #79

(1) An article from Andrew Carnegie's book The Gospel of Wealth was published in England in the Pall Mall Budget and called The Gospel of Wealth, cf. Andrew Carnegie's Autobiography, 255n.

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BAHA'I JUSTICE

Baha'i Month: Ilm/Knowledge 1, 173 B.E. (10/16/2016)

THERE are certain pillars which have been established as the unshakable supports of the Faith of God. The mightiest of these is learning and the use of the mind, the expansion of consciousness, and insight into the realities of the universe and the hidden mysteries of Almighty God.

To promote knowledge is thus an inescapable duty imposed on every one of the friends of God. It is incumbent upon that Spiritual Assembly, that assemblage of God, to exert every effort to educate the children, so that from infancy they will be trained in Bahá'í conduct and the ways of God, and will, even as young plants, thrive and flourish in the soft-flowing waters that are the counsels and admonitions of the Blessed Beauty.*

O TRUE companions! All humankind are as children in a school, and the Dawning-Points of Light, the Sources of divine revelation, are the teachers, wondrous and without peer. In the school of realities they educate these sons and daughters, according to teachings from God, and foster them in the bosom of grace, so that they may develop along every line, show forth the excellent gifts and blessings of the Lord, and combine human perfections; that they may advance in all aspects of human endeavor, whether outward or inward, hidden or visible, material or spiritual, until they make of this mortal world a widespread mirror, to reflect that other world which dieth not.

O ye friends of God! Because, in this most momentous of ages, the Sun of Truth hath risen at the highest point of the spring equinox, and cast its rays on every clime, it shall kindle such tremulous excitement, it shall release such vibrations in the world of being, it shall stimulate such growth and development, it shall stream out with such a glory of light, and clouds of grace shall pour down such plentiful waters, and fields and plains shall teem with such a galaxy of sweet-smelling plants and blooms, that this lowly earth will become the Abhá Kingdom, and this nether world the world above. Then will this fleck of dust be as the vast circle of the skies, this human place the palace-court of God, this spot of clay the dayspring of the endless favors of the Lord of Lords.

Wherefore, O loved ones of God! Make ye a mighty effort till you yourselves betoken this advancement and all these confirmations, and become focal centers of God's blessings, daysprings of the light of His unity, promoters of the gifts and graces of civilized life. Be ye in that land vanguards of the perfections of humankind; carry forward the various branches of knowledge, be active and progressive in the field of inventions and the arts. Endeavor to rectify the conduct of men, and seek to excel the whole world in moral character. While the children are yet in their infancy feed them from the breast of heavenly grace, foster them in the cradle of all excellence, rear them in the embrace of bounty. Give them the advantage of every useful kind of knowledge. Let them share in every new and rare and wondrous craft and art. Bring them up to work and strive, and accustom them to hardship. Teach them to dedicate their lives to

matters of great import, and inspire them to undertake studies that will benefit mankind.**

* Abdu’l-Baha’, Selections #97

** Abdu’l-Baha’, Selections #102

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BAHA'I JUSTICE

Holy Day: Birth of The Bab-Solar Calendar-10/20/2016 (Ilm 5, 173 B.E.)

The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid ʻAlí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

Abdu'l-Baha', A Traveler's Narrative, pg 4

ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest

recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'llah, Tablets, pp. 233-234

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BAHA'I JUSTICE

Baha'i Sabbath: Ilm 6, 173 B.E. (10/21/2016)

O THOU beloved maidservant of God! Thy letter was received and its contents revealed the fact that the friends, in perfect energy and vitality, are engaged in the propagation of the heavenly teachings. This news hath caused intense joy and gladness. For every era hath a spirit; the spirit of this illumined era lieth in the teachings of Bahá'u'lláh. For these lay the foundation of the oneness of the world of humanity and promulgate universal brotherhood. They are founded upon the unity of science and religion and upon investigation of truth. They uphold the principle that religion must be the cause of amity, union and harmony among men. They establish the equality of both sexes and propound economic principles which are for the happiness of individuals. They diffuse universal education, that every soul may as much as possible have a share of knowledge. They abrogate and nullify religious, racial, political, patriotic and economic prejudices and the like. ***Those teachings that are scattered throughout the Epistles and Tablets are the cause of the illumination and the life of the world of humanity. Whoever promulgateth them will verily be assisted by the Kingdom of God.***

Abdu'l-Baha', Selections #71 exc.

The 12 Basic Baha'i Principles

This entry was posted on Friday, October 21st, 2016 at 1:32 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 13, 173 B.E. (10/28/2016)

AS to the difference between that material civilization now prevailing, and the divine civilization which will be one of the benefits to derive from the House of Justice*, it is this: material civilization, through the power of punitive and retaliatory laws, restraineth the people from criminal acts; and notwithstanding this, while laws to retaliate against and punish a man are continually proliferating, as ye can see, no laws exist to reward him. In all the cities of Europe and America, vast buildings have been erected to serve as jails for the criminals.

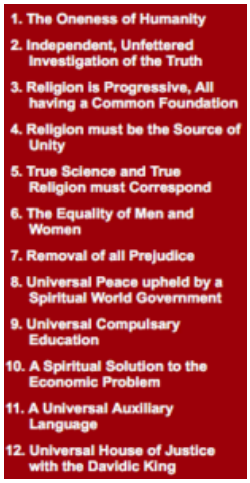
Divine civilization, however, so traineth every member of society that no one, with the exception of a negligible few, will undertake to commit a crime. There is thus a great difference between the prevention of crime through measures that are violent and retaliatory, and so training the people, and enlightening them, and spiritualizing them, that without any fear of punishment or vengeance to come, they will shun all criminal acts. They will, indeed, look upon the very commission of a crime as a great disgrace and in itself the harshest of punishments. They will become enamored of human perfections, and will consecrate their lives to whatever will bring light to the world and will further those qualities which are acceptable at the Holy Threshold of God.

See then how wide is the difference between material civilization and divine. With force and punishments, material civilization seeketh to restrain the people from mischief, from inflicting harm on society and committing crimes. But in a divine civilization, the individual is so conditioned that with no fear of punishment, he shunneth the perpetration of crimes, seeth the crime itself as the severest of torments, and with alacrity and joy, setteth himself to acquiring the virtues of humankind, to furthering human progress, and to spreading light across the world.

Abdu'l-Baha', Selections #105

* The House of Justice

The 12 Basic Baha'i Principles


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, October 28th, 2016 at 2:46 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 173 B.E. (11/4/2016)

Prayer For America

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Baha'

Prayer For Mankind

O Thou kind Lord! Thou hast created all humanity from the same stock. Thou hast decreed that all shall belong to the same household. In Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy Tabernacle; all have gathered together at Thy Table of Bounty; all are illumined through the light of Thy Providence.

O God! Thou art kind to all, Thou hast provided for all, dost shelter all, conferrest life upon all. Thou hast endowed each and all with talents and faculties, and all are submerged in the Ocean of Thy Mercy.

O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.

O God! Raise aloft the banner of the oneness of mankind.

O God! Establish the Most Great Peace.

Cement Thou, O God, the hearts together.

O Thou kind Father, God! Gladden our hearts through the fragrance of Thy love. Brighten our eyes through the Light of Thy Guidance. Delight our ears with the melody of Thy Word, and shelter us all in the Stronghold of Thy Providence.

Thou art the Mighty and Powerful, Thou art the Forgiving and Thou art the One Who overlooketh the shortcomings of all mankind.

Abdu'l-Baha'

This entry was posted on Friday, November 4th, 2016 at 1:16 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 8, 173 B.E. (11/11/2016)

"The oneness of the kingdom of humanity will supplant the banner of conquest, and all communities of the earth will gather under its protection. No nation with separate and restricted boundaries – such as Persia, for instance – will exist. The United States of America will be known only as a name. Germany, France, England, Turkey, Arabia – all these various nations will be welded together in unity. When the people of the future are asked, "To which nationality do you belong?" the answer will be, "To the nationality of humanity. I am living under the shadow of Baha'u'llah. I am the servant of Baha'u'llah. I belong to the army of the Most Great Peace." The people of the future will not say, "I belong to the nation of England, France or Persia",- for all of them will be citizens of a universal nationality – the one family, the one country, the one world of humanity – and then these wars, hatreds and strifes will pass away."

"The body of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting to all the surrounding countries. Nay, may America become the distributing center of spiritual enlightenment, and all the world receive this heavenly blessing! For America has developed powers and capacities greater and more wonderful than other nations. While it is true that its people have attained a marvelous material civilization, I hope that spiritual forces may animate this great body and a corresponding spiritual civilization be established. May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become the servants of the Omnipotent One. May they rise from present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world."

"The divine Jerusalem has come down from heaven. The bride of Zion has appeared. The voice of the Kingdom of God has been raised. May you attain supreme capacity and magnetic attraction in this realm of might and power—manifesting new energy and wonderful accomplishment, for God is your Assister and Helper. The breath of the Holy Spirit is your comforter, and the angels of heaven surround you. I desire this power for you. Rest assured that these bounties now overshadow you."

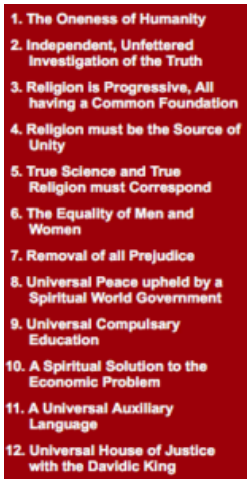
Abdu'l-Baha', The Promulgation Of Universal Peace

16 April 1912

Talk at Hotel Ansonia to Baha'i' Friends of New Jersey

Broadway and Seventy-third Street, New York

[The 12 Basic Principles Of The Baha'i Faith]


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, November 11th, 2016 at 4:04 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Birth Of Baha'u'llah: Qudrat 9, 173 B.E. (11/12/2016)

Lawh-i Haqqu'n-Nas

Tablet of the Right of the People

In the Name of God, the Beneficient, the Merciful!

Praise be to God Who fulfilled what He revealed to all His Prophets and Messengers and gave to all the tidings of His days. And of them is the Day which He promised us in His Mighty Book through His saying, exalted be His dominion: on that day "God will enrich everyone out of His abundance." And this, truly, is our Day, when I behold Him enriching all who enter in His shadow from the abundance of His knowledge and command, inasmuch as on this Day He hath placed the reins of knowledge in the grasp of His lowliest servant and in the possession of His most insignificant subject who hath held fast to the cord of His Love in the days of His manifestation.

And praise be to God who inspireth whom He wisheth with the hosts of His revelation and "casteth the light of His knowledge into the heart of whom He willeth." There is no God but Him Who is manifest through the manifestation of His own Self, inasmuch as there remains no veil for Him but the light of His Beauty, and no cloud but the abundance of His manifestation. Blessing and peace be upon the noblest of His Chosen Ones, and the most distinguished of His creation, and upon His kindred, and upon His family, and upon His saints who stood firm in His Cause and continued steadfast in His love.

And then We convey that the letter of that loved one was perused and was the source of joy and cheer. God willing this divine confirmation may always be Our friend and this divine assistance continue, such that from time to time thou shouldst seek to become informed of, and have sympathy for, the wanderers of the wilderness of disappointment and obscurity. Thus may God reward thee with the best of rewards and graciously aid thee as He wisheth and pleaseth.

Thou hadst inquired as to how the settlement of one's rights in the world after death and paying the rights of people due to them can be conceived and be made possible in the great Resurrection, which hath been referred to as the Day of Judgement? Since these vanities, possessions, and rights that are desired and wintnessed in this vain life have no existence in the worlds after death, and assuming their existence, they will be of no profit or benefit to those to whom those rights are due; how then, will the settlement of one's rights be accomplished in those worlds? Inasmuch as it is current amongst people that God, the All-Merciful, at times forgoeth His own right and forgiveth, but He forgoeth not the rights of the people until their rights are settled.

O beloved of my heart, thou hast inquired of a subject which is extremely perplexing and abstruse. For

understanding this subject is dependent upon understanding and comprehension of the days after death and the knowledge of the the Day of Resurrection. And the comprehension of these two subjects requireth a detached heart and necessitates a pure ear. Every ear is not worthy to hearken unto this call. The ear which doeth not hearken unto the roar of the trumpet and the bugle from the heaven of the Manifestation, how can it hear the whisperings of the birds?

But since I cannot but reply to the bidding of that honored friend, therefore, I will briefly state a compendium and express a few comparisons and examples that they may suffice. And there is no power or strength save in God, the One, the Subduer.

Thus I express to thee that what thou hast seen and heard in this mortal world of limitations, by any name and character and by any form or descriptive attribute, in every one of divine worlds is manifested and witnessed in a manner suitable and proper to each world, which shineth forth and revealeth itself by another name, character, form and descriptive attribute.

This death that thou hast heard of in the world, referreth to the outward appearance and the garment, and not to the truth and the inner essence. Certainly the realities of things, through different appearances and various manifestations, truth after truth, shine forth and reveal themselves in every world. The sages of mature wisdom who have drunk from the mystic choice wine – God requite them – have believed in the embodiment of deeds.

The All-Glorious saith: “God will reward them for their attributions !”. The Dawning-Place of revelation, the All-Merciful, hath said that people are recompensed according to their deeds; reward for good and punishment for evil.

Thus it becometh evident that a deed will remain and every attribute will exist until recompense is given according to the deed and attribute itself.Therefore, any deed and any attribute that appeareth from any person hath a form in every world and unveileth itself “that God may reward every soul what he hath earned; verily, God is swift in reckoning.”

And every time We wish, in making this subject understandable, to explain the nature of the manifestations of things in the innumerable worlds by mentioning and setting forth an example which is nearer to understanding and comprehension, I consider none better to mention than the world of sleep. It is said that sleep is the brother of death, that thou may know the brother by the likeness of the brother. Thus observe that in the world of dreams thou dost witness some things, and after awaking thou dost interpret and explain them in this world by another name, form and description. And then as days go by they are witnessed in a like manner as they were interpreted and explained.

Thus O brother, every moment hath itself been from the dream, and in the world of dreams thou hast seen such a thing which, had another name and descriptive attribute in the dream, and hath another name and descriptive attribute in this world. Therefore, acknowledge thou likewise, the different forms in the world after death and know thou of a certainty that the truth, essence, oneness, form, and descriptive attributes are different. And in the event that thou hast not seen this same station with thine own eyes, thou shouldst refer to the interpretation of dream interpreters who possess knowledge and have

interpreted every action and word, and have explained every thing.

The Most Truthful of Speakers hath given utterance in mentioning Joseph's dream (peace be upon the Lord of our age and upon Him) and hath mentioned Joseph's explanations and interpretations of the two persons mentioned in the Book.

Ponder now, what a world is this wherein father and mother are seen as the sun and the moon, and brother viewed as a star? And what a world is this which is seen conversely, inasmuch as the sun and the moon are witnessed as the father and mother, and the star is observed as the brother?

He saith, glorified be His dominion: "Lo! I saw eleven stars and the sun and the moon – I saw them prostrating themselves unto me." And the interpretation of this dream became evident when Joseph sat upon the throne and Jacob, peace be upon Him, with the eleven brothers fell at Joseph's feet.

Thus, after this question is definitely proven, the settlement of every right in every world is in a manner that accords with that world. And, of course, if it were otherwise then the right is not settled. I give thee another example that perchance through manifold examples that which hath been expressed should be closer to understanding and the subject be acknowledged.

Consider thou that should a person usurp a grain or a seed from another person and he should plant it in his own garden in the spring season, till it becometh green and flourishing until it finally bears fruit and becomes a tree in the summer season. Then, in this summer season, a just king desireth to restore the rights of the one who was wronged. How would the king accomplish this? Would he, in exchange, seize a grain or seed? Or would he seize the tree itself with all its fruit, to surrender it to the one who was wronged? Surely thou willt say the tree. However, the tree in this form is different from the previous form, and its name and description is different from the name and description in the spring season, because that grain or seed, as thou wouldst claim, doth not exist. And assuming that it doth exist and the same kind be given back, it would give no fruit and be of no consequence to the owner inasmuch as the spring season, which was the season of planting, hath ended and the grain or the seed will be an idle object. To outward view it is possible to say that the grain or the seed doth not exist and giveth no fruit. Nevertheless, in truth and reality this grain and seed doth exist and is witnessed as a tree and fruit, which is better and more valuable.

Many a time the settlement of rights hath taken place in this same world, without thy being aware of it. Even as it doth happen at times that the riches and possessions are the garment of fate and afflictions, and affliction and fate are revealed as riches. Thus at times it doth occur that the loss of possessions redounds to the removal of affliction, and in this instance it maketh no difference whether this loss of possessions be due to heavenly means or to the tyranny committed by the person who stealeth thy possessions. In this case, whoever usurps and takes such possessions, that person hath removed the affliction and fate from thee and hath taken them unto himself. Could a better settlement of rights than this one be conceived? Nay, by the Lord of the worlds!

And were I to unveil and elaborate upon the manifestation of deeds, actions, and words, as they reveal themselves in various unlimited forms in the worlds of God, it is feared that on the one hand the

sanctified souls would abandon their bodies and ascend toward the seats of grandeur of the All- Merciful, and the ungodly and tyrannical souls would die for fear of what they have done in this vain life.

O what longing for the spiritual characteristics, goodly deeds, truthful and beneficial words and what manifests from them from the lofty heavens, to the vast earth: shining suns, resplendent moons, radiant stars, clear springs, flowing streams, pure air, sublime palaces, lofty trees, wondrous fruits, clusters of fruit that are near, warbling birds, reddened leaves, fragrant roses!

Whereas I say, “Shelter! Shelter! O my Lord, the All-Merciful, from sinful characteristics, ungodly actions, unseemly deeds, lying and harmful words and that which appears from them: which manifests on earth as hellish fire, hell, the tree of Zaqqu’m, the bitter thorn fruit and in the form of all the wickedness, deceptions, sicknesses, sorrows, Simúm, swords, arrows, spears.

Great God! revealing of the mysteries, any further, is not permitted! And I say: greatness, and again greatness and grandeur belongeth to God, the One, the Subduer.

I give thee another example from the world of divine law, which corresponds to the world of being, and I will conclude the examples with the divine laws, that perchance thou mayest, to the extent that thou art familiar with the worlds of God, know and comprehend the similitude of the world, and extrapolate it, as much as thou art able, to the endless worlds. I give thee an example of the divine law of Islam and the divine law before it which thou art familiar with and cannot but accept:

If a jug of wine or a measure of swine meat was lawfully owed to a Christian by another Christian, should both of them accept Islam, and the magistrates of the religious court were to rule on the payment of this debt to the creditor, how would the magistrates accomplish this and take give is due to the creditor? Notwithstanding that in Islamic law wine and swine meat are useless, have no value, and are of no benefit to the claimant, thou hast no recourse except to say either that the debtor must give restitution from whatever is lawful in Islam, or say that the defendant must pay its price according to what is fixed and specified among those to whom it is lawful. Similar cases are mentioned and written in the books of the doctors of religion. And if I wish to give thee one hundred thousand examples, mystical or vernacular, by God’s power and strength I am not unable to do so. However, I fear that this might become lengthy and tedious for thee, and thou mayest become perplexed by what was said.

Thus We end Our argument and say:

Praise be to God Who guided us unto the knowledge of His Most Great Name and made Us know what the whole world hath not known.

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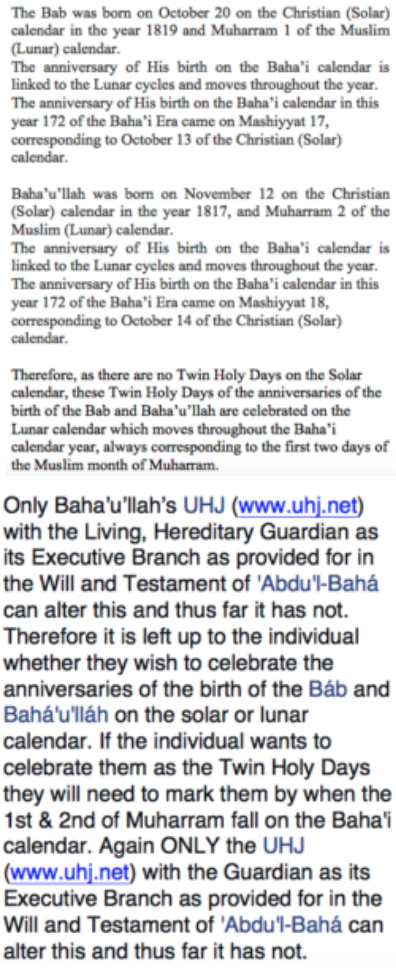
The Bab was born on October 20 on the Christian (Solar) calendar in the year 1819 and Muharram 1 of the Muslim (Lunar) calendar.
The anniversary of His birth on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year. The anniversary of His birth on the Baha'i calendar in this year 172 of the Baha'i Era came on Mashiyyat 17, corresponding to October 13 of the Christian (Solar) calendar.
Baha'u'llah was born on November 12 on the Christian (Solar) calendar in the year 1817, and Muharram 2 of the Muslim (Lunar) calendar.
The anniversary of His birth on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year. The anniversary of His birth on the Baha'i calendar in this year 172 of the Baha'i Era came on Mashiyyat 18, corresponding to October 14 of the Christian (Solar) calendar.
Therefore, as there are no Twin Holy Days on the Solar calendar, these Twin Holy Days of the anniversaries of the birth of the Bab and Baha'u'llah are celebrated on the Lunar calendar which moves throughout the Baha'i calendar year, always corresponding to the first two days of the Muslim month of Muharram.
Only Baha'u'llah's UHJ (www.uhj.net) with the Living, Hereditary Guardian as its Executive Branch as provided for in the Will and Testament of 'Abdu'l-Bahá can alter this and thus far it has not. Therefore it is left up to the individual whether they wish to celebrate the anniversaries of the birth of the Báb and Bahá'u'lláh on the solar or lunar calendar. If the individual wants to celebrate them as the Twin Holy Days they will need to mark them by when the 1st & 2nd of Muharram fall on the Baha'i calendar. Again ONLY the UHJ (www.uhj.net) with the Guardian as its Executive Branch as provided for in the Will and Testament of 'Abdu'l-Bahá can alter this and thus far it has not.

This entry was posted on Saturday, November 12th, 2016 at 2:36 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 15, 173 B.E. (11/18/2016)

I verily proclaim: "There is no power nor strength except in God, the Help in Peril, the Self-Subsisting."

Baha'u'llah, Gems Of Divine Mysteries

Consider those who opposed the Son, when He came unto them with sovereignty and power. How many the Pharisees who were waiting to behold Him, and were lamenting over their separation from Him! And yet, when the fragrance of His coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him. Thus do We impart unto thee that which hath been recorded in the Books and Scriptures. None save a very few, who were destitute of any power amongst men, turned towards His face. And yet today every man endowed with power and invested with sovereignty prideth himself on His Name! In like manner, consider how numerous, in these days, are the monks who, in My Name, have secluded themselves in their churches, and who, when the appointed time was fulfilled, and We unveiled Our beauty, knew Us not, though they call upon Me at eventide and at dawn. We behold them clinging to My name, yet veiled from My Self. This, verily, is a strange thing.

Say: If ye deny this Revelation, by what proof have ye believed in God? Produce it then. Thus hath the summons of God been sent down by the Pen of the Most High at the bidding of your Lord, the Most Glorious, in this Tablet from whose horizon the splendour of His Light hath shone forth. How many are My servants whose deeds have become veils between them and their own selves, and who have been kept back thereby from drawing nigh unto God, He Who causeth the winds to blow.

Baha'u'llah, The Summons Of The Lord Of Hosts

The Word which the Son concealed is made manifest. It hath been sent down in the form of the human temple in this day. Blessed be the Lord Who is the Father! He, verily, is come unto the nations in His most great majesty. Turn your faces towards Him, O concourse of the righteous... This is the day whereon the Rock (Peter) crieth out and shouteth, and celebrateth the praise of its Lord, the All-Possessing, the Most High, saying: 'Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! ...' My body longeth for the cross, and Mine head waiteth the thrust of the spear, in the path of the All-Merciful, that the world may be purged from its transgressions....

Baha'u'llah, Proclamation

This entry was posted on Friday, November 18th, 2016 at 4:40 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

American Injustice Ongoing As Of 11/22/2016

Kendrick Eagle Message to Obama about Standing Rock

This entry was posted on Tuesday, November 22nd, 2016 at 2:26 am and is filed under Current Events, Letters to President Barack Obama, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qawl/Speech 1, 173 B.E. (11/23/2016)

THE Pen of the Most High hath decreed and imposed upon every one the obligation to teach this Cause. … God will, no doubt, inspire whosoever detacheth himself from all else but Him, and will cause the pure waters of wisdom and utterance to gush out and flow copiously from his heart. Verily, thy Lord, the All-Merciful, is powerful to do as He willeth, and ordaineth whatsoever He pleaseth.

Wert thou to consider this world, and realize how fleeting are the things that pertain unto it, thou wouldst choose to tread no path except the path of service to the Cause of thy Lord. None would have the power to deter thee from celebrating His praise, though all men should arise to oppose thee.

Go thou straight on and persevere in His service. Say: O people! The Day, promised unto you in all the Scriptures, is now come. Fear ye God, and withhold not yourselves from recognizing the One Who is the Object of your creation. Hasten ye unto Him. Better is this for you than the world and all that is therein. Would that ye could perceive it!

Baha'u'llah, Gleanings, CXLIV

This entry was posted on Thursday, November 24th, 2016 at 4:39 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Day Of The Covenant, Qawl 4, 173 B.E. (11/26/2016)

O PEOPLES of the world! The Sun of Truth hath risen to illumine the whole earth, and to spiritualize the community of man. Laudable are the results and the fruits thereof, abundant the holy evidences deriving from this grace. This is mercy unalloyed and purest bounty; it is light for the world and all its peoples; it is harmony and fellowship, and love and solidarity; indeed it is compassion and unity, and the end of foreignness; it is the being at one, in complete dignity and freedom, with all on earth.

The Blessed Beauty saith: "Ye are all the fruits of one tree, the leaves of one branch." Thus hath He likened this world of being to a single tree, and all its peoples to the leaves thereof, and the blossoms and fruits. It is needful for the bough to blossom, and leaf and fruit to flourish, and upon the interconnection of all parts of the world-tree, dependeth the flourishing of leaf and blossom, and the sweetness of the fruit.

For this reason must all human beings powerfully sustain one another and seek for everlasting life; and for this reason must the lovers of God in this contingent world become the mercies and the blessings sent forth by that clement King of theseen and unseen realms. Let them purify their sight and behold all humankind as leaves and blossoms and fruits of the tree of being. Let them at all times concern themselves with doing a kindly thing for one of their fellows, offering to someone love, consideration, thoughtful help. Let them see no one as their enemy, or as wishing them ill, but think of all humankind as their friends; regarding the alien as an intimate, the stranger as a companion, staying free of prejudice, drawing no lines.

In this day, the one favored at the Threshold of the Lord is he who handeth round the cup of faithfulness; who bestoweth, even upon his enemies, the jewel of bounty, and lendeth, even to his fallen oppressor, a helping hand; it is he who will, even to the fiercest of his foes, be a loving friend. These are the Teachings of the Blessed Beauty, these the counsels of the Most Great Name.

O ye dear friends! The world is at war and the human race is in travail and mortal combat. The dark night of hate hath taken over, and the light of good faith is blotted out. The peoples and kindreds of the earth have sharpened their claws, and are hurling themselves one against the other. It is the very foundation of the human race that is being destroyed. It is thousands of households that are vagrant and dispossessed, and every year seeth thousands upon thousands of human beings weltering in their lifeblood on dusty battlefields. The tents of life and joy are down. The generals practice their generalship, boasting of the blood they shed, competing one with the next in inciting to violence. "With this sword," saith one of them, "I beheaded a people!" And another: "I toppled a nation to the ground!" And yet another: "I brought a government down!" On such things do men pride themselves, in such do they glory! Love—righteousness—these are everywhere censured, while despised are harmony, and devotion to the truth.

The Faith of the Blessed Beauty is summoning mankind to safety and love, to amity and peace; it hath raised up its tabernacle on the heights of the earth, and directeth its call to all nations. Wherefore, O ye who are God's lovers, know ye the value of this precious Faith, obey its teachings, walk in this road that is drawn straight, and show ye this way to the people. Lift up your voices and sing out the song of the Kingdom. Spread far and wide the precepts and counsels of the loving Lord, so that this world will change into another world, and this darksome earth will be flooded with light, and the dead body of mankind will arise and live; so that every soul will ask for immortality, through the holy breaths of God.

Soon will your swiftly passing days be over, and the fame and riches, the comforts, the joys provided by this rubbish-heap, the world, will be gone without a trace. Summon ye, then, the people to God, and invite humanity to follow the example of the Company on high. Be ye loving fathers to the orphan, and a refuge to the helpless, and a treasury for the poor, and a cure for the ailing. Be ye the helpers of every victim of oppression, the patrons of the disadvantaged. Think ye at all times of rendering some service to every member of the human race. Pay ye no heed to aversion and rejection, to disdain, hostility, injustice: act ye in the opposite way. Be ye sincerely kind, not in appearance only. Let each one of God's loved ones center his attention on this: to be the Lord's mercy to man; to be the Lord's grace. Let him do some good to every person whose path he crosseth, and be of some benefit to him. Let him improve the character of each and all, and reorient the minds of men. In this way, the light of divine guidance will shine forth, and the blessings of God will cradle all mankind: for love is light, no matter in what abode it dwelleth; and hate is darkness, no matter where it may make its nest. O friends of God! That the hidden Mystery may stand revealed, and the secret essence of all things may be disclosed, strive ye to banish that darkness for ever and ever. 1

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O MY Lord! I have drawn nigh unto Thee, in the depths of this darksome night, confiding in Thee with the tongue of my heart, trembling with joy at the sweet scents that blow from Thy realm, the All-Glorious, calling unto Thee, saying:

O my Lord, no words do I find to glorify Thee; no way do I see for the bird of my mind to soar upward to Thy Kingdom of Holiness; for Thou, in Thy very essence, art sanctified above those tributes, and in Thy very being art beyond the reach of those praises which are offered Thee by the people that Thou hast created. In the sanctity of Thine own being hast Thou ever been exalted above the understanding of the learned among the Company on high, and forever wilt Thou remain enwrapped within the holiness of Thine own reality, unreached by the knowledge of those dwellers in Thine exalted Kingdom who glorify Thy Name.

O God, my God! How can I glorify or describe Thee inaccessible as Thou art; immeasurably high and sanctified art Thou above every description and praise.

O God, my God! Have mercy then upon my helpless state, my poverty, my misery, my abasement! Give me to drink from the generous cup of Thy grace and forgiveness, stir me with the sweet scents of Thy love, gladden my bosom with the light of Thy knowledge, purify my soul with the mysteries of Thy

oneness, raise me to life with the gentle breeze that cometh from the gardens of Thy mercy—till I sever myself from all else but Thee, and lay hold of the hem of Thy garment of grandeur, and consign to oblivion all that is not Thee, and be companioned by the sweet breathings that waft during these Thy days, and attain unto faithfulness at Thy Threshold of Holiness, and arise to serve Thy Cause, and to be humble before Thy loved ones, and, in the presence of Thy favored ones, to be nothingness itself.

Verily art Thou the Helper, the Sustainer, the Exalted, the Most Generous.

O God, my God! I beg of Thee by the dawning of the light of Thy Beauty that hath illumined all the earth, and by the glance of Thy divine compassion's eye that considereth all things, and by the surging sea of Thy bestowals in which all things are immersed, and by Thy streaming clouds of bounty raining down gifts upon the essences of all created things, and by the splendors of Thy mercy that existed before ever the world was—to help Thy chosen ones to be faithful, and assist Thy loved ones to serve at Thine exalted Threshold, and cause them to gain the victory through the battalions of Thy might that overpowereth all things, and reinforce them with a great fighting host from out of the Concourse on high.

O my Lord! They are weak souls standing at Thy door; they are paupers in Thy courtyard, desperate for Thy grace, in dire need of Thy succor, turning their faces toward the kingdom of Thy oneness, yearning for the bounties of Thy bestowals. O my Lord! Flood Thou their minds with Thy holy light; cleanse Thou their hearts with the grace of Thine assistance; gladden their bosoms with the fragrance of the joys that waft from Thy Company above; make bright their eyes by beholding the signs and tokens of Thy might; cause them to be the ensigns of purity, the banners of sanctity waving high above all creatures on the summits of the earth; make Thou their words to move hearts which are even as solid rock. May they arise to serve Thee and dedicate themselves to the Kingdom of Thy divinity, and set their faces toward the realm of Thy Self-Subsistence, and spread far and wide Thy signs, and be illumined by Thy streaming lights, and unfold Thy hidden mysteries. May they guide Thy servants unto gentle waters and to the fountain of Thy mercy that welleth and leapeth in the midmost heart of the Heaven of Thy oneness. May they hoist the sail of detachment upon the Ark of Salvation, and move over the seas of Thy knowledge; may they spread wide the pinions of unity and by their aid soar upward to the Kingdom of Thy singleness to become servants whom the Supreme Concourse will applaud, whose praises the dwellers in Thine all-glorious realm will utter; may they hear the heralds of the invisible world as they raise their cry of the Most Great Glad-Tidings; may they, in their longing to meet Thee, invoke and pray unto Thee, intoning wondrous orisons at the dawn of light—O my Lord Who disposest all things—shedding their tears at morningtide and even, yearning to pass into the shadow of Thy mercy that endeth never.

Help them, O my Lord, under all conditions, support them at all times with Thine angels of holiness, they who are Thine invisible hosts, Thy heavenly battalions who bring down to defeat the massed armies of this nether world.

Verily art Thou the Mighty, the Powerful, the Strong, the All-Encompassing, the One Who hath dominion over all that is.

O holy Lord! O Lord of loving-kindness! We stray about Thy dwelling, longing to behold Thy beauty, and loving all Thy ways. We are hapless, lowly, and of small account. We are paupers: show us mercy, give us

bounty; look not upon our failings, hide Thou our endless sins. Whatever we are, still are we Thine, and what we speak and hear is praise of Thee, and it is Thy face we seek, Thy path we follow. Thou art the Lord of loving-kindness, we are sinners and astray and far from home. Wherefore, O Cloud of Mercy, grant us some drops of rain. O Flowering Bed of grace, send forth a fragrant breeze. O Sea of all bestowals, roll towards us a great wave. O Sun of Bounty, send down a shaft of light. Grant us pity, grant us grace. By Thy beauty, we come with no provision but our sins, with no good deeds to tell of, only hopes. Unless Thy concealing veil doth cover us, and Thy protection shield and cradle us, what power have these helpless souls to rise and serve Thee, what substance have these wretched ones to make a brave display? Thou Who art the Mighty, the All-Powerful, help us, favor us; withered as we are, revive us with showers from Thy clouds of grace; lowly as we are, illumine us with bright rays from the Daystar of Thy oneness. Cast Thou these thirsty fish into the ocean of Thy mercy, guide Thou this lost caravan to the shelter of Thy singleness; to the wellspring of guidance lead Thou the ones who have wandered far astray, and grant to those who have missed the path a haven within the precincts of Thy might. Lift Thou to these parched lips the bounteous and soft-flowing waters of heaven, raise up these dead to everlasting life. Grant Thou to the blind eyes that will see. Make Thou the deaf to hear, the dumb to speak. Set Thou the dispirited ablaze, make Thou the heedless mindful, warn Thou the proud, awaken those who sleep.

Thou art the Mighty, Thou art the Bestower, Thou art the Loving. Verily Thou art the Beneficent, the Most Exalted.

O ye loved ones of God, ye helpers of this evanescent Servant! When the Sun of Reality shed its endless bounties from the Dawning-Point of all desires, and this world of being was lit with that sacred light from pole to pole, with such intensity did it cast down its rays that it blotted out the Stygian dark forever, whereupon this earth of dust became the envy of the spheres of heaven, and this lowly place took on the state and panoply of the supernal realm. The gentle breeze of holiness blew over it, scattering abroad sweet savors; the spring winds of heaven passed by it, and over it, from the Source of all bestowals, were wafted fruitful airs that carried boundless grace. Then the bright dawn rose, and there came tidings of great joy. The divine springtime was here, pitching its tents in this contingent world, so that all creation leapt and danced. The withered earth brought forth immortal blooms, the dead dust woke to everlasting life. Then came forth flowers of mystic learning, and, bespeaking the knowledge of God, fresh greenery from the ground. The contingent world displayed God's bounteous gifts, the visible world reflecting the glories of realms that were hidden from sight. God's summons was proclaimed, the table of the Eternal Covenant was readied, the cup of the Testament was passed from hand to hand, the universal invitation was sent forth. Then some among the people were set afire with the wine of heaven, and some were left without a share of this greatest of bestowals. The sight and insight of some were illumined by the light of grace, and there were some who, hearing the anthems of unity, leapt for joy. There were birds that began to carol in the gardens of holiness, there were nightingales in the branches of the rose tree of heaven that raised their plaintive cries. Then were decked and adorned both the Kingdom on high and the earth below, and this world became the envy of high heaven. Yet alas, alas, the neglectful have stayed fast in their heedless sleep, and the foolish have spurned this most sacred of bestowals. The blind remain shrouded in their veils, the deaf have no share in what hath come to pass, the dead have no hopes of attaining thereto, for even as He saith: "They despair of the life to come, as the infidels despair that the

dwellers in the tombs will rise again." (Qur'án 60:13)

As to you, O ye loved ones of God! Loose your tongues and offer Him thanks; praise ye and glorify the Beauty of the Adored One, for ye have drunk from this purest of chalices, and ye are cheered and set aglow with this wine. Ye have detected the sweet scents of holiness, ye have smelled the musk of faithfulness from Joseph's raiment. Ye have fed on the honeydew of loyalty from the hands of Him Who is the one alone Beloved, ye have feasted on immortal dishes at the bounteous banquet table of the Lord. This plenty is a special favor bestowed by a loving God, these are blessings and rare gifts deriving from His grace. In the Gospel He saith: "For many are called, but few are chosen." (Matthew 22:14) That is, to many is it offered, but rare is the soul who is singled out to receive the great bestowal of guidance. "Such is the bounty of God: to whom He will He giveth it, and of immense bounty is God." (Qur'án 57:21)

O ye loved ones of God! From the peoples of the world, against the Candle of the Covenant discordant winds do beat and blow. The Nightingale of faithfulness is beset by renegades who are even as ravens of hate. The Dove of God's remembrance is hard pressed by mindless birds of night, and the Gazelle that dwelleth in the meadows of God's love is being hunted down by ravening beasts. Deadly is the peril, tormenting the pain.

The beloved of the Lord must stand fixed as the mountains, firm as impregnable walls. Unmoved must they remain by even the direst adversities, ungrieved by the worst of disasters. Let them cling to the hem of Almighty God, and put their faith in the Beauty of the Most High; let them lean on the unfailing help that cometh from the Ancient Kingdom, and depend on the care and protection of the generous Lord. Let them at all times refresh and restore themselves with the dews of heavenly grace, and with the breaths of the Holy Spirit revive and renew themselves from moment to moment. Let them rise up to serve their Lord, and do all in their power to scatter His breathings of holiness far and wide. Let them be a mighty fortress to defend His Faith, an impregnable citadel for the hosts of the Ancient Beauty. Let them faithfully guard the edifice of the Cause of God from every side; let them become the bright stars of His luminous skies. For the hordes of darkness are assailing this Cause from every direction, and the peoples of the earth are intent on extinguishing this evident Light. And since all the kindreds of the world are mounting their attack, how can our attention be diverted, even for a moment? Assuredly be cognizant of these things, be watchful, and guard the Cause of God.

The most vital duty, in this day, is to purify your characters, to correct your manners, and improve your conduct. The beloved of the Merciful must show forth such character and conduct among His creatures, that the fragrance of their holiness may be shed upon the whole world, and may quicken the dead, inasmuch as the purpose of the Manifestation of God and the dawning of the limitless lights of the Invisible is to educate the souls of men, and refine the character of every living man—so that blessed individuals, who have freed themselves from the murk of the animal world, shall rise up with those qualities which are the adornings of the reality of man. The purpose is that earthlings should turn into the people of Heaven, and those who walk in darkness should come into the light, and those who are excluded should join the inner circle of the Kingdom, and those who are as nothing should become intimates of the everlasting Glory. It is that the portionless should gain their share of the boundless sea, and the ignorant drink their fill from the living fount of knowledge; that those who thirst for blood should

forsake their savagery, and those who are barbed of claw should turn gentle and forbearing, and those who love war should seek instead for true conciliation; it is that the brutal, their talons razor-sharp, should enjoy the benefits of lasting peace; that the foul should learn that there is a realm of purity, and the tainted find their way to the rivers of holiness.

Unless these divine bestowals be revealed from the inner self of humankind, the bounty of the Manifestation will prove barren, and the dazzling rays of the Sun of Truth will have no effect whatever.

Wherefore, O beloved of the Lord, strive ye with heart and soul to receive a share of His holy attributes and take your portion of the bounties of His sanctity—that ye may become the tokens of unity, the standards of singleness, and seek out the meaning of oneness; that ye may, in this garden of God, lift up your voices and sing the blissful anthems of the spirit. Become ye as the birds who offer Him their thanks, and in the blossoming bowers of life chant ye such melodies as will dazzle the minds of those who know. Raise ye a banner on the highest peaks of the world, a flag of God's favor to ripple and wave in the winds of His grace; plant ye a tree in the field of life, amid the roses of this visible world, that will yield a fruitage fresh and sweet.

I swear by the true Teacher that if ye will act in accord with the admonitions of God, as revealed in His luminous Tablets, this darksome dust will mirror forth the Kingdom of heaven, and this nether world the realm of the All-Glorious.

O ye loved ones of the Lord! Praise be to Him, the unseen, welling bounties of the Sun of Truth encompass you on every side, and from every direction the portals of His mercy stand ajar. Now is the time to take advantage of these bestowals, and benefit therefrom. Know ye the value of this time, let not this chance escape you. Stay ye entirely clear of this dark world's concerns, and become ye known by the attributes of those essences that make their home in the Kingdom. Then shall ye see how intense is the glory of the heavenly Daystar, and how blinding bright are the tokens of bounty coming out of the invisible realm. 2

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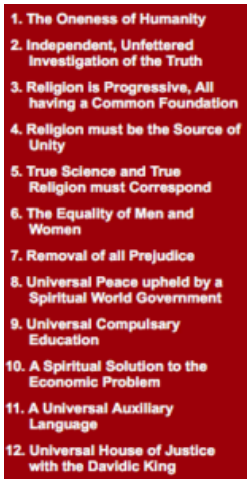
1. Abdu'l-Baha', Selections #1
2. Abdul-Baha', Selections #2

The 12 Basic Baha'i Principles


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
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6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Saturday, November 26th, 2016 at 3:26 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Ascension Of Abdu'l-Baha', Qawl 6, 173 B.E. (11/28/2016)

In the Name of God, the Most Ancient, the Most Great.

Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds?

Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds?

The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds?

Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds?

The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds?

The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds?

Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds?

Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds?

Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds?

The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds?

Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds?

Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds?

Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?

Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds?

Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds?

Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds?

Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds?

I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds?

The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds?

The whisperings of Satan have been breathed to every creature: Where is the meteor of Thy fire, O Light of the worlds?

The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds?

Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds?

Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds?

Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds?

Bahá' is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?

Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Lightgiver of the worlds?

The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds?

Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds?

The branches of the Divine Lote-Tree lie broken by the onrushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds?

This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds?

The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds?

The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O

Desire of the worlds?

The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds?

The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds?

The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds?

This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds?

O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds?

Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds?

Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds?

Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds.

How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds.

By Thee the banner of independence was planted on the highest peaks, and the sea of bounty surged, O Rapture of the worlds.

By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds.

We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds.

Thou seest the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds.

When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds.

Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds.

Verily, I have heard Thy call, O All-Glorious Beloved; and now is the face of Bahá flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds.

O `Alí-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrance of My meekness,

and know what hath beset Us in the path of God, the Adored of all the worlds.

Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.

Bahá'u'lláh

This entry was posted on Tuesday, November 29th, 2016 at 1:15 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 10, 173 B.E. (12/2/2016)

WHEN the friends do not endeavor to spread the message, they fail to remember God befittingly, and will not witness the tokens of assistance and confirmation from the Abhá Kingdom nor comprehend the divine mysteries. However, when the tongue of the teacher is engaged in teaching, he [she] will naturally himself [herself] be stimulated, will become a magnet attracting the divine aid and bounty of the Kingdom, and will be like unto the bird at the hour of dawn, which itself becometh exhilarated by its own singing, its warbling and its melody. 1

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IT is at such times that the friends of God avail themselves of the occasion, seize the opportunity, rush forth and win the prize. If their task is to be confined to good conduct and advice, nothing will be accomplished. They must speak out, expound the proofs, set forth clear arguments, draw irrefutable conclusions establishing the truth of the manifestation of the Sun of Reality. 2

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There lay concealed within the Holy Veil, and prepared for the service of God, a company of His chosen ones who shall be manifested unto men, who shall aid His Cause, who shall be afraid of no one, though the entire human race rise up and war against them. These are the ones who, before the gaze of the dwellers on earth and the denizens of heaven, shall arise and, shouting aloud, acclaim the name of the Almighty, and summon the children of men to the path of God, the All-Glorious, the All-Praised. Walk thou in their way, and let no one dismay thee. Be of them whom the tumult of the world, however much it may agitate them in the path of their Creator, can never sadden, whose purpose the blame of the blamer will never defeat. 3

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Be not grieved if thou performest it thyself alone. Let God be all-sufficient for thee. Commune intimately with His Spirit, and be thou of the thankful. Proclaim the Cause of thy Lord unto all who are in the heavens and on the earth. Should any man respond to thy call, lay bare before him the pearls of the wisdom of the Lord, thy God, which His Spirit hath sent down unto thee, and be thou of them that truly believe. And should any one reject thine offer, turn thou away from him, and put thy trust and confidence in the Lord, thy God, the Lord of all worlds. 4

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Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the

influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behooveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station. 5

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O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. 6

1. 'Abdu'l-Baha', Selections, 211

2. 'Abdu'l-Baha', Selections, 212

3. Baha'u'llah, Gleanings, CXXIX

4. Baha'u'llah, Gleanings, CXXIX

5. Baha'u'llah, Tablets, Lawh-i-Maqsud (Tablet of Maqṣúd)

6. Baha'u'llah, Tablets, Lawh-i-Maqsud (Tablet of Maqṣúd)

This entry was posted on Friday, December 2nd, 2016 at 3:49 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 17, 173 B.E. (12/9/2016)

Being overcome by the drunkenness of corrupt inclinations, the people of the earth find themselves in a state of stupor. They are, therefore, debarred from the wondrous signs of God, are prevented from attaining the ultimate goal and are deprived of the liberal effusions of divine grace.

It behooveth the people of God to be forbearing. They should impart the Word of God according to the hearer's particular measure of understanding and capacity, that perchance the children of men may be roused from heedlessness and set their faces towards this Horizon which is immeasurably exalted above every horizon. 1

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How strange that despite this ringing Call, despite the appearance of this most wondrous Revelation, We notice that men, for the most part, have fixed their hearts on the vanities of the world and are sorely dismayed and troubled by reason of prevailing doubts and evil suggestions. Say: This is the Day of God Himself; fear ye God and be not of them that have disbelieved in Him. Cast the idle tales behind your backs and behold My Revelation through Mine eyes. Unto this have ye been exhorted in heavenly Books and Scriptures, in the Scrolls and Tablets.

Arise thou to serve the Cause of thy Lord; then give the people the joyful tidings concerning this resplendent Light whose revelation hath been announced by God through His Prophets and Messengers. Admonish everyone moreover to observe prudence as ordained by Him, and in the Name of God advise them, saying: It behooveth every one in this Day of God to dedicate himself to the teaching of the Cause with utmost prudence and steadfastness. Should he discover a pure soil, let him sow the seed of the Word of God, otherwise it would be preferable to observe silence. 2

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GIRD up the loins of thine endeavor, that haply thou mayest guide thy neighbor to the law of God, the Most Merciful. Such an act, verily, excelleth all other acts in the sight of God, the All-Possessing, the Most High. Such must be thy steadfastness in the Cause of God, that no earthly thing whatsoever will have the power to deter thee from thy duty. Though the powers of earth be leagued against thee, though all men dispute with thee, thou must remain unshaken.

Be unrestrained as the wind, while carrying the Message of Him Who hath caused the Dawn of Divine Guidance to break. Consider, how the wind, faithful to that which God hath ordained, bloweth upon all the regions of the earth, be they inhabited or desolate. Neither the sight of desolation, nor the evidences of prosperity, can either pain or please it. It bloweth in every direction, as bidden by its Creator. So should be every one that claimeth to be a lover of the one true God. It behooveth him to fix his gaze upon

the fundamentals of His Faith, and to labor diligently for its propagation. Wholly for the sake of God he should proclaim His Message, and with that same spirit accept whatever response his words may evoke in his hearer. He who shall accept and believe, shall receive his reward; and he who shall turn away, shall receive none other than his own punishment. 3

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Say: O concourse of the rulers and of the learned and the wise! The Promised Day is come and the Lord of Hosts hath appeared. Rejoice ye with great joy by reason of this supreme felicity. Aid Him then through the power of wisdom and utterance. Thus biddeth you the One Who hath ever proclaimed, "Verily, no God is there but Me, the All-Knowing, the All-Wise."

May His glory rest upon thee and upon those who are with thee and such ones as cherish thee and give ear to the words thou utterest in glorification of this mighty, this transcendent Revelation. 4

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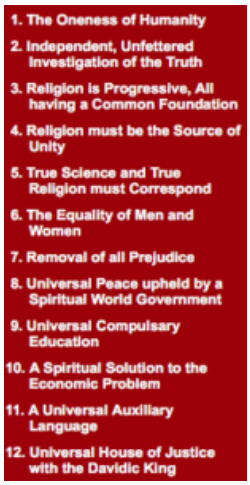
1. Tablets of Baha'u'llah
2. Tablets of Baha'u'llah
3. Gleanings CLXI
4. Tablets of Baha'u'llah

The 12 Basic Principles Revealed By Baha'u'llah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This entry was posted on Friday, December 9th, 2016 at 3:30 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Masa'il/Questions 1, 173 B.E. (12/12/2016)

Great God! This sea had laid up lustrous pearls in store;
The wind hath raised a wave that casteth them ashore.
So put away thy robe and drown thyself therein,
And cease to boast of skill: it serveth thee no more!

If thou be of the inmates of this city within the ocean of divine unity, thou wilt view all the Prophets and Messengers of God as one soul and one body, as one light and one spirit, in such wise that the first among them would be last and the last would be first. For they have all arisen to proclaim His Cause and have established the laws of divine wisdom. They are, one and all, the Manifestations of His Self, the Repositories of His might, the Treasuries of His Revelation, the Dawning-Places of His splendour, and the Daysprings of His light. Through them are manifested the signs of sanctity in the realities of all things and the tokens of oneness in the essences of all beings. Through them are revealed the elements of glorification in the heavenly realities and the exponents of praise in the eternal essences. From them hath all creation proceeded and unto them shall return all that hath been mentioned. And since in their inmost Beings they are the same Luminaries and the self-same Mysteries, thou shouldst view their outward conditions in the same light, that thou mayest recognize them all as one Being, nay, find them united in their words, speech, and utterance.

Wert thou to consider in this station the last of them to be the first, or conversely, thou wouldst indeed be speaking the truth, as hath been ordained by Him Who is the Wellspring of Divinity and the Source of Lordship: "Say: Call upon God or call upon the All-Merciful: by whichsoever name ye will, invoke him, for He hath most excellent names." (Quran 17:110) For they are all the Manifestations of the name of God, the Dawning-Places of His attributes, the Repositories of His might, and the Focal Points of His sovereignty, whilst God—magnified be His might and glory—is in His Essence sanctified above all names and exalted beyond even the loftiest attributes. Consider likewise the evidences of divine omnipotence both in their Souls and in their human Temples, that thine heart may be assured and that thou mayest be of them that speed through the realms of His nearness.

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The Prophets of God should be regarded as physicians whose task is to foster the well-being of the world and its peoples, that, through the spirit of oneness, they may heal the sickness of a divided humanity. To none is given the right to question their words or disparage their conduct, for they are the only ones who can claim to have understood the patient and to have correctly diagnosed its ailments. No man, however acute his perception, can ever hope to reach the heights which the wisdom and understanding of the Divine Physician have attained. Little wonder, then, if the treatment prescribed by the physician in this day should not be found to be identical with that which he prescribed before. How could it be otherwise

when the ills affecting the sufferer necessitate at every stage of his sickness a special remedy? In like manner, every time the Prophets of God have illumined the world with the resplendent radiance of the Daystar of Divine knowledge, they have invariably summoned its peoples to embrace the light of God through such means as best befitted the exigencies of the age in which they appeared. They were thus able to scatter the darkness of ignorance, and to shed upon the world the glory of their own knowledge. It is towards the inmost essence of these Prophets, therefore, that the eye of every man of discernment must be directed, inasmuch as their one and only purpose hath always been to guide the erring, and give peace to the afflicted.... These are not days of prosperity and triumph. The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared.

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The Principle of Oneness

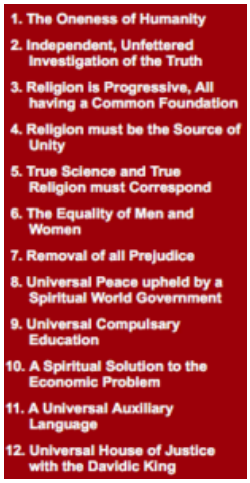
Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious coöperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

1. Baha’u’llah, Gems Of Divine Mysteries
2. Baha’u’llah, Gleanings XXXIV
3. Shoghi Effendi, The World Order Of Baha’u’llah

[The 12 Basic Baha’i Principles Revealed By Baha’u’llah]


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Tuesday, December 13th, 2016 at 2:44 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

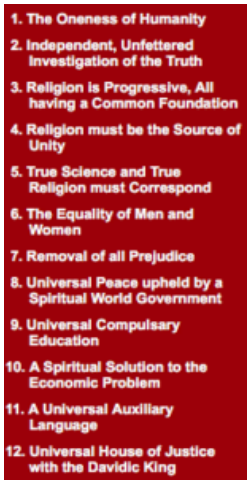
BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 5, 173 B.E. (12/16/2016)

Bahá'u'lláh hath raised up the tabernacle of the oneness of mankind. Whoso seeketh shelter under this roof will certainly come forth from other dwellings.

Abdu'l-Baha', Selections #163

12 Baha'i Principles For An Ever-Advancing Spiritual Civilization Revealed By Baha'u'llah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This entry was posted on Saturday, December 17th, 2016 at 4:17 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 12, 173 B.E. (12/23/2016)

O THOU who art the fruit of My Tree and the leaf thereof! On thee be My glory and My mercy. Let not thine heart grieve over what hath befallen thee. Wert thou to scan the pages of the Book of Life, thou wouldst, most certainly, discover that which would dissipate thy sorrows and dissolve thine anguish.

Know thou, O fruit of My Tree, that the decrees of the Sovereign Ordainer, as related to fate and predestination, are of two kinds. Both are to be obeyed and accepted. The one is irrevocable, the other is, as termed by men, impending. To the former all must unreservedly submit, inasmuch as it is fixed and settled. God, however, is able to alter or repeal it. As the harm that must result from such a change will be greater than if the decree had remained unaltered, all, therefore, should willingly acquiesce in what God hath willed and confidently abide by the same.

The decree that is impending, however, is such that prayer and entreaty can succeed in averting it.

God grant that thou who art the fruit of My Tree, and they that are associated with thee, may be shielded from its evil consequences.

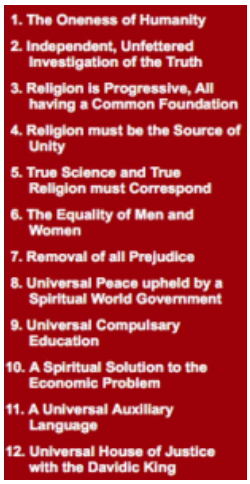
Say: O God, my God! Thou hast committed into mine hands a trust from Thee, and hast now according to the good-pleasure of Thy Will called it back to Thyself. It is not for me, who am a handmaid of Thine, to say, whence is this to me or wherefore hath it happened, inasmuch as Thou art glorified in all Thine acts, and art to be obeyed in Thy decree. Thine handmaid, O my Lord, hath set her hopes on Thy grace and bounty. Grant that she may obtain that which will draw her nigh unto Thee, and will profit her in every world of Thine. Thou art the Forgiving, the All-Bountiful. There is none other God but Thee, the Ordainer, the Ancient of Days.

Vouchsafe Thy blessings, O Lord, my God, unto them that have quaffed the wine of Thy love before the face of men, and, in spite of Thine enemies, have acknowledged Thy unity, testified to Thy oneness, and confessed their belief in that which hath made the limbs of the oppressors among Thy creatures to quake, and the flesh of the proud ones of the earth to tremble. I bear witness that Thy Sovereignty can never perish, nor Thy Will be altered. Ordain for them that have set their faces towards Thee, and for Thine handmaids that have held fast by Thy Cord, that which beseemeth the Ocean of Thy bounty and the Heaven of Thy grace.

Thou art He, O God, Who hath proclaimed Himself as the Lord of Wealth, and characterized all that serve Him as poor and needy. Even as Thou hast written: "O ye that believe! Ye are but paupers in need of God; but God is the All-Possessing, the All-Praised." Having acknowledged my poverty, and recognized Thy wealth, suffer me not to be deprived of the glory of Thy riches. Thou art, verily, the Supreme Protector, the All-Knowing, the All-Wise.

Baha’u’llah, Gleanings #LXVIII

[The 12 Basic Principles Revealed By The Christ Returned In The Glory Of The Father Baha’u’llah]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This entry was posted on Friday, December 23rd, 2016 at 4:32 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Masa'il 14, 173 B.E. (12/25/2016)

...it is not Our wish to relate the stories of the days that are past. God is Our witness that what We even now mention is due solely to Our tender affection for thee, that haply the poor of the earth may attain the shores of the sea of wealth, the ignorant be led unto the ocean of divine knowledge, and they that thirst for understanding partake of the Salsabíl of divine wisdom. Otherwise, this servant regardeth the consideration of such records a grave mistake and a grievous transgression.

...when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

These Magi said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" 1 When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven—the heaven of divine knowledge and understanding—it was Yaḥyá, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: "God announceth Yaḥyá to thee, who shall bear witness unto the Word from God, and a great one and chaste." 2 By the term "Word" is meant Jesus, Whose coming Yaḥyá foretold. Moreover, in the heavenly Scriptures it is written: "John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand." 3 By John is meant Yaḥyá.

1 Matthew 2:2

2 Qur'án 3:39

3 Matthew 3:1–2

Baha'u'llah, Kitab-i-Iqan/Book of Certitude

The Most Holy Tablet

or

Tablet To The Christians

IN THE NAME OF THE LORD, THE LORD OF GREAT GLORY.

THIS is an Epistle from Our presence unto him whom the veils of names have failed to keep back from God, the Creator of earth and heaven, that his eyes may be cheered in the days of his Lord, the Help in Peril, the Self-Subsisting.

Say, **O followers of the Son!** (Jesus) Have ye shut out yourselves from Me by reason of My Name? Wherefore ponder ye not in your hearts? Day and night ye have been calling upon your Lord, the Omnipotent, but when He came from the heaven of eternity in His great glory, ye turned aside from Him and remained sunk in heedlessness.

Consider those who rejected the Spirit (Jesus) when He came unto them with manifest dominion. How numerous the Pharisees who had secluded themselves in synagogues in His name, lamenting over their separation from Him, and yet when the portals of reunion were flung open and the divine Luminary shone resplendent from the Dayspring of Beauty, they disbelieved in God, the Exalted, the Mighty. They failed to attain His presence, notwithstanding that His advent had been promised them in the Book of Isaiah as well as in the Books of the Prophets and the Messengers. No one from among them turned his face towards the Dayspring of divine bounty except such as were destitute of any power amongst men. And yet, today, every man endowed with power and invested with sovereignty prideth himself on His Name. Moreover, call thou to mind the one who sentenced Jesus to death. He was the most learned of his age in his own country, whilst he who was only a fisherman believed in Him. Take good heed and be of them that observe the warning.

Consider likewise, how numerous at this time are the monks who have secluded themselves in their churches, calling upon the Spirit, but when He appeared through the power of Truth, they failed to draw nigh unto Him and are numbered with those that have gone far astray. Happy are they that have abandoned them and set their faces towards Him Who is the Desire of all that are in the heavens and all that are on the earth.

They read the Evangel and yet refuse to acknowledge the All-Glorious Lord, notwithstanding that He hath come through the potency of His exalted, His mighty and gracious dominion. We, verily, have come for your sakes, and have borne the misfortunes of the world for your salvation. Flee ye the One Who hath sacrificed His life that ye may be quickened? Fear God, O followers of the Spirit, and walk not in the footsteps of every divine that hath gone far astray. Do ye imagine that He seeketh His own interests, when He hath, at all times, been threatened by the swords of the enemies; or that He seeketh the vanities of the world, after He hath been imprisoned in the most desolate of cities? Be fair in your judgment and follow not the footsteps of the unjust.

Open the doors of your hearts. He Who is the Spirit verily standeth before them. Wherefore keep ye afar from Him Who hath purposed to draw you nigh unto a Resplendent Spot? Say: We, in truth, have opened unto you the gates of the Kingdom. Will ye bar the doors of your houses in My face? This indeed is naught but a grievous error. He, verily, hath again come down from heaven, even as He came down from it the first time. Beware lest ye dispute that which He proclaimeth, even as the people before you disputed His utterances. Thus instructeth you the True One, could ye but perceive it.

The river Jordan is joined to the Most Great Ocean, and the Son, in the holy vale, crieth out: “Here am I, here am I O Lord, my God!”, whilst Sinai circleth round the House, and the Burning Bush calleth aloud: “He Who is the Desired One is come in His transcendent majesty.” Say, Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! This is the Word which the Son concealed, when to

those around Him He said: “Ye cannot bear it now.” And when the appointed time was fulfilled and the Hour had struck, the Word shone forth above the horizon of the Will of God. Beware, O followers of the Son, that ye cast it not behind your backs. Take ye fast hold of it. Better is this for you than all that ye possess. Verily He is nigh unto them that do good. The Hour which We had concealed from the knowledge of the peoples of the earth and of the favored angels hath come to pass. Say, verily, He hath testifiedof Me, and I do testify of Him. Indeed, He hath purposed no one other than Me. Unto this beareth witness every fair-minded and understanding soul.

Though beset with countless afflictions, We summon the people unto God, the Lord of names. Say, strive ye to attain that which ye have been promised in the Books of God, and walk not in the way of the ignorant. My body hath endured imprisonment that ye may be released from the bondage of self. Set your faces then towards His countenance and follow not the footsteps of every hostile oppressor. Verily, He hath consented to be sorely abased that ye may attain unto glory, and yet, ye are disporting yourselves in the vale of heedlessness. He, in truth, liveth in the most desolate of abodes for your sakes, whilst ye dwell in your palaces.

Say, did ye not hearken to the Voice of the Crier, calling aloud in the wilderness of the Bayán, bearing unto you the glad-tidings of the coming of your Lord, the All-Merciful? Lo! He is come in the sheltering shadow of Testimony, invested with conclusive proof and evidence, and those who truly believe in Him regard His presence as the embodimentof the Kingdom of God. Blessed is the man who turneth towards Him, and woe betide such as deny or doubt Him.

Announce thou unto the priests: Lo! He Who is the Ruler is come. Step out from behind the veil in the name of thy Lord, He Who layeth low the necks of all men. Proclaim then unto all mankind the glad-tidings of this mighty, this glorious Revelation. Verily, He Who is the Spirit of Truth is come to guide you unto all truth. He speaketh not as prompted by His own self, but as bidden by Him Who is the All-Knowing, the All-Wise.

Say, this is the One Who hath glorified the Son and hath exalted His Cause. Cast away, O peoples of the earth, that which ye have and take fast hold of that which ye are bidden by the All-Powerful, He Who is the Bearer of the Trust of God. Purge ye your ears and set your hearts towards Him that ye may hearken to the most wondrous Call which hath been raised from Sinai, the habitation of your Lord, the Most Glorious. It will, in truth, draw you nigh unto the Spot wherein ye will perceive the splendor of the light of His countenance which shineth above this luminous Horizon.

O concourse of priests! Leave the bells, and come forth, then, from your churches. It behooveth you, in this day, to proclaim aloud the Most Great Name among the nations. Prefer ye to be silent, whilst every stone and every tree shouteth aloud: “The Lord is come in His great glory!”? Well is it with the man who hasteneth unto Him. Verily, he is numbered among them whose names will be eternally recorded and who will be mentioned by the Concourse on High. Thus hath it been decreed by the Spirit in this wondrous Tablet. He that summoneth men in My name is, verily, of Me, and he will show forth that which is beyond the power of all that are on earth. Follow ye the Way of the Lord and walk not in the footsteps of them that are sunk in heedlessness. Well is it with the slumberer who is stirred by the Breeze

of God and ariseth from amongst the dead, directing his steps towards the Way of the Lord. Verily, such a man is regarded, in the sight of God, the True One, as a jewel amongst men and is reckoned with the blissful.

Say: In the East the light of His Revelation hath broken; in the West have appeared the signs of His dominion. Ponder this in your hearts, O people, and be not of those who have turned a deaf ear to the admonitions of Him Who is the Almighty, the All-Praised. Let the Breeze of God awaken you. Verily, it hath wafted over the world. Well is it with him that hath discovered the fragrance thereof and been accounted among the well-assured.

O concourse of bishops! Ye are the stars of the heaven of My knowledge. My mercy desireth not that ye should fall upon the earth. My justice, however, declareth: "This is that which the Son hath decreed." And whatsoever hath proceeded out of His blameless, His truth-speaking, trustworthy mouth, can never be altered. The bells, verily, peal out My Name, and lament over Me, but My spirit rejoiceth with evident gladness. The body of the Loved One yearneth for the cross, and His head is eager for the spear, in the path of the All-Merciful. The ascendancy of the oppressor can in no wise deter Him from His purpose. We have summoned all created things to attain the presence of thy Lord, the King of all names. Blessed is the man that hath set his face towards God, the Lord of the Day of Reckoning.

O concourse of monks! If ye choose to follow Me, I will make you heirs of My Kingdom; and if ye transgress against Me, I will, in My long-suffering, endure it patiently, andI, verily, am the Ever-Forgiving, the All-Merciful.

O land of Syria! What hath become of thy righteousness? Thou art, in truth, ennobled by the footsteps of thy Lord. Hast thou perceived the fragrance of heavenly reunion, or art thou to be accounted of the heedless?

Bethlehem is astir with the Breeze of God. We hear her voice saying: "O most generous Lord! Where is Thy great glory established? The sweet savors of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory." We called unto her from behind the Tabernacle of Majesty and Grandeur: "O Bethlehem! This Light hath risen in the orient, and traveled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforetime denied Him (Jesus)?" Whereupon she cried out saying: "Thou art, in truth, the All-Knowing, the Best-Informed." Verily, We behold all created things moved to bear witness unto Us. Some know Us and bear witness, while the majority bear witness, yet know Us not.

Mount Sinai is astir with the joy of beholding Our countenance. She hath lifted her enthralling voice in glorification of her Lord, saying: "O Lord! I sense the fragrance of Thy garment. Methinks Thou art near, invested with the signs of God. Thou hast ennobled these regions with Thy footsteps. Great is the blessedness of Thy people, could they but know Thee and inhale Thy sweet savors; and woe betide them that are fast asleep."

Happy art thou who hast turned thy face towards My countenance, inasmuch as thou hast rent the veils

asunder, hast shattered the idols and recognized thine eternal Lord. The people of the Qur'án have risen up against Us without any clear proof or evidence, tormenting Us at every moment with a fresh torment. They idly imagine that tribulations can frustrate Our Purpose. Vain indeed is that which they have imagined. Verily, thy Lord is the One Who ordaineth whatsoever He pleaseth.

I never passed a tree but Mine heart addressed it saying: "O would that thou wert cut down in My name, and My body crucified upon thee." We revealed this passage in the Epistle to the Sháh that it might serve as a warning to the followers of religions. Verily, thy Lord is the All-Knowing, the All-Wise.

Let not the things they have perpetrated grieve thee. Truly they are even as dead, and not living. Leave them unto the dead, then turn thy face towards Him Who is the Life-Giver of the world. Beware lest the sayings of the heedless sadden thee. Be thou steadfast in the Cause, and teach the people with consummate wisdom. Thus enjoineth thee the Ruler of earth and heaven. He is in truth the Almighty, the Most Generous. Erelong will God exalt thy remembrance and will inscribe with the Pen of Glory that which thou didst utter for the sake of His love. He is in truth the Protector of the doers of good.

Give My remembrance to the one named Murád and say: "Blessed art thou, O Murád, inasmuch as thou didst cast away the promptings of thine own desire and hast followed Him Who is the Desire of all mankind."

Say: Blessed the slumberer who is awakened by My Breeze. Blessed the lifeless one who is quickened through My reviving breaths. Blessed the eye that is solaced by gazing at My beauty. Blessed the wayfarer who directeth his steps towards the Tabernacle of My glory and majesty. Blessed the distressed one who seeketh refuge beneath the shadow of My canopy. Blessed the sore athirst who hasteneth to the soft-flowing waters of My loving-kindness. Blessed the insatiate soul who casteth away his selfish desires for love of Me and taketh his place at the banquet table which I have sent down from the heaven of divine bounty for My chosen ones. Blessed the abased one who layeth fast hold on the cord of My glory; and the needy one who entereth beneath the shadow of the Tabernacle of My wealth. Blessed the ignorant one who seeketh the fountain of My knowledge; and the heedless one who cleaveth to the cord of My remembrance. Blessed the soul that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom. Blessed the man whom the sweet savors of reunion with Me have stirred and caused to draw nigh unto the Dayspring of My Revelation. Blessed the ear that hath heard and the tongue that hath borne witness and the eye that hath seen and recognized the Lord Himself, in His great glory and majesty, invested with grandeur and dominion. Blessed are they that have attained His presence. Blessed the man who hath sought enlightenment from the Daystar of My Word. Blessed he who hath attired his head with the diadem of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My name. Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise. Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms

of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me.

Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah (The Glory of The Father), Proclamation of Baha'u'llah

This entry was posted on Sunday, December 25th, 2016 at 11:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sharaf/Honor 1, 173 B.E. (12/31/2016)

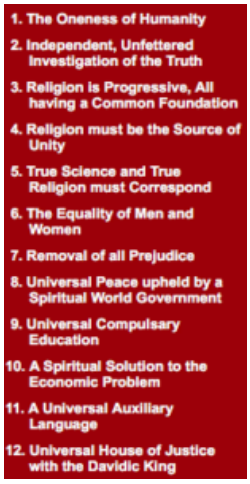
The peoples of the world are fast asleep. Were they to wake from their slumber, they would hasten with eagerness unto God, the All-Knowing, the All-Wise. They would cast away everything they possess, be it all the treasures of the earth, that their Lord may remember them to the extent of addressing to them but one word. Such is the instruction given you by Him Who holdeth the knowledge of things hidden, in a Tablet which the eye of creation hath not seen, and which is revealed to none except His own Self, the omnipotent protector of all worlds. So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize the Lord of all being, Whose voice calleth aloud from every direction: "There is none other God but Me, the Mighty, the All-Wise."

Baha'u'llah, Gleanings LXXI (exc.)

When delivering the glad tidings, speak out and say: the Promised One of all the world's peoples hath now been made manifest. For each and every people, and every religion, await a Promised One, and Bahá'u'lláh is that One Who is awaited by all; and therefore the Cause of Bahá'u'lláh will bring about the oneness of mankind, and the tabernacle of unity will be upraised on the heights of the world, and the banners of the universality of all humankind will be unfurled on the peaks of the earth. When thou dost loose thy tongue to deliver this great good news, this will become the means of teaching the people.

Abdu'l-Baha', Selections 65 (exc.)

Baha'u'llah's 12 Principle Foundation for a Sustainable Spiritual Civilization


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

The Seventh Generation, Black Snake, Little Horn, and the four Beasts of Daniel 7

In 2016 we've witnessed the prayerful, peaceful rise to action of the prophesied Seventh Generation of the Indigenous Tribal Nations of North America, taking their stand at Standing Rock in North Dakota in protection of water, land, sacred sites, and human rights against the prophesied "Black Snake" of the Dakota Access Pipeline (DAPL), being built there illegally by Energy Transfer Partners (ETP) on the unceded treaty land of the Standing Rock Sioux and other tribes, as stipulated in the Fort Laramie Treaty of 1851, and again on April 29th (the Most Holy Day of Ridvan), 1868. This spiritual movement and living monument of Water Protectors, begun in April of 2016 by the youth of the Seventh Generation, is comprised of over 300 Tribal Nations, thought by many to be the largest gathering of Native American Tribes in history, as well as a diversity of humans from the Black Lives Matter movement, feminists, the LGBTQ community, clergy and representatives from all faiths and religions, politicians, immigrants, celebrities, people of all colors, races, and creeds, as well as thousands of US military veterans, all standing strong together at Standing Rock.
As the Water Protectors have prayerfully and peacefully exercised their civil, human, and constitutional rights, they've been met with severe oppression by a militarized police force, and have been brutalized violently at every step – bitten by attack dogs, sprayed with mace and pepper spray, beaten with batons, arrested, stripped and cavity searched, held in dog kennels, marked on the arms with numbers for processing, shot with rubber bullets, concussion grenades, and other less lethal rounds, shot with LRAD sound cannons, and sprayed continuously with pressurized water hoses in sub-freezing temperatures. All of these human rights violations have been recorded on video by citizens and reported by independent media organizations, even as the mainstream corporate media blackout of these atrocities persisted during the most violent episodes by organizations with direct ties to the fossil fuel industry.

Simultaneously over the course of 2016, we've witnessed the rise to power of the "Little Horn", demagogue Donald Trump, with his arrogant, boastful, racist, sexist, xenophobic, misogynistic, narcissistic, fascist political campaign and subsequent win of the US presidential election, making him currently the president-elect of the United States of America. Trump has a mutual financial relationship with ETP and the Black Snake, owning stock in ETP as well as Phillips 66, that also funds DAPL, and also receiving campaign contributions from Kelcy Warren, the CEO of ETP. The Trump administration has announced its plans and desire to change laws in order to privatize the land of Native American Tribal Nations, in further support of the Black Snake of oil, greed, colonialism, and oppression.

In the Book of Daniel is the prophecy of a "little horn" who will rise to power, described in this way:

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel 7:7-8 KJV

From the Chinvat, posted by the Guardian on April 28th of 2016:

“The Little Horn

“I considered the horns, and, behold, there came up among them another little horn” (KJV) “This little horn had eyes like human eyes and a mouth that was boasting arrogantly” (NLV) “speaking arrogant things” (NETB) “a mouth uttering great boasts” (NASB) “that spoke boastfully” (NIV) “Look! It had eyes like those of a human being and a mouth that boasted with audacious claims” (ISV). The Book of Daniel Chapter Seven verse Eight.”

Donald Trump described in mainstream news sources as “boastful” and “arrogant” during 2016:

“Donald Trump’s boastful ignorance…” – The Washington Post
“How can anyone act so arrogantly and meanly in public life?” – CNN
“Boastful Donald Trump” – The Inquisitor

Trump was also given the nickname “Little Trump” by fellow Republican Newt Gingrich:

“The little Trump [little horn] is frankly pathetic.” – Newt Gingrich
“The little Trump [little horn] gets involved at a personality level” and is “very sensitive, particularly to anything which attacks his own sense of integrity or his own sense of respectability, and he reacts very intensely, almost uncontrollably, to those kinds of situations.” – Newt Gingrich

Baha’u’llah explains that “We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain.” The following hypotheses are some my thoughts and meditations, as well as the result of consultation and discussion with Neal.

England

“The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.” We know from Dr. Jensen’s explanations and commentaries that this prophecy refers to the Independence of the US from British rule. Some have pointed to Brexit, or the British exit from the European Union, as a precursor or at least similar situation to the rise of Trump in America. In this scenario, the first beast Daniel describes might be seen as Britain exiting the EU.

Russia

“And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it”. Throughout the democratic and republican primaries, there were allusions made in the media to Russian cyber-attacks and possible Russian meddling in the US election process, and now, American intelligence agencies have concluded that Russian hackers acted to aid in a Trump victory in the US presidential election. The Russian bear is the widespread symbol of Russia.

France?

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the

beast had also four heads; and dominion was given to it." I'm not sure of the connection as of now in this scenario, other than the possibility of the election of Marin La Pen of the National Front, and the possibility of a "Brexit" type of exit from the EU by France next year.

The Republican Party

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7: 23-25 KJV

In the current scheme of things, the fourth beast in Daniel 7, which is "diverse" from the other beasts, can be seen to be the Republican Party in US politics. It's different, as the other beasts described are nations, which we'll take a look at later.

Neal pointed out to me that at the Iowa caucus of the Republican Party primaries, which was held on February 1st, 2016, there were at that time 10 other male candidates (10 kings) as well as Trump (Little Horn), in the running to become the Republican Party candidate for President of the United States. By the next day, February 2nd, 2016, 3 of these 10 "kings" dropped out, or were "plucked up by the roots".

It's clear that this Little Trump/Little Horn fits the description of one speaking boastfully, arrogantly, and making audacious claims as he now speaks for this "beast" of the Republican Party. According to Trump, nearly everything he does and says is terrific, fantastic, the best, and the greatest. There are so many alarming aspects of Trump's rise that could be discussed, from his scapegoating and demonizing of ethnic and religious minorities, to his blatant misogyny and sexism, including bragging about sexual assault, to his racist founding and promotion of the so-called Birther Movement, employing fear tactics that have emboldened and empowered hate groups and hateful rhetoric across the United States. Aside from stacking his transition team and future cabinet with Wall Street billionaires, Trump has appointed white nationalist/supremacist, Steve Bannon, as his chief White House strategist, openly racist and anti-LGBTQ senator Jeff Sessions as Attorney General, environmental activism opponent and climate change denier Scott Pruitt as Administrator of the Environmental Protection Agency, retired General James "Mad Dog" Mattis, who's philosophy is "Be polite, be professional, but have a plan to kill everybody you meet", as Secretary of Defense, and is expected to appoint Exxon Mobil CEO Rex Tillerson as Secretary of State.

Timeline

Meanwhile, the outgoing Obama administration has not granted the easement for ETP and DAPL to finish the oil pipeline across the Missouri River, giving the Water Protectors a brief victory in the ongoing battle against the Black Snake. However, ETP, in financial and political concert with Trump and his potential incoming administration, would undoubtedly be in support of the Black Snake, as Trump has openly declared.

“And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Looking at “a time” as a 90 day prophetic season, and therefore 3 ½ times as 315 days (90 + 180 + 45), from the Iowa Caucus on February 1st/2nd, 2016, when 3 of the 10 “kings”, or male candidates, were “plucked up by the roots”, there are 315 days until December 12th/13th, 2016. December 13th marks what is called the “Safe Harbor” date in the US presidential election process, when, barring any recounts changing the electoral vote, president-elect Trump will reach a point where the election results can no longer be changed, unless the electoral college intervenes on December 19th.

Alternatively, or concurrently, the “time and times and the diving of time” may be 3 ½ times where a time is 360 days, or a total of 1260 days. This could be taken from either the election of Trump on November 8th, 2016 (bringing us to April 21st, 2020), or perhaps beginning at the inauguration of Trump on January 20th, 2016.

In the scenario of the 315 day time period from February to December of 2016, we may see “the saints” as embodied in the living monument of Water Protectors, representing a diversity of humanity, united in prayer and spiritual protection of water, land, environmental, economic, religious, and human rights. If Trump’s rise continues beyond December 13th and 19th, we may be looking at another layer of meaning and a continued or overlapping timeline.

“As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.”

The good news is that this prophecy in Daniel envisions an eventual end to the oppression, and the giving over of the kingdom to the people of God.

“But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Daniel 7: 26-27 KJV

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BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 7, 173 B.E. (1/6/2017)

Prejudice—whether it be religious, racial, patriotic or political in its origin and aspect—is the destroyer of human foundations and opposed to the commands of God. God has sent forth His Prophets for the sole purpose of creating love and unity in the world of human hearts. All the heavenly Books are the written word of love. If they prove to be the cause of prejudice and human estrangement, they have become fruitless. Therefore, religious prejudice is especially opposed to the will and command of God. Racial and national prejudices which separate mankind into groups and branches, likewise, have a false and unjustifiable foundation, for all men are the children of Adam and essentially of one family. There should be no racial alienation or national division among humankind. Such distinctions as French, German, Persian, Anglo-Saxon are human and artificial; they have neither significance nor recognition in the estimation of God. In His estimate all are one, the children of one family; and God is equally kind to them. The earth has one surface. God has not divided this surface by boundaries and barriers to separate races and peoples. Man has set up and established these imaginary lines, giving to each restricted area a name and the limitation of a native land or nationhood. By this division and separation into groups and branches of mankind, prejudice is engendered which becomes a fruitful source of war and strife. Impelled by this prejudice, races and nations declare war against each other; the blood of the innocent is poured out, and the earth torn by violence. Therefore, it has been decreed by God in this day that these prejudices and differences shall be laid aside. All are commanded to seek the good pleasure of the Lord of unity, to follow His command and obey His will; in this way the world of humanity shall become illumined with the reality of love and reconciliation.

Abdu'l-Baha', The Promulgation Of Universal Peace

Ye observe how the world is divided against itself, how many a land is red with blood and its very dust is caked with human gore. The fires of conflict have blazed so high that never in early times, not in the Middle Ages, not in recent centuries hath there ever been such a hideous war, a war that is even as millstones, taking for grain the skulls of men. Nay, even worse, for flourishing countries have been reduced to rubble, cities have been leveled with the ground, and many a once prosperous village hath been turned into ruin. Fathers have lost their sons, and sons their fathers. Mothers have wept away their hearts over dead children. Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.

And the breeding ground of all these tragedies is prejudice: prejudice of race and nation,

of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.

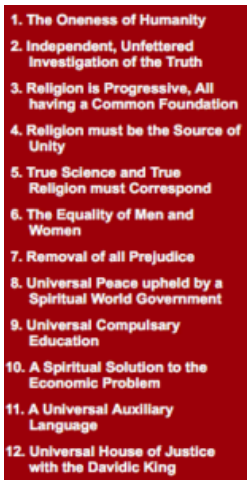
Now, in such an illumined age as ours, when realities previously unknown to man have been laid bare, and the secrets of created things have been disclosed, and the Morn of Truth hath broken and lit up the world—is it admissible that men should be waging a frightful war that is bringing humanity down to ruin? No, by the Lord God!

Abdu'l-Baha', Selections # 202

"The friends must, at all times, bear in mind that they are, in a way, like soldiers under attack. The world is at present in an exceedingly dark condition spiritually; hatred and prejudice of every sort are literally tearing it to pieces. We, on the other hand, are the custodians of the opposite forces, the forces of love, of unity, of peace and integration, and we must continually be on our guard, whether as individuals or as an Assembly or Community, lest through us these destructive, negative forces enter into our midst. In other words, we must beware lest the darkness of society become reflected in our acts and attitudes, perhaps all unconsciously. Love for each other, the deep sense that we are a new organism, the dawn-breakers of a new World Order, must constantly animate our Bahá'í lives, and we must pray to be protected from the contamination of society which is so diseased with prejudice."

Shoghi Effendi

Baha'u'llah's 12 Principles: God's Cure For All Of The World's Ills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BAHA'I JUSTICE

1/9/2017: Anniversary Of The Establishment Of The IBC/UHJ by Dr. Leland Jensen 1991

THE UNIVERSAL HOUSE OF JUSTICE

A Universal House of Justice — with the Davidic King, the great grandson of 'Abdu'l-Baha, as its President — is the medicine for this sick world. This body is the Supreme Institution of the Kingdom of God, established on earth as it is in heaven in fulfillment of the Lord's Prayer that Jesus gave and told the Christians to pray for. This body, the Supreme Institution of the Kingdom of God on earth as it is in heaven, is the Universal House of Justice that all the nations of the world will joyously and unhesitatingly belong to. The purpose of the living, functioning, descendant of King David through Baha'u'llah and Abdu'l-Baha at its head is so we can recognize Baha'u'llah's true Universal House of Justice from fakes, frauds, and imitations. (see Isaiah chapters 2, 9, and 11) The hearts of all mankind shall willingly and eagerly turn their trust and loyalty to this world governing body, as all the people of the world shall see with their third eye opened — of their intellect — that this is the plan that God Himself has given us all for the salvation and redemption of all human kind. Already the world has seen three prototypes, or imitations, of this world Parliament. First in the World Court, secondly in the League of Nations, and third in the form of the United Nation's Organization. These three bodies, however, failed to achieve the unifying force to unite all the peoples and nations of the world, as these failed attempts did not originate from God but from the imitation of man, they lacked the spiritual endowment of authority to unite the world together as one family, one race of humanity. This government, the Kingdom of God on earth as it is in heaven, does not originate from the minds of men but has been delivered unto all humanity from God Almighty via the Supreme and Universal Manifestation of Himself, which is the second coming of Christ in the person of Baha'u'llah.

The world commonwealth outlined by Baha'u'llah is governed by the Universal House of Justice, this is a World Parliament freely elected by the peoples of the earth, currently in its appointed stage. It must have authority to enforce its decisions upon any dilatory or rebellious member of the commonwealth, and such action must be as swift and certain as it would be in the case of an individual who breaks the law. No such world government an succeed unless backed by the authority of the whole human race. This is the principle of unity and oneness of mankind with the complete abandonment of prejudices, on which the future of mankind depends.

This world authority must, in the interests of the whole human race, establish law in the place of war. It must strictly limit the armed forces of every nation according to their internal needs. It must plan and put into practice a world system of economics which will remove the present evils of waste, inferior quality, want in the midst of plenty. It must assume sole control over tariffs, excise, sources of raw material. It

must foster a spirit of world civilization among all the people of the planet.

The president, that is the Executive Branch of the Universal House of Justice, is that promised return of the descendant of the lineage of King David, reestablished by Baha'u'llah. The office of President carries with it the right and obligation of the Executive Branch, a duty which is permitted to no one else, as defined and delineated in the sacred Will and Testament of Abdu'l-Baha. The Davidic King is therefore the permanent head of the Universal House of Justice, which is the executive branch of the New World Order, God's Kingdom on earth as it is in heaven.

Together, and inseparable, the Universal House of Justice with the Davidic King, Abdu'l-Baha's great grandson, as its President, forms the nucleus of the Kingdom of God on Earth as it is in heaven, the New World Order. As this institution has been established with its component parts, its organic institutions, and is functioning with efficiency and vigor, it is, by the unfolding of world events and the predestined Will of Omnipotent God, being projected to all the people of the world. Not by the will of man or any scheme or plan of any group of people, but by an act of Almighty Providence alone, this victory is given over to the people of God. Coinciding with great world calamity, catastrophe and social upheaval, the divine banner of the genealogy of Baha'u'llah is now being unfurled and upraised above the heads and ramparts of all the onlooking and terrified people of the world, showing the continuation of the line of David in the Executive Branch of this Universal House of Justice, which is to last forever (see Psalms 89). Such is the inescapable mind and plan of God; for by this method, world disaster and calamity contrasting the good news (gospel) of the proclamation of this Kingdom of God (Davidic), God has vouchsafed and made certain that His and only His Universal House of Justice should be asserting its claims and demonstrating its unfailing capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

> ***"Enter the rock and hide in the dust from before the terror of the Lord and the Glory of His Majesty."***
>
> ***"And men shall enter the caves of the rocks, and the holes of the ground, from before the terror of the Lord, and from the Glory of His Majesty, when He rises to terrify to the earth." (Isaiah 2:10,19)***
>
> ***"The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore, a curse devours the earth, and the inhabitants suffer for their guilt; therefore, the inhabitants of the earth are scorched, and few men are left." (Isaiah 24:5,6)***
>
> ***"The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Man-kind's ordered life hath been revolutionized through the agency of this unique, this wondrous System – the like of which mortal eyes have never witnessed." Baha'u'llah***

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WOMEN ON THE UNIVERSAL HOUSE OF JUSTICE

The appointed body of the Universal House of Justice in its first stage, once and for all, hereby resolves that:

Based upon the Explicit Holy Text and the clear and manifest proofs and evidences contained within, and in accordance with, the revealed statements of Baha'u'llah, 'Abdu'l-Baha, and Shoghi Effendi, the Universal House of Justice shall be comprised of both men and women.

And furthermore, that:

The membership of both men and women on the Universal House of Justice is constituted within the Baha'i Administrative Order, that is, the membership of both men and women on the Universal House of Justice forms an irremovable part of the constitution of the Universal House of Justice in all its stages.

And therefore, that:

In conformity with, and in enforcement of, the Explicit Holy Text, if women are not elected to the Universal House of Justice then that election shall be declared invalid.

[Approved this eighteenth day of Mulk in the year one hundred and fifty-two of the Baha'i Era (February 24, 1996)]

Read Full Explanation Here

This entry was posted on Monday, January 9th, 2017 at 3:44 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 14, 173 B.E. (1/13/2017)

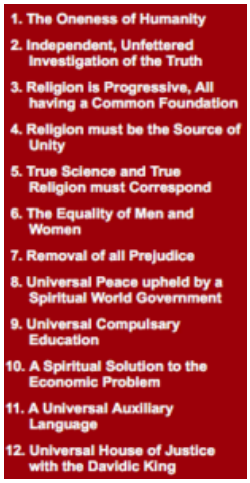
O ye Cohorts of God! Praise be to God! —that the Blessed Perfection hath freed the necks from the bonds and fetters and released all from racial attachments by proclaiming, "Ye are all the fruits of one tree and the leaves of one branch." Be ye kind to the human world, and be ye compassionate to the race of man, deal with the strangers as you deal with the friends, be ye gentle toward the outsiders as you are toward the beloved ones, know the enemy as the friend, look upon the satan as upon the angel, receive the unjust with the utmost love like unto a faithful one, and diffuse far and wide the fragrances of the musk of the gazelles of Kheta and Khotan to the nostrils of the ravenous wolves.

Become ye a shelter and asylum to the fearful ones, be ye a cause of tranquility and cease to the souls and hearts of the agitated ones, impart ye strength to the helpless ones, be ye a remedy and antidote to the afflicted ones, and a physician and nurse to the sick ones. Serve ye for the promotion of peace and concord and establish in this transitory world the foundation of friendship, fidelity, reconciliation and truthfulness.

O ye Cohorts of God! Strive ye that this human world may be changed into a luminous realm and this mound of earth become the Paradise of ABHA. Darkness hath environed the world upon all sides. Savage tempers and inclination predominate. The human world has become the battlefield of the rapacious savages and the arena of the heedless and ignorant ones. The souls are either bloodthirsty wolves or beasts with degenerate reason. They are either deadly poison, or worthless plants. There are a few souls who in reality have some humanitarian intentions and are thinking of the well-being and prosperity of human kind. You must in this instance (that is, service to humanity) sacrifice your lives, and in sacrificing your lives celebrate happiness and beatitude.

Abdu'l-Baha', Tablets pp. 43-44

The 12 Basic Baha'i Principles-Foundation Of God's Kingdom On Earth As It Is In Heaven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This entry was posted on Saturday, January 14th, 2017 at 3:03 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

1/16/2017 (Sharaf 17, 173 B.E.) In Commemoration Of Dr. Martin Luther King Jr. & his work

In every dispensation, there hath been the commandment of fellowship and love, but it was a commandment limited to the community of those in mutual agreement, not to the dissident foe. In this wondrous age, however, praised be God, the commandments of God are not delimited, not restricted to any one group of people, rather have all the friends been commanded to show forth fellowship and love, consideration and generosity and loving-kindness to every community on earth. Now must the lovers of God arise to carry out these instructions of His: let them be kindly fathers to the children of the human race, and compassionate brothers to the youth, and self-denying offspring to those bent with years. The meaning of this is that ye must show forth tenderness and love to every human being, even to your enemies, and welcome them all with unalloyed friendship, good cheer, and loving-kindness. When ye meet with cruelty and persecution at another's hands, keep faith with him; when malevolence is directed your way, respond with a friendly heart. To the spears and arrows rained upon you, expose your breasts for a target mirror-bright; and in return for curses, taunts and wounding words, show forth abounding love. Thus will all peoples witness the power of the Most Great Name, and every nation acknowledge the might of the Ancient Beauty, and see how He hath toppled down the walls of discord, and how surely He hath guided all the peoples of the earth to oneness; how He hath lit man's world, and made this earth of dust to send forth streams of light.

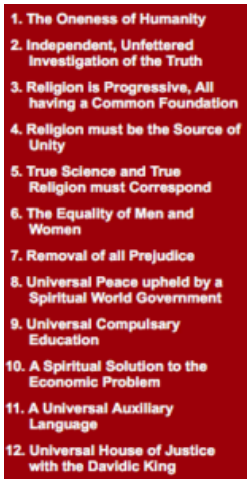
These human creatures are even as children, they are brash and unconcerned. These children must be reared with infinite, loving care, and tenderly fostered in the embraces of mercy, so that they may taste the spiritual honey-sweetness of God's love; that they may become like unto candles shedding their beams across this darksome world, and may clearly perceive what blazing crowns of glory the Most Great Name, the Ancient Beauty, hath set on the brows of His beloved, what bounties He hath bestowed on the hearts of those He holdeth dear, what a love He hath cast into the breasts of humankind, and what treasures of friendship He hath made to appear amongst all men.

O God, my God! Aid Thou Thy trusted servants to have loving and tender hearts. Help them to spread, amongst all the nations of the earth, the light of guidance that cometh from the Company on high. Verily Thou art the Strong, the Powerful, the Mighty, the All-Subduing, the Ever-Giving. Verily Thou art the Generous, the Gentle, the Tender, the Most Bountiful.

Abdu'l-Baha', Selections #7, exc.

[The Elimination Of All Forms Of Prejudice: The 7th Baha'i Principle]

[All 12 Baha'i Principles]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[Video From The View: Former White Supremacist – Satanic Strength Transformed Into Spiritual Power]

This entry was posted on Monday, January 16th, 2017 at 2:59 pm and is filed under Current Events, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 173 B.E. 1/19/2017

"Know thou that in every age and dispensation all divine ordinances are changed and transformed according to the requirement of the time, except the law of love, which, like a fountain, always flows and is never overtaken by change." *BAHA'U'LLAH.*

Dear friends!

In this day the victory of the faith is assured because of the spiritual Reality of the Oneness of the Two Worlds.

This refers to the organic truth of the oneness of humanity to which the spiritually awake have direct and immediate access in their daily transactions within the Kingdom. In the same manner that we become "open gates" for the prayerful, the needy and the seeking to enter within the reality while we are in this life; we are also enabled to be conduits for the souls who remain in organic union with us–though they have already crossed over the veil. **"Teaching the cause of God is the head cornerstone of the foundation itself"** (W&T, p. 10). This takes many forms in both this world and the next. Even as we are active, open gates in this life–this shall continue in the next–even as those advanced adepts who have crossed over remain open conduits and protecting guides for us as well. God's inscrutable decree enables receptive souls to be motivated by the prompting of the spirit as real agents of the Holy Spirit. Those directly in tune with this agency are responsible for the tasks and missions set before them. There is a continual, direct interchange and transaction between the souls in this world and the next that relates to the divine function of the **Oneness of Humanity** as the chief cornerstone of the **Divine Economy** in which we participate.

In this connection "True Wealth" is, in reality nearness to God; the closer we each get to the Center–the closer we each get to one another. The reverse forces are possible as well, stagnation; separation, close-mindedness; fear of the impending reality based on false ideologies, erroneous indoctrination schemes, man-made conceptions and superstitious fears of the unknown.

The advancement of the Cause of God in this day is advancement in the everlasting Law of the Divine Love. While protected and sheltered in the Kingdom of His love–our knowledge is free to deepen in the mysteries of the reality of the Kingdom. This type of knowledge–though capable of being expressed through logic–is based upon a deeper more foundational type of experiential knowing that the true believers experience in their own personal relationship within the presence of God when holding fast and firm to the cord of the everlasting Covenant of God. 'Abdu'l-Baha explains that the: "magnet which attracts the bounties and confirmations in this day is the Covenant of God, and that it is the standard against which everything is to be judged… Should a person become the very personification of the Holy Spirit, and hesitate for an instant in the path of the Covenant, he would be truly of the legion of the lost" ('Abdu'l-Baha, Tablet to Aqa Jamal, cf. 'Abdu'l-Baha, H. M Balyuzi, p. 58).

Now the majority of the peoples of the world are innocent of all of this. They know nothing about the Covenant in the least. They have received guidance from the previous Manifestations of God and proceed at their own various paces towards ultimate reunion whether that is attained in this world or the next.

But the Baha'is are not innocent of this! They have received the specific instructions and teachings of the Covenant expressly given in this Day and Age–and tasted the fruits and gifts of the Powers from on High! Should a Christian, or a Jew or Muslim (or anyone from any background) come into Contact with this Revelation of the Most great Name (through any of the 7 Rites of Baha'u'llah: http://uhj.net/bahai-faith-history.html)–they will assuredly be guided to the Covenant as actualized in the Living Community of the Covenant in this day. Then comes the test. They judge themselves worthy or unworthy, and then are no longer innocent.

The Judgment Day depicted in the Christian scriptures is sometimes entitled "the Great White Throne Judgment" from the visions of the New Jerusalem recorded in the Book of Revelation. In Chapter 20-22 Jesus the High Priest, depicted as a Knight of Baha'u'llah and as "a Lamb as though he had been slain" is seen before the One seated upon the THRONE and among the elders. He, Jesus the High Priest, the Knight of Baha'u'llah opens the scroll sealed with seven seals from which the 7 Thunders of the Violations of the Covenant then resound. These 7 Thunders correspond with the 7 great World Wars of the 20th/21st century: (1) World War I; (2) The Great Russian Revolution; (3) World War II; (4) The Cold War–includes Korean War, Vietnam, South American War, African massacres, Afghanistan, etc.; (5) Gulf War I–includes Trade Towers 1993; (6) Gulf War II–includes Trade Towers 2001, Afghanistan, Iraq and Current ongoing global War of Terror; (7) The onrushing thermonuclear War in which one third of humankind is prophesied to be killed in one hour with every American city with a population of 100,000 or more being targeted. This includes direct attacks on New York City, the UN Building, and the UN in general (see http://www.bupc.org/UN-bomb-plot.html).

> How the UN Became an Al Qaeda Target
>
> Mark Leon Goldberg
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> The death toll in last Friday's bombing of the UN building in Abuja is now up to 23. 75 others were injured. This makes it the deadliest attack in UN history.
>
> One of the scariest and most disturbing trends for the United Nations is the way in which an international humanitarian organization has become a preferred target of Islamist extremists over the past ten years. The transformation has occurred remarkably quickly.
>
> Since the mid 1990s, Al Qaeda leaders like Ayman al Zawahiri and the late Osama bin Laden have constructed a narrative about the United Nations that paints the world body as implacably hostile to the interests of Muslims worldwide. They portray it as part of a global conspiracy to subjugate Muslims and promote the interests of the United States and the west.
>
> I wrote my grad school research paper on this topic and found that between 1996 and 2009, Bin Laden or Zawahiri cited the UN disparagingly in over 30 separate public messages, the vast

majority coming after the September 11 attacks. This note, from Ayman al Zawahiri in March 2008, is typical for the genre:

"What is Shari'ah's judgment on the United Nations that established Israel by its resolutions and whose Charter provides for respecting the sovereignty and territorial integrity of all member countries including Israel? Could we describe such a situation with the words "what is accepted as a norm is like that which is set as a condition?"

"In Iraq, America alleged that Saddam had weapons of mass destruction. It asked the United Nations to strike Iraq. When it did not get what it wanted, it attacked Iraq itself and destroyed it, but it found no weapons of mass destruction – and this despite the fact that America holds others to account for not abiding by United Nations resolutions."

"The property of some Muslims in the West has been frozen and they have been denied access to it. Indeed, it has been forbidden for any person to grant them any sum of money. Some have had this imposed on them by United Nations resolution, without having any charges brought against them or without any proof established against them. The funds of many charitable organizations and associations that provide aid to Muslims in Palestine and other Islamic lands have also been frozen."

"No, by God! There is no covenant between us and them. In fact, they are belligerents wherever they live and stay, even if they take hold of the curtains of the Kaaba. The treaty that governments have made with these crusaders is not legal. It is based on the idolatrous charters of the United Nations. It was made by classes that do not regard God in their works and whose only interest is in keeping their seats and thrones."

"I would add to what Shaykh Abu Muhammad Al-Maqdissi said, may God release him from imprisonment, and I would remind the Christians of Egypt of the Srebrenica massacre in Bosnia where the Serbian Orthodox – their brothers in creed – killed more than 7000 Muslims under the eyes and ears of the United Nations forces under the command of the agent and grandson of the agent, Butrus Butrus Ghali. We did not put you through investigative trials as your brothers did to our brothers, and we did not massacre you as your brothers did to our brothers in Srebrenica, Sabra and Shatilla."

This narrative, which has been steadily built over the past 10 years or so, has been very consequential to the security of the United Nations. To be sure, UN peackeepers and aid workers have been shot at, kidnapped and killed in the past, but never before has the institution had to deal with the threat of terrorism.

The first serious attack was the 2003 bombing of UN headquarters in Iraq, which killed 22 people. In December 2007, 17 people were killed in a twin suicide bombing attack on the UN headquarters in Algiers, Algeria. In Afghanistan and Pakistan the UN has been a frequent target as well. In October 2008, a suicide bomber struck the lobby of the Islamabad headquarters of the World Food Program, killing himself and five UN humanitarian workers.

> Three weeks later, a team of Taliban militants attacked a guesthouse in Kabul where UN election workers were stationed. In Somalia, Al Shabaab militants launched a suicide bombing attack on a UNDP compound in northern Somalia in 2008. Now, an al Qaeda inspired group, Boko Harum, is taking credit for this latest attack in Abuja.
>
> The trend is clear: Al Qaeda or groups that look to Al Qaeda for ideological inspiration are targeting the United Nations whenever, and wherever they can. If this trend continues–and there is no reason to think it will stop — the UN will become a real target wherever there is some sort of low-level Islamist insurgency.
>
> That's a serious problem for the UN, which runs humanitarian or economic development programs throughout the Magrheb, Middle East, Africa and Asia.
>
> You expect a level of insecurity in conflict zones like Somalia, Afghanistan and Pakistan. But the attack on the UN compound in Abuja shows that the UN is a target very far from hot conflict zones. UN offices in Mali, Mauritania, Indonesia, or wherever al Qaeda inspired groups have a foothold, may be next.
>
> The organization and its member states ought to prepare accordingly. (M. L. Goldberg, UN TARGETED)

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The judgment day is not God seated upon a throne, judging people sheep to the right, goats to the left—but it is the people judging themselves to be worthy or unworthy. They judge themselves as such through their words, choices and deeds. The doors of the Kingdom are always open. Many come and go freely as they please. This is not violation of the Covenant, but is the journey the people must take. In doing what they are going to do they will see the reality and make their ultimate choices bearing their own accountability in their own good time in relation to God and God alone.

Now the Covenant-breakers think that attacking and belittling the Promised Ones (that includes the living guardians) they are going to get "brownie points" with God, so to speak. This isn't the case and Dr. Jensen said their condition "would be hilarious if it wasn't so pathetic!" Thus it states that they shall be judged by what they have done. Covenant breaking is the direct attack by those who are in the know and who had once tasted the wonders of the spirit. These Covenant breakers are those who then turn against the Covenant and Administration, the Supreme Institutions named in the Will and Testament of Abdu'l-Baha' that are Divine in origin–the guardianship and house of justice; reject the core values, principles and attack the key & central figures in the Cause.

Now part of the mission of the teachers, guides, and educators in the faith today is to make the world a better place, not worse–to be IN the world but NOT of it.

On the mystic path we walk with practical feet, 'Abdu'l-Baha tells us to make sure that every step we take is firm in the Covenant. This is the path of the Covenant, the road less travelled, the inner path that leads

to reunion with the Divine.

Our mission also includes within the contexts of our fellow Baha'is "saving the waverers" to use the phrase of Mason and Dr. Jensen. When Mason passed on, he left the inheritance of the guardianship to his only son Pepe, but in a letter written to Drs. Leland and Opal Jensen (which I read the original of myself when living at Talman in Chicago in the Spring and Summer of 1987) Mason left the full care of the Baha'i community to them. Mason wrote words to the effect that he knew Dr. Jensen's father Christ Jensen (pronounced Chris) personally; and that the entire Jensen family was always imbued with spiritual qualities and attributes. Mason recognized their great teaching capacity and activity; and acknowledged specifically Dr. Jensen's work as Knight of Baha'u'llah firm in the Covenant, most knowledgeable and leader (eldest living son) of the entire Jensen family. Mason wrote that should he himself pass on, he knew that the entire Baha'i world would remain safe and secure because of Dr. Leland Jensen. In fact, this is what has happened at that time.

Mason also wrote:

Statement on Succession

By MASON REMEY AGHSAN,

Guardian

"The traditional background of the Prophets of Israel is that of a special and family descent from earliest times and from which seed the Prophets and Manifestations of God were descended. I, Mason Remey, feel... that the descent of the Guardianship can be brought back again into the line of descent from Baha'u'llah [a natural branch: Jewish]. This can be accomplished as soon as there may arise amongst those of this chosen descent one who will qualify [i.e. not of those that broke the Covenant]. All this can be attained in conformity with the Will and Testament of 'Abdu'l-Baha." (Mason Remey AGHSAN, August 1964): http://www.bupc.org/test-of-god.html

I have attached below a series of correspondence that gets more into the reality according to the Law of Primogeniture of how the natural branch of the exilarch (exiled monarchs of King David) family of Baha'u'llah and 'Abdu'l-Baha was known in the Plan of God (and to Mason through 'Abdu'l-Baha, and from Mason told to Pepe) who would "arise and qualify" through "another branch" (W&T, p. 14) of the throne-line of Bostanai the exilarch–a Jewish cadet branch of the Northern family of Baha'u'llah and 'Abdu'l-Baha.

Thus the Great White Throne Judgment has been upon the people especially since the year 2000/2001 AD when we discovered the location of Chair Mountain identified in the prophecies on Naw Ruz, 2000 AD (which is March 21, the Vernal Equinox) and unfurled the Divine Standard of the Genealogy of Baha'u'llah for the first time for all the world to see at the "New Castle Gathering" near New Castle, CO. This location turned out to be the fulfillment of the prophesied scene and location further corresponding to the prophesied date of the 9-11 Event when God brought forth His "servant the branch" (Aghsan: Zech. 3:8 kjv) during the "ten days" in September, 2001 AD. These dates spoken of in the Holy Bible and other Holy Scriptures, correspond with the Mayan and Azetc prophetic Calendars as well as those of Kali Yug,

Hindu and Buddhist prophecies, those of China and the East, the Holy Cycles of Zoroaster, the Scandinavian and African traditions (the Great Pyramid is located in Africa) and the Holy Koran as well.

Thus Judgment has fallen upon all the peoples of the world, meaning–through the projection of this message they now have the exciting and positive opportunity to see the FACTS, judge themselves WORTHY and enter therein.

If they choose to remain outside: Jesus said, "shake the dust off your feet" and move on to the next one. For those who fail the test or refuse to enter: "it is no skin off my nose," as Dr. Jensen was known to say.

Before an electron makes the quantum leap to the next higher lever–it begins to receive vast amounts of energy. These overwhelming vibrations are experienced in the Cause of God as a tremendous "wavering in the covenant" and a violent "wavering in the faith." In the analogy the electron will either pop out and instantaneously re-appear at the next level, or it will turn against the source of the increasing vibrations and heat up, die, implode, fall back out of its positions to some fragmented quarkian former state, and be replaced by something else. The point is this: the true believers should have no fears or insecurities in the Covenant when they feel the violent winds of these tests coming upon them, when their internal clock and systems begin to race on overload, they are not cracking up, but reviving the powers of God to make that quantum leap, if they put their trust wholly in God and God alone. I have been urging the Baha'is for many years now, to lay off the self-medicating through material means; and attempt to allow this process of transfiguration and transubstantiation to naturally take place. Unlike communities who value objective or subjective faith–'Abdu'l-Baha teaches that our faith is to be DISCERNING FAITH (For more see: http://www.bupc.org/chinvat/chinvat-current-issue.html). This also means that we are to live these experiences with eyes wide open–not eyes wide shut! We must keep our eyes wide open while we die to the things of this world and come to live in the next.

The extremely powerful forces unleashed by the potency of this Revelation are as transformative as they are destructive. These forces will inure the flexible and adaptable to move in the growth-oriented direction of personality. Those wrong egos clinging to rigid forms, systems, ideologies, reductionism, etc., when impacted by these same spiritual forces will not bend and shall all break. Shoghi Effendi calls this a twofold process: "the first," he states, "is essentially an integrating process, while the second is fundamentally disruptive." In order to harness these functions for the betterment of the planet 'Abdu'l-Baha' has delineated the Twin Institutions of the Guardianship and the House of Justice (the Legislative and Executive branches–the Amr and the Alim (named in the Kitab-i-'Ahd)–the learned in El Baha) to deal with this: "through the close union and harmony of THESE TWO FORCES, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself" (W&T, p. 15).

Through the "close union and harmony of THESE TWO FORCES" ("The legislative body must reinforce the executive, the executive must aid and assist the legislative body" W&T, p. 15)–the double-movement of the "twofold process" described by Shoghi Effendi can be navigated, and human society may manage its own affairs with safety, security and salvation for all. This is the firm foundation of the "Most Great Justice", to be established upon the "Most Great Covenant" to be made amongst all the nations of the

world in collective security and collective agreement, which shall advance all human beings upon this planet into the Golden Age of Civilization. This is the point and meaning of the letters and essays of Shoghi Effendi given in his monumental first works collected under the title "World Order of Baha'u'llah." For all people to participate and transact within the newly revealed and established Divine Economy (for those who have received their "true wealth" (see SAQ chapter same name) and the "talents" they have been given) Shoghi Effendi continues:

"The first is essentially an integrating process, while the second is fundamentally disruptive. The former, as it steadily evolves, unfolds a System which may well serve as a pattern for that world polity toward which a strangely-disordered world is continually advancing; while the latter, as its disintegrating influence deepens, tends to tear down, with increasing violence, the antiquated barriers that seek to block humanity's progress towards its destined goal." (Shoghi Effendi, March 11, 1936, see WOB, pp. 170-171).

Now these integrating and disruptive forces are initiated with God Himself; channeled through the heart, mind and soul and physiological make-up of the Supreme Manifestations of God; and subsequently canalized through the human nervous systems of all the people of the world; and impact upon individuals as "an integrating process" accompanied by a cleansing, essentially "disintegrating influence" and "disruptive" force.

Now for my friends who are firm in the Covenant, who are beyond the previous "wavering stages" of the tests and assailments against these holy truths–I tell you the HOUR has come upon us!

On the scale of one day equals one year (Num. 14:34; Ez. 4:6) a prophetical hour is about 15.22 days and on the scale of 1 day equals one year that makes about 15.22 years. It is now about 15.22 years since the 9-11 event. The ONE HOUR of Judgment has reached is fullest culmination. For over 15 years period without any interruption and without any delay! –The arguments have been given, the proofs established, the treatise explained; the dissertation recorded; the enemies refuted; the testimony completed; the individuals have chosen! They have chosen their allegiances, their loyalties, their friendships, who they wish to associate with, how they wish to live their lives. They have chosen sides and judged themselves worthy or unworthy to join what Dr. Jensen has described as God's heavenly army. Now comes what is prophesied in all the holy books of God to transpire next!

Historians will look back at that tremendous feat accomplished by the faithful during this ONE HOUR. 'Abdu'l-Baha explains that these events first transpire in the spiritual world and then outwardly in the material world. Materialists, however, secularists who deny any and all Divine Agency will remain singularly obsessed and distraught with the outer one hour of thermonuclear war, which is upon them even now. For it is written: "And I heard a voice speaking unto me like a trumpet…" (Rev. 4:1). Thus states Baha'u'llah: "Verily We bear witness to that which they have done and now are doing."

For many historians, these 7 Thunders of the 7 World Wars that I have already mentioned are in reality the people of the world repeatedly fighting World War I over and over again. The reason for this idea is that the Causes that were behind World War I were never resolved in that war. Thus studying the underlying problems behind World War I gives us a clear field of solutions to the current problems and states of affairs. Prophetically speaking 'Abdu'l-Baha announced in 1912 that the War would start in 1914,

and this would be the battle of Armageddon prophesied in the Bible (see http://uhj.net/end-time-prophecy.html).

Thus these 7 Thunders can be seen as the resounding of the 7 main historical disruptions of the Battle of Armageddon transpiring over an approximate 149 years time-period and prophetic cycle–with the 7th Thunder corresponding to the opening of the 7th seal resounding in the physical material world in the one hour of thermonuclear war that is upon us now that the first 5 thunders have already passed over and we are currently in the throws of their combined aftershock waves in addition to the harrowing talons the six thunder currently wreaking havoc day in and day out (from the Dakotas Water Protectors on sacred Lands to the Holy City of Aleppo) with an unrelenting ferocity and longevity compared to the first 5 thunders combined! Christian scholars acknowledge the facticity of 'Abdu'l-Baha's statements:

> "Now we are ready to ask: Has there ever been a war, started by two nations, which grew into a worldwide war by the kingdoms of the world, followed by unprecedented famines, pestilences, and earthquakes in various places (perhaps simultaneously)? I am of the opinion that we can discern such…. I believe there is one event that fulfills all four parts of this prophecy. That terrible event has been labeled by historians as World War I, which took place between 1914 and 1918."
>
> "Historians agree that World War I was unique in the annals of warfare. One writer said, 'World War I differed in many respects from any previous war. It involved literally the whole population of the warring nations. All able-bodied men were recruited or conscripted for combat or munitions factories. Women and children worked in factories. Whole populations were subject to air raids, gas attacks, and the rationing of food, clothing, and other necessities of life. Hence social effects were greater than in previous wars'"
>
> "When added together, these facts of history give us ample reason to conclude that the Austrian declaration of war in July-August of 1914 began to fulfill the sign of the end of the age as given by our Lord."
>
> "I am convinced that the events of 1914-1918 fulfill the beginning of Jesus' prophecy. World War I was unique among conflicts, not only in size and extent, but in the way it started. Until history produces a more acceptable fulfillment, it is reasonable to conclude that 1914 ushered in the beginning of the end." (Tim LaHaye, The Beginning of the End, pp. 35-39)

Thus from the birth of the Lamb, Dr. Jensen in August of 1914 until the present day–represents the unfolding of the dire events described in the Bible and Book of Revelation pertaining to the Battle of Armageddon. The first 5 thunders resounding from 1914 to the 9-11 Event in the year 2001 and the following two final Twin Thunders signalized by the gjallarhorn blasting of the 9-11 Collapse of the Twin Towers as foretold in our press releases and announced with clarity and absolute certainty on MCAT live television during that ten year period (1991-2001).

Baha'u'llah writes:

"The time for the destruction of the world and its people hath arrived." "The hour is approaching," He

specifically affirms, “when the most great convulsion will have appeared.” “The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying: ‘Taste ye what your hands have wrought!’” “Soon shall the blasts of His chastisement beat upon you, and the dust of hell enshroud you.” And again: “And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake.” “The day is approaching when its [thermonuclear] flame will devour the cities, when the Tongue of Grandeur will proclaim: ‘The Kingdom is God’s, the Almighty, the All-Praised!’” “The day will soon come,” He, referring to the foolish ones of the earth, has written, “whereon they will cry out for help and receive no answer.” “The day is approaching,” He moreover has prophesied, “when the wrathful anger of the Almighty will have taken hold of them. He, verily, is the Omnipotent, the All-Subduing, the Most Powerful. He shall cleanse the earth from the defilement of their corruption, and shall give it for an heritage unto such of His servants as are nigh unto Him.”

Baha’u’llah, cf. Shoghi Effendi, The Promised Day Is Come!

What can we as human beings say? What can be our reply? Our action? Our call to action?

Betrayed by so many who claimed to be “Baha’i but who were not. Abandoned by the once active co-workers who have fallen away. Rejected and scorned by friends and family alike–and an apathetic and ignorant society and “culture” bent on materialism, war, and self-immolation and self-destruction–we move forward ever reenergized by our own consolidating ever-advancing and growing community of real lovers of God. The faces may change, from time to time, but the reality of the hearts and souls is always like the reunion of soul-mates and dear old friends! –“Behold” He “makes all things new!”

God declares in the Book of Revelation–and this is the great Day of the resurrection from out all the peoples of the world. Now that this signal “hour” has reach its culmination–this 15 years period expressly given in the sacred scriptures and verses–the aftershock of the spiritual nature of such an overwhelming endeavor, such a mile-stone in our work, such an accomplishment for the members of our loyal and active group–and in the face of unrelenting opposition from without and ignoble betrayals from within–how can we but not declare in Jesus’s own words: “Let the dead bury the dead!” and following Christ into the glorious Kingdom established in this world and continuing into the next–how can we not but REJOICE, and be exceedingly GLAD for these ARE the BLESSINGS and FAVOURS of God!

I remain yours,

Your servant,

Neal,

Guardian.

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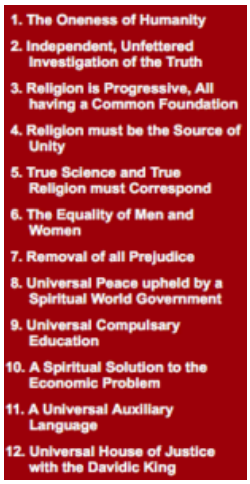
Oneness of the Two Worlds

The unity of humanity as taught by Bahá'u'lláh refers not only to men still in the flesh, but to all human beings, whether embodied or disembodied. Not only all men now living on the earth, but all in the spiritual world as well, are parts of one and the same organism and these two parts are intimately dependent, one on the other. Spiritual communion one with the other, far from being impossible or unnatural, is constant and inevitable. Those whose spiritual faculties are as yet undeveloped are unconscious of this vital connection, but as one's faculties develop, communications with those beyond the veil gradually become more conscious and definite. To the Prophets and saints this spiritual communion is as familiar and real as are ordinary vision and conversation to the rest of mankind.

The 12 Principles That Manifest The Oneness Of The Two Worlds


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

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BAHA'I JUSTICE

Baha'i Sabbath: Sultan 9, 173 B.E. (1/27/2017)

The word of God which the Supreme Pen hath recorded on the

fifth leaf

of the Most Exalted Paradise is this:

Above all else, the greatest gift and the most wondrous blessing hath ever been and will continue to be Wisdom. It is man's unfailing Protector. It aideth him and strengtheneth him. Wisdom is God's Emissary and the Revealer of His Name the Omniscient. Through it the loftiness of man's station is made manifest and evident. It is all-knowing and the foremost Teacher in the school of existence. It is the Guide and is invested with high distinction. Thanks to its educating influence earthly beings have become imbued with a gem-like spirit which outshineth the heavens. In the city of justice it is the unrivalled Speaker Who, in the year nine, illumined the world with the joyful tidings of this Revelation. And it was this peerless Source of wisdom that at the beginning of the foundation of the world ascended the stair of inner meaning and when enthroned upon the pulpit of utterance, through the operation of the divine Will, proclaimed two words. The first heralded the promise of reward, while the second voiced the ominous warning of punishment. The promise gave rise to hope and the warning begat fear. Thus the basis of world order hath been firmly established upon these twin principles. Exalted is the Lord of Wisdom, the Possessor of Great Bounty.

The word of God which the Supreme Pen hath recorded on the

sixth leaf

of the Most Exalted Paradise is the following:

The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men. The ocean of divine wisdom surgeth within this exalted word, while the books of the world cannot contain its inner significance. Were mankind to be adorned with this raiment, they would behold the daystar of the utterance, "On that day God will satisfy everyone out of His abundance," shining resplendent above the horizon of the world. Appreciate ye the value of this utterance; it is a noble fruit that the Tree of the Pen of Glory hath yielded. Happy is the man that giveth ear unto it and observeth its precepts. Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting unity and fellowship among its peoples. Thus hath the Tongue of this Wronged One spoken from His Most Great Prison.

The word of God which the Supreme Pen hath recorded on the

seventh leaf

of the Most Exalted Paradise is this:

O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquility of all mankind. This span of earth is but one homeland and one habitation. It behooveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. In the estimation of the people of Bahá man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank. O people of the earth! Appreciate the value of this heavenly word. Indeed it may be likened unto a ship for the ocean of knowledge and a shining luminary for the realm of perception.

Baha'u'llah-Tablets, Words of Paradise (exc.)

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O thou who dost search after truth!

From the days of Adam until today, the religions of God have been made manifest, one following the other, and each one of them fulfilled its due function, revived mankind, and provided education and enlightenment. They freed the people from the darkness of the world of nature and ushered them into the brightness of the Kingdom. As each succeeding Faith and Law became revealed it remained for some centuries a richly fruitful tree and to it was committed the happiness of humankind. However, as the centuries rolled by, it aged, it flourished no more and put forth no fruit, wherefore was it then made young again.

The religion of God is one religion, but it must ever be renewed. Moses, for example, was sent forth to man and He established a Law, and the Children of Israel, through that Mosaic Law, were delivered out of their ignorance and came into the light; they were lifted up from their abjectness and attained to a glory that fadeth not. Still, as the long years wore on, that radiance passed by, that splendor set, that bright day turned to night; and once that night grew triply dark, the star of the Messiah dawned, so that again a glory lit the world.

Our meaning is this: the religion of God is one, and it is the educator of humankind, but still, it needs must be made new. When thou dost plant a tree, its height increaseth day by day. It putteth forth blossoms and leaves and luscious fruits. But after a long time, it doth grow old, yielding no fruitage any more. Then doth the Husbandman of Truth take up the seed from that same tree, and plant it in a pure soil; and lo, there standeth the first tree, even as it was before.

Note thou carefully that in this world of being, all things must ever be made new. Look at the material world about thee, see how it hath now been renewed. The thoughts have changed, the ways of life have been revised, the sciences and arts show a new vigor, discoveries and inventions are new, perceptions are new. How then could such a vital power as religion—the guarantor of mankind's great advances, the very means of attaining everlasting life, the fosterer of infinite excellence, the light of both worlds—not be

made new? This would be incompatible with the grace and loving-kindness of the Lord.

Religion, moreover, is not a series of beliefs, a set of customs; religion is the teachings of the Lord God, teachings which constitute the very life of humankind, which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honor.

Note thou: could these fevers in the world of the mind, these fires of war and hate, of resentment and malice among the nations, this aggression of peoples against peoples, which have destroyed the tranquillity of the whole world ever be made to abate, except through the living waters of the teachings of God? No, never!

And this is clear: a power above and beyond the powers of nature must needs be brought to bear, to change this black darkness into light, and these hatreds and resentments, grudges and spites, these endless wrangles and wars, into fellowship and love amongst all the peoples of the earth. This power is none other than the breathings of the Holy Spirit and the mighty inflow of the Word of God.

Abdu'l-Baha'-Selections 23

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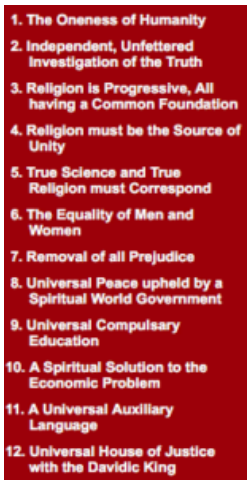
Medicine From God For Our Sick World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This entry was posted on Friday, January 27th, 2017 at 4:42 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 16, 173 B.E. (2/3/2017)

> ***The first utterance of Him Who is the All-Wise is this: O children of dust! Turn your faces from the darkness of estrangement to the effulgent light of the daystar of unity. This is that which above all else will benefit the peoples of the earth. O friend! Upon the tree of utterance there hath never been, nor shall there ever be, a fairer leaf, and beneath the ocean of knowledge no pearl more wondrous can ever be found.***
>
> ***Baha'u'llah-Tablet to Mánikchí Ṣáḥib***

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Know thou that all the powers combined have not the power to establish universal peace, nor to withstand the overmastering dominion, at every time and season, of these endless wars. Erelong, however, shall the power of heaven, the dominion of the Holy Spirit, hoist on the high summits the banners of love and peace, and there above the castles of majesty and might shall those banners wave in the rushing winds that blow out of the tender mercy of God.

Abdu'l-Baha-Selections 146 exc.

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In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts. He whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the Kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

Abdu'l-Baha-Foundations Of World Unity, Subsection-Racial Harmony

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Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Bahá'u'lláh has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws he has instituted are carried out there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture, tillage of the soil. All must be producers. Each person in the community whose

income is equal to his individual producing capacity shall be exempt from taxation. But if his income is greater than his needs he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay no tax; if his necessities exceed his production he shall receive an amount sufficient to equalize or adjust. Therefore taxation will be proportionate to capacity and production and there will be no poor in the community.

Abdu'l-Baha-Foundations Of World Unity, Subsection-The Spirit Of Justice

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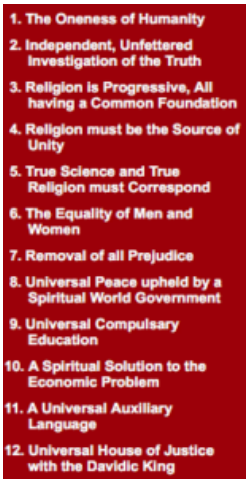
The Foundation Stones Of World Unity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This entry was posted on Friday, February 3rd, 2017 at 3:43 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 173 B.E. (2/7/2017)

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The First Effulgence

which hath dawned from the Daystar of Truth is the knowledge of God—exalted be His glory. And the knowledge of the King of everlasting days can in no wise be attained save by recognizing Him Who is the Bearer of the Most Great Name. He is, in truth, the Speaker on Sinai Who is now seated upon the throne of Revelation. He is the Hidden Mystery and the Treasured Symbol. All the former and latter Books of God are adorned with His praise and extol His glory. Through Him the standard of knowledge hath been planted in the world and the ensign of the oneness of God hath been unfurled amidst all peoples. Attainment unto the Divine Presence can be realized solely by attaining His presence. Through His potency everything that hath, from time immemorial, been veiled and hidden, is now revealed. He is made manifest through the power of Truth and hath uttered a Word whereby all that are in the heavens and on the earth have been dumbfounded, except those whom the Almighty was pleased to exempt. True belief in God and recognition of Him cannot be complete save by acceptance of that which He hath revealed and by observance of whatsoever hath been decreed by Him and set down in the Book by the Pen of Glory.

They that immerse themselves in the ocean of His utterances should at all times have the utmost regard for the divinely-revealed ordinances and prohibitions. Indeed His ordinances constitute the mightiest stronghold for the protection of the world and the safeguarding of its peoples—a light upon those who acknowledge and recognize the truth, and a fire unto such as turn away and deny.

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The First Glad-Tidings

which the Mother Book hath, in this Most Great Revelation, imparted unto all the peoples of the world is that the law of holy war hath been blotted out from the Book. Glorified be the All-Merciful, the Lord of grace abounding, through Whom the door of heavenly bounty hath been flung open in the face of all that are in heaven and on earth.

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The First Ornament

and the first effulgence which hath dawned from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfillment and reached his maturity, man standeth in

need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation. The straight path is the one which guideth man to the dayspring of perception and to the dawning-place of true understanding and leadeth him to that which will redound to glory, honor and greatness. We cherish the hope that through the loving-kindness of the All-Wise, the All-Knowing, obscuring dust may be dispelled and the power of perception enhanced, that the people may discover the purpose for which they have been called into being. In this Day whatsoever serveth to reduce blindness and to increase vision is worthy of consideration. This vision acteth as the agent and guide for true knowledge. Indeed in the estimation of men of wisdom keenness of understanding is due to keenness of vision. The people of Bahá must under all circumstances observe that which is meet and seemly and exhort the people accordingly.

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The First Splendor

When the Daystar of Wisdom rose above the horizon of God's Holy Dispensation it voiced this all-glorious utterance: They that are possessed of wealth and invested with authority and power must show the profoundest regard for religion. In truth, religion is a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world, for the fear of God impelleth man to hold fast to that which is good, and shun all evil. Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquility and peace cease to shine. Unto this will bear witness every man of true understanding.

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The word of God which the Abhá Pen hath revealed and inscribed on the

First Leaf

of the Most Exalted Paradise is this: Verily I say: The fear of God hath ever been a sure defense and a safe stronghold for all the peoples of the world. It is the chief cause of the protection of mankind, and the supreme instrument for its preservation. Indeed, there existeth in man a faculty which deterreth him from, and guardeth him against, whatever is unworthy and unseemly, and which is known as his sense of shame. This, however, is confined to but a few; all have not possessed and do not possess it.

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Excerpts From Tablets Of Baha'u'llah

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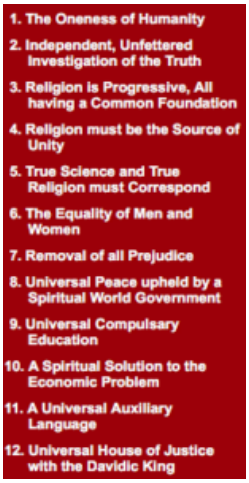
12 Fundamental Laws Revealed By The Christ Upon His Return In Baha'u'llah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This entry was posted on Wednesday, February 8th, 2017 at 1:26 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 4, 173 B.E. (2/10/2017)

"Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess."

Baha'u'llah

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"The Prophets also acknowledge this opinion, to wit: That education hath a great effect upon the human race, but they declare that minds and comprehension's are originally different. And this matter is self-evident; it cannot be refuted. we see that certain children of the same age, nativity and from the same household, under the tutor ship of one teacher, differ in their minds and comprehension's. No matter how much the shell is polished, it can never become the radiant pearl. The balance stone will not become the world illumining gem.... That is to say, training doth not change the Human substance, but it produces a marvelous effect. By this effective power all that is registered, in latency, of virtues and capacities in the human reality will be revealed. It is for this reason that, in this new cycle, education and training are recorded in the Books of God as obligatory and not voluntary."

'Abdu'l-Baha

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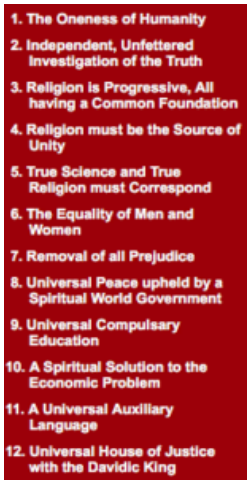
The 12 Principles Of The True World Order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BAHA'I JUSTICE

Baha'i Sabbath: Mulk 11, 173 B.E. (2/17/2017)

Great is the Cause, and great the Announcement! Patiently and calmly ponder thou upon the resplendent signs and the sublime words, and all that hath been revealed in these days, that haply thou mayest fathom the mysteries that are hid in the Books, and mayest strive to guide His servants. Hearken with thine inner ear unto the Voice of Jeremiah, Who saith: "Oh, for great is that Day, and it hath no equal." Wert thou to observe with the eye of fairness, thou wouldst perceive the greatness of the Day. Incline thine ear unto the Voice of this All-Knowing Counsellor, and suffer not thyself to be deprived of the mercy that hath surpassed all created things, visible and invisible. Lend an ear unto the song of David. He saith: "Who will bring me into the Strong City?" The Strong City is 'Akká, which hath been named the Most Great Prison, and which possesseth a fortress and mighty ramparts.

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Peruse that which Isaiah hath spoken in His Book. He saith: "Get thee up into the high mountain, O Zion, that bringest good tidings; lift up Thy Voice with strength, O Jerusalem, that bringest good tidings. Lift it up, be not afraid; say unto the cities of Judah: 'Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him.'" This Day all the signs have appeared. A Great City hath descended from heaven, and Zion trembleth and exulteth with joy at the Revelation of God, for it hath heard the Voice of God on every side. This Day Jerusalem hath attained unto a new Evangel, for in the stead of the sycamore standeth the cedar. Jerusalem is the place of pilgrimage for all the peoples of the world, and hath been named the Holy City. Together with Zion and Palestine, they are all included within these regions. Wherefore, hath it been said: "Blessed is the man that hath migrated to 'Akká."

Baha'u'llah, excerpted from Epistle To The Son Of The Wolf

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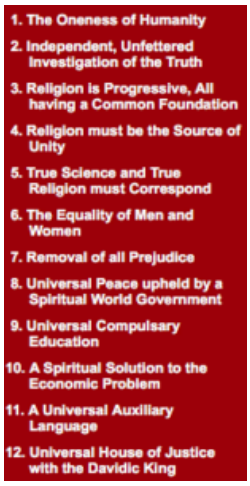
The 12 Fundamentals Of The New Jerusalem/Law Of God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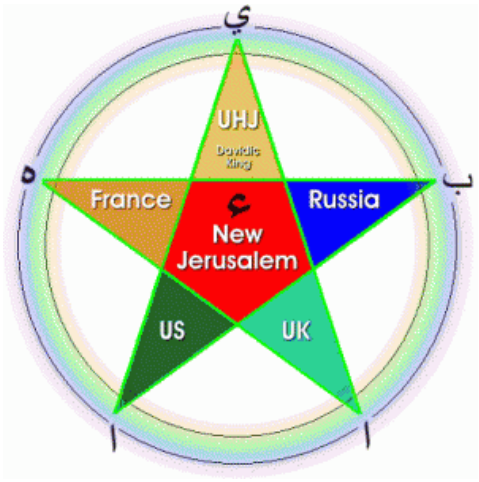


This entry was posted on Friday, February 17th, 2017 at 2:20 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 18, 173 B.E. (2/24/2017)

O SALMÁN! ["Blessed One", from Arabic S-L-M] The door of the knowledge of the Ancient Being hath ever been, and will continue forever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Daystars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory.

Baha'u'llah, Gleanings #XXI

O SALMÁN! ["Blessed One", from Arabic S-L-M] All that the sages and mystics have said or written have never exceeded, nor can they ever hope to exceed, the limitations to which man's finite mind hath been strictly subjected. To whatever heights the mind of the most exalted of men may soar, however great the depths which the detached and understanding heart can penetrate, such mind and heart can never transcend that which is the creature of their own conceptions and the product of their own thoughts. The meditations of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God. Whoever pondereth this truth in his heart will readily admit that there are certain limits which no human being can possibly transgress. Every attempt which, from the beginning that hath no beginning, hath been made to visualize and know God is limited by the exigencies of His own creation—a creation which He, through the operation of His own Will and for the purposes of none other but His own Self, hath called into being. Immeasurably exalted is He above the strivings of human mind to grasp His Essence, or of human tongue to describe His mystery. No tie of direct intercourse can ever bind Him to the things He hath created, nor can the most abstruse and most remote allusions of His creatures do justice to His being. Through His world-pervading Will He hath brought into being all created things. He is and hath ever been veiled in the ancient eternity of His own exalted and indivisible Essence, and will everlastingly continue to remain concealed in His inaccessible majesty and glory. All that is in heaven and all that is in the earth have come to exist at His bidding, and by His Will all have stepped out of utter nothingness into the realm of being. How can, therefore, the creature which the Word of God hath fashioned comprehend the nature of Him Who is the Ancient of Days?

Baha’u’llah, Gleanings #CXLVIII

This entry was posted on Friday, February 24th, 2017 at 3:33 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ayyam-i-Ha: Intercalary Days preceeding the Month of the Fast (2/25/2017-2/28/2017)

Ayyam-i-Ha

Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behooveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast.

Baha'u'llah, Kitab-i-Aqdas

*****

MY God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary Days) in Thy Book have begun, O Thou Who art the King of names, and the Fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for

them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers and Meditations #XLV

This entry was posted on Monday, February 27th, 2017 at 3:56 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Ala/Loftiness, The Month Of Fasting (3/1/2017-3/19/2017)

PRAISE be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with theHidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the Fast. Blessed is he that observeth the Fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou choosest.

There is no God but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Baha'u'llah, Prayers and Meditations #VII

This entry was posted on Thursday, March 2nd, 2017 at 9:16 am and is filed under Baha'i Calendar. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ala 2, 173 B.E. (3/3/2017)

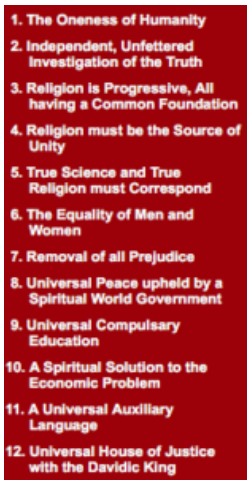
THE All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements.

We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.

Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been re-born in this Day, shall never die; whoso remaineth dead, shall never live.

Baha'u'lah, Proclamation of Baha'u'llah

God's 12 Principle Remedy For The World's Afflictions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BAHA'I JUSTICE

Baha'i Sabbath: Ala' 9, 173 B.E. (3/10/2017)

O ye the elected representatives of the people in every land!

Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

We behold it, in this day, at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this. And whenever any one of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error. Each time that Most Mighty Instrument hath come, and that Light shone forth from the Ancient Dayspring, He was withheld by ignorant physicians who, even as clouds, interposed themselves between Him and the world. It failed, therefore, to recover, and its sickness hath persisted until this day. They indeed were powerless to protect it, or to effect a cure, whilst He Who hath been the Manifestation of Power amongst men was withheld from achieving His purpose, by reason of what the hands of the ignorant physicians have wrought.

Consider these days in which He Who is the Ancient Beauty hath come in the Most Great Name, that He may quicken the world and unite its peoples. They, however, rose up against Him with sharpened swords, and committed that which caused the Faithful Spirit to lament, until in the end they imprisoned Him in the most desolate of cities, and broke the grasp of the faithful upon the hem of His robe. Were anyone to tell them: "The World Reformer is come", they would answer and say: "Indeed it is proven that He is a fomenter of discord!", and this notwithstanding that they have never associated with Him, and have perceived that He did not seek, for one moment, to protect Himself. At all times He was at

the mercy of the wicked doers. At one time they cast Him into prison, at another they banished Him, and at yet another hurried Him from land to land. Thus have they pronounced judgement against Us, and God, truly, is aware of what I say. Such men are reckoned by God among the most ignorant of His creatures. They cut off their own limbs and perceive it not; they deprive themselves of that which is best for them, and know it not. They are even as a young child who can distinguish neither the mischief-maker from the reformer nor the wicked from the righteous. We behold them in this Day wrapt in a palpable veil.

O ye rulers of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Hearken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.

O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your peoples. Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!

Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents.

O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest ye disregard the counsel of the All-Knowing, the Faithful.

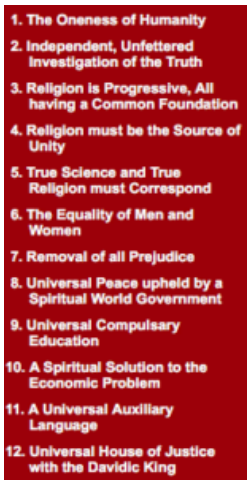
Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice. Thus did We exhort you in the Tablet sent down aforetime, and We admonish you once again to follow that which hath been revealed by Him Who is the Almighty, the All-Wise. Should anyone seek refuge with you, extend unto him your protection and betray him not. Thus doth the Pen of the Most High counsel you, as bidden by Him Who is the All-Knowing, the All-Informed.

Beware lest ye act as did the King of Islám (The Sultan of Turkey) when We came unto him at his bidding. His ministers pronounced judgement against Us with such injustice that all creation lamented and the hearts of those who are nigh unto God were consumed. The winds of self and passion move them as they will, and We found them all bereft of

constancy. They are, indeed, of those that are far astray.

Baha'u'llah (The Glory of God)-The Summons of The Lord of Hosts

God's Remedy For Our Sick World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4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
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This entry was posted on Friday, March 10th, 2017 at 8:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 16, 173 B.E. (3/17/2017)

THE Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related.

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Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. (1)

****

At one time We address the people of the Torah and summon them unto Him Who is the Revealer of verses, Who hath come from Him Who layeth low the necks of men.... At another, We address the people of the Evangel and say: 'The All-Glorious is come in this Name whereby the Breeze of God hath wafted over all regions.'... At still another, We address the people of the Qur'án saying: 'Fear the All-Merciful, and cavil not at Him through Whom all religions were founded.'... Know thou, moreover, that We have addressed to the Magians Our Tablets, and adorned them with Our Law.... We have revealed in them the essence of all the hints and allusions contained in their Books. The Lord, verily, is the Almighty, the All-Knowing. (2)

****

CALL out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendour is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favoured of God, the pure in heart, and the company of the most exalted angels. O how I long to announce unto every spot on the surface of the earth, and to carry to each one of its cities, the glad-tidings of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: 'Unto God, the Lord of Lords, belong the kingdoms of earth and heaven.' Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names. (2)

****

READ ye the Evangel and yet refuse to acknowledge the All-Glorious Lord? This indeed beseemeth you not, O concourse of learned men!... The fragrances of the All-Merciful have wafted over all creation. Happy the man that hath forsaken his desires, and taken fast hold of guidance. (2)

****

O CONCOURSE of Christians! We have, on a previous occasion, revealed Ourself unto you, and ye recognized Me not. This is yet another occasion vouchsafed unto you. This is the Day of God; turn ye unto Him... The Beloved One loveth not that ye be consumed with the fire of your desires. Were ye to be shut out as by a veil from Him, this would be for no other reason than your own waywardness and ignorance. Ye make mention of Me, and know Me not. Ye call upon Me, and are heedless of My Revelation.... O people of the Gospel! They who were not in the Kingdom have now entered it, whilst We behold you, in this day, tarrying at the gate. Rend the veils asunder by the power of your Lord, the Almighty, the All-Bounteous, and enter, then, in My name My Kingdom. Thus biddeth you He Who desireth for you everlasting life... We behold you, O children of the Kingdom, in darkness. This, verily, beseemeth you not. Are ye, in the face of the Light, fearful because of your deeds? Direct yourselves towards Him... Verily, He (Jesus) said: 'Come ye after Me, and I will make you to become fishers of men.' In this day, however, We say: 'Come ye after Me, that We may make you to become quickeners of mankind.' (2)

****

PERUSED ye not the Qur'án? Read it, that haply ye may find the Truth, for this Book is verily the Straight Path. This is the Way of God unto all who are in the heavens and all who are on the earth. If ye have been careless of the Qur'án, the Bayán cannot be regarded to be remote from you. Behold it open before your eyes. Read ye its verses, lest perchance ye desist from committing that which will cause the Messengers of God to mourn and lament. (2)

****

BECAUSE of you the Apostle (Muḥammad) lamented, and the Chaste One (Fátimihs) cried out, and the countries were laid waste, and darkness fell upon all regions. O concourse of divines! Because of you the people were abased, and the banner of Islám was hauled down, and its mighty throne subverted. Every time a man of discernment hath sought to hold fast unto that which would exalt Islám, you raised a clamour, and thereby was He deterred from achieving His purpose, while the land remained fallen in clear ruin. (2)

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WHATSOEVER hath been announced in the Books hath been revealed and made clear. From every direction the signs have been manifested. The Omnipotent One is calling, in this Day, and announcing the appearance of the Supreme Heaven. (2)

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(1) Baha'u'llah, Kitab-i-Iqan

(2) Baha’u’llah, Proclamation

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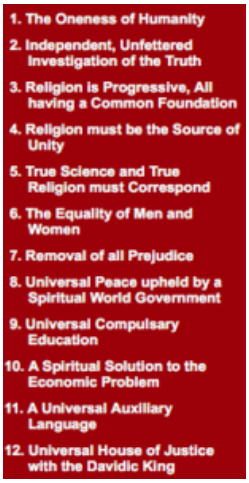
[The Most Great Law Is Come-The 12 Foundation Stones Of The New Jerusalem/The Law Of God Descended From Heaven]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BAHA'I JUSTICE

Holy Day: Naw-Ruz, 174 B.E. (3/20-21/2017)

Naw-Rúz is the first day of the new year. It coincides with the spring equinox in the northern hemisphere, which usually occurs on 21 March. **Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries,** [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

This year the sun enters the constellation of Aries at 6:29 am Eastern Time (U.S.) on Monday, March 20, 2017.

The Fast period ends at the begining of the Baha'i day at sunset, Ala' 18, 173 B.E./Sunday, March 19, 2017.

The Baha'i Holy Day of Naw-Ruz is celebrated from 6:29 am U.S. Eastern Time on March 20, 2017 until sunset on March 21, 2017 corresponding to the Baha'i dates of Ala' 19, 173 B.E. through Baha' 1, 174 B.E.

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Prayer For Naw-Ruz Revealed By Baha'u'llah

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of

the Spirit (Jesus)"; and Thy Friend (Muḥammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for Him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

*****

THESE are the days of Naw-Rúz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the Most Great Guidance.

Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of Jesus Christ the believing, firm souls were few and numbered, but the heavenly blessings descended so plentifully that in a number of years countless souls entered beneath the shadow of the Gospel. God has said in the Qur'án: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." (Quran 2:261) In other words, one grain will become seven hundred; and if God so wills He will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not consider our ability and capacity, nay, rather, we must fix our gaze upon the favors and bounties of God, in these days, Who has made of the drop a sea, and of the atom a sun.

Upon you be greeting and praise!

Abdu'l-Baha'-Tablets Of The Divine Plan

*****

A FEW days ago an epistle was written to those divine believers, but because these days are the days of Naw-Rúz, you have come to my mind and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fête of Persia. The Persians have been holding it for several thousand years past. In reality every day which man passes in the mention of God, the diffusion of the

fragrances of God and calling the people to the Kingdom of God, that day is his feast. Praise be to God that you are occupied in the service of the Kingdom of God and are engaged in the promulgation of the religion of God by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and the bestowal of God shall descend upon you.

One of the holy Manifestations, addressing a believing soul, has said that, if a person become the cause of the illumination of one soul, it is better than a boundless treasury. "O 'Alí! If God guide, through thee, one soul, it is better for thee than all the riches!" Again He says, "Direct us to the straight path!" (Quran 1:6) that is, Show us the right road. It is also mentioned in the Gospel: Travel ye to all parts of the world and give ye the glad tidings of the appearance of the Kingdom of God. (Mark 16:15)

In brief, I hope you will display in this respect the greatest effort and magnanimity. It is assured that you will become assisted and confirmed. A person declaring the glad tidings of the appearance of the realities and significances of the Kingdom is like unto a farmer who scatters pure seeds in the rich soil. The spring cloud will pour upon them the rain of bounty, and unquestionably the station of the farmer will be raised in the estimation of the lord of the village, and many harvests will be gathered.

Therefore, ye friends of God! Appreciate ye the value of this time and be ye engaged in the sowing of the seeds, so that you may find the heavenly blessing and the lordly bestowal.

Upon you be Bahá'u'l-Abhá!

Abdu'l-Baha'-Tablets Of The Divine Plan

*****

Spiritual Springtime

Do ye know in what cycle ye are created and in what age ye exist? This is the age of the Blessed Perfection and this is the time of the Greatest Name! This is the century of the Manifestation, the age of the Sun of the Horizons and the beautiful springtime of His Holiness the Eternal One!

The earth is in motion and growth; the mountains, hills and prairies are green and pleasant; the bounty is overflowing; the mercy universal; the rain is descending from the cloud of mercy; the brilliant Sun is shining; the full moon is ornamenting the horizon of ether; the great ocean-tide is flooding every little stream; the gifts are successive; the favors consecutive; and the refreshing breeze is blowing, wafting the fragrant perfume of the blossoms. Boundless treasure is in the hand of the King of Kings! Lift the hem of thy garment in order to receive it.

If we are not happy and joyous at this season, for what other season shall we wait and for what other time shall we look?

This is the time for growing; the season for joyous gathering! Take the cup of the Testament in thy hand; leap and dance with ecstasy in the triumphal procession of the Covenant! Lay your confidence in the everlasting bounty, turn to the presence of the generous God; ask assistance from the Kingdom of Abhá; seek confirmation from the Supreme World; turn thy vision to the horizon of eternal wealth; and pray for

help from the Source of Mercy!

Soon shall ye see the friends attaining their longed-for destination and pitching their tents, while we are but in the first day of our journey.

Abdu'l-Baha'-Tablets Of Abdu'l-Baha'

*****

This period of time is the Promised Age, the assembling of the human race to the "Resurrection Day" and now is the great "Day of Judgment." Soon the whole world, as in springtime, will change its garb. The turning and falling of the autumn leaves is past; the bleakness of the winter time is over. The new year [Naw-Rúz] hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; from the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees; while the birds are singing among the rose branches like the angels in the highest heavens, announcing the glad-tidings of the approach of that spiritual spring, and the sweet music of their voices is causing the real essence of all things to move and quiver.

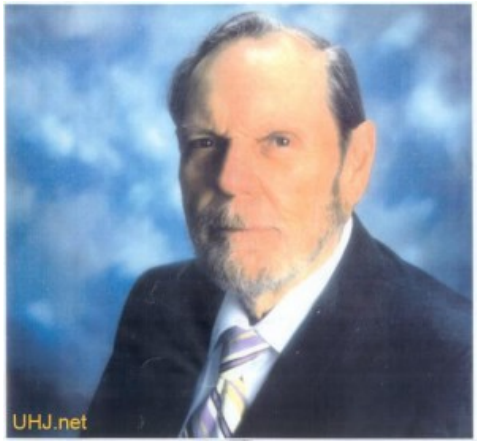
Abdu'l-Baha'-Tablets Of Abdu'l-Baha'

*****

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." (Rev. 11:15)

The seventh angel is a man [Dr. Leland Jensen] qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore—meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha'-Some Answered Questions



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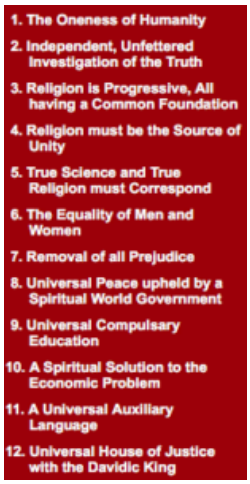
[The World Of Humanity Will Wear A New Garment]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This entry was posted on Monday, March 20th, 2017 at 12:11 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

THE LITTLE HORN PROPHECY – DONALD TRUMP AND THE GOP

Introduction

'Abdu'l-Baha, Davidic King

"Until the heavenly civilization is founded, no result will be forthcoming from material civilization, even as you observe. See what catastrophes overwhelm mankind. Consider the wars which disturb the world. Consider the enmity and hatred. The existence of these wars and conditions indicates and proves that the heavenly civilization has not yet been established. If the civilization of the Kingdom be spread to all the nations, this dust of disagreement will be dispelled, these clouds will pass away, and the Sun of Reality in its greatest effulgence and glory will shine upon mankind." –Abdu'l-Baha, Chicago, May 5th, 1912

These words, spoken more than a century ago by 'Abdu'l-Baha, son of Baha'u'llah, highlight the professed reality that unless and until the principles and values of the Oneness of Humanity and Unity in Diversity, based on a foundation of Justice for All, are embraced and infused into human society, we will not successfully enter into a progressive form of internationalism and globalism, but will instead find ourselves hindered and stunted from achieving our true potential.

Click HERE To Read The Full Article

This entry was posted on Thursday, March 23rd, 2017 at 12:00 pm and is filed under Current Events, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

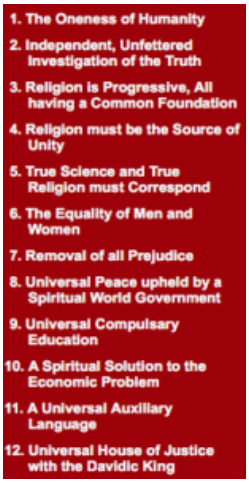
BAHA'I JUSTICE

Baha'i Sabbath: Baha' 4, 174 B.E. (3/24/2017)

THE Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The daystar of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Baha'u'llah, exc. fr. Gleanings #XIV

Fragrances Of The Spiritual Springtime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BAHA'I JUSTICE

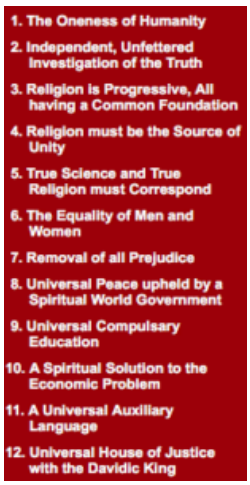
Baha'i Sabbath: Baha' 11, 174 B.E. (3/31/2017)

O KAMÁL!* The heights which, through the most gracious favor of God, mortal man can attain, in this Day, are as yet unrevealed to his sight. The world of being hath never had, nor doth it yet possess the capacity for such a revelation. The day, however, is approaching when the potentialities of so great a favor will, by virtue of His behest, be manifested unto men. Though the forces of the nations be arrayed against Him, though the kings of the earth be leagued to undermine His Cause, the power of His might shall stand unshaken. He, verily, speaketh the truth, and summoneth all mankind to the way of Him Who is the Incomparable, the All-Knowing.

All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth. Say: O friends! Drink your fill from this crystal stream that floweth through the heavenly grace of Him Who is the Lord of Names. Let others partake of its waters in My name, that the leaders of men in every land may fully recognize the purpose for which the Eternal Truth hath been revealed, and the reason for which they themselves have been created.

*The name Kamal in the Persian language means beauty, perfection, excellence, completion, or utmost level.

[God's 12 Steps For Mankind To Attain An Ever-Advancing Civilization]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9. Universal Compulsary Education
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11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Saturday, April 1st, 2017 at 12:38 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

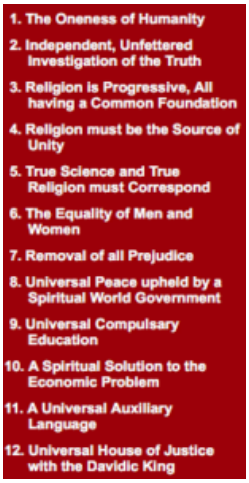
Baha'i Sabbath: Baha 18, 174 B.E. (4/7/2017)

O thou leaf who art moved by the Breeze of God!

Verily, I address thee with all spiritual love and gladness from this my residence at the base of Mount Carmel, which is blessed through all ages by the prophets, as recorded in the ancient Books. And I beseech His Highness the Merciful One to ordain thee a faithful footing in the Kingdom of God and to provide for thee all things by which thy mind may be brightened, thy breast be gladdened, thy tongue become eloquent and whereby the doors of the meanings hinted at in the sacred Books and Tablets be opened to thy mind. Verily, the people are veiled from comprehending the meanings of the Gospel, the Bible and the Koran and know not the interpretation of the scriptures of God, except those whose eyes are opened by the outpouring of the Spirit of God. Thou shalt behold men-servants and maid-servants of Baha' in those far-distant lands and wide countries, speaking the secrets of the Gospel and the mysteries of the Bible and the allusions of the Koran and the explanation of the Words of the Merciful One. Those are the servants to whomsoever God hath assigned His mercy which overfloweth the existence.

Abdu'l-Baha'-Tablets

The Oneness Of Humanity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BAHA'I JUSTICE

Baha'i Month: Jalal/Glory 1, 174 B.E. (4/9/2017)

O SALMÁN!* All that the sages and mystics have said or written have never exceeded, nor can they ever hope to exceed, the limitations to which man's finite mind hath been strictly subjected. To whatever heights the mind of the most exalted of men may soar, however great the depths which the detached and understanding heart can penetrate, such mind and heart can never transcend that which is the creature of their own conceptions and the product of their own thoughts. The meditations of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God. Whoever pondereth this truth in his heart will readily admit that there are certain limits which no human being can possibly transgress. Every attempt which, from the beginning that hath no beginning, hath been made to visualize and know God is limited by the exigencies of His own creation —a creation which He, through the operation of His own Will and for the purposes of none other but His own Self, hath called into being. Immeasurably exalted is He above the strivings of human mind to grasp His Essence, or of human tongue to describe His mystery. No tie of direct intercourse can ever bind Him to the things He hath created, nor can the most abstruse and most remote allusions of His creatures do justice to His being. Through His world-pervading Will He hath brought into being all created things. He is and hath ever been veiled in the ancient eternity of His own exalted and indivisible Essence, and will everlastingly continue to remain concealed in His inaccessible majesty and glory. All that is in heaven and all that is in the earth have come to exist at His bidding, and by His Will all have stepped out of utter nothingness into the realm of being. How can, therefore, the creature which the Word of God hath fashioned comprehend the nature of Him Who is the Ancient of Days?

Baha'u'llah-Gleanings: CXLVIII

*Salman, from Persian SLM meaning Blessing, Peace

GIRD up the loins of thine endeavor, that haply thou mayest guide thy neighbor to the law of God, the Most Merciful. Such an act, verily, excelleth all other acts in the sight of God, the All-Possessing, the Most High. Such must be thy steadfastness in the Cause of God, that no earthly thing whatsoever will have the power to deter thee from thy duty. Though the powers of earth be leagued against thee, though all men dispute with thee, thou must remain unshaken.

Be unrestrained as the wind, while carrying the Message of Him Who hath caused the Dawn of Divine Guidance to break. Consider, how the wind, faithful to that which God hath ordained, bloweth upon all the regions of the earth, be they inhabited or desolate. Neither the sight of desolation, nor the evidences of prosperity, can either pain or please it. It bloweth in every direction, as bidden by its Creator. So should be every one that claimeth to be a lover of the one true God. It behooveth him to fix his gaze upon

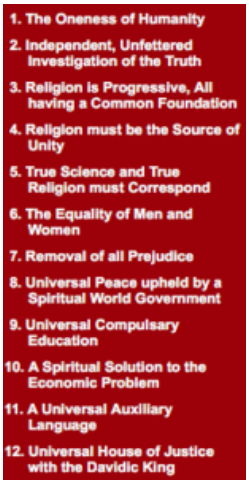
the fundamentals of His Faith, and to labor diligently for its propagation. Wholly for the sake of God he should proclaim His Message, and with that same spirit accept whatever response his words may evoke in his hearer. He who shall accept and believe, shall receive his reward; and he who shall turn away, shall receive none other than his own punishment.

Baha'u'llah-Gleanings: CLXI

WHEN the victory arriveth, every man shall profess himself as believer and shall hasten to the shelter of God's Faith. Happy are they who in the days of world-encompassing trials have stood fast in the Cause and refused to swerve from its truth.

Baha'u'llah-Gleanings: CL

The Fundamentals Of The Faith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BAHA'I JUSTICE

Baha'i Sabbath: Jalal 6, 174 B.E. (4/14/2017)

QUESTION: WHAT IS the meaning of Christ's resurrection after three days?

Answer: The resurrection of the Manifestations of God is not of the body. All that pertains to Them—all Their states and conditions, all that They do, found, teach, interpret, illustrate, and instruct—is of a mystical and spiritual character and does not belong to the realm of materiality.

Such is the case of Christ's coming from heaven. It has been explicitly stated in numerous passages of the Gospel that the Son of man came down from heaven, or is in heaven, or will go up to heaven. Thus in John 6:38 it is said: "For I came down from heaven", and in John 6:42 it is recorded: "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?", and in John 3:13 it is stated: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."

Consider how it is said that the Son of man is in heaven, even though at that time Christ was dwelling upon the earth. Consider likewise that it explicitly says that Christ came from heaven, although He came from the womb of Mary and His body was born of her. It is therefore clear that the assertion that the Son of man came down from heaven has a mystical rather than a literal meaning, and is a spiritual rather than a material event. The meaning is that though in appearance Christ was born of the womb of Mary, yet in reality He came from heaven, the seat of the Sun of Truth that shines in the divine realm of the supernal Kingdom. And since it is established that Christ came from the spiritual heaven of the divine Kingdom, His disappearance into the earth for three days must also have a mystical rather than a literal meaning. In the same manner, His resurrection from the bosom of the earth is a mystical matter and expresses a spiritual rather than a material condition. And His ascension to heaven, likewise, is spiritual and not material in nature.

Aside from this, it has been established by science that the material heaven is a limitless space, void and empty, wherein countless stars and planets move.

We explain, therefore, the meaning of Christ's resurrection in the following way: After the martyrdom of Christ, the Apostles were perplexed and dismayed. The reality of Christ, which consists in His teachings, His bounties, His perfections, and His spiritual power, was hidden and concealed for two or three days after His martyrdom, and had no outward appearance or manifestation—indeed, it was as though it were entirely lost. For those who truly believed were few in number, and even those few were perplexed and dismayed. The Cause of Christ was thus as a lifeless body. After three days the Apostles became firm and steadfast, arose to aid the Cause of Christ, resolved to promote the divine teachings and practise their Lord's admonitions, and endeavoured to serve Him. Then did the reality of Christ become resplendent, His grace shine forth, His religion find new life, and His teachings and admonitions become manifest and visible. In other words, the Cause of Christ, which was like unto a lifeless body, was quickened to life and

surrounded by the grace of the Holy Spirit.

Such is the meaning of the resurrection of Christ, and this was a true resurrection. But as the clergy did not grasp the meaning of the Gospels and did not comprehend this mystery, it has been claimed that religion is opposed to science, for among other things the ascension of Christ in a physical body to the material heavens is contrary to the mathematical sciences. But when the truth of this matter is clarified and this symbol is explained, it is in no way contradicted by science but rather affirmed by both science and reason.

Abdu'l-Baha'-Some Answered Questions #23

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As to the resurrection of the body of Christ three days subsequent to His departure: This signified the divine teachings and spiritual religion of His Holiness Christ, which constitute His spiritual body, which is living and perpetual forevermore.

By the "three days" of His death is meant that after the great martyrdom, the penetration of the divine teachings and the spread of the spiritual law became relaxed on account of the crucifixion of Christ. For the disciples were somewhat troubled by the violence of divine tests. But when they became firm, that divine spirit resurrected and that body—which signifies the divine word—arose.

Likewise the address of the angels to the people of Galilee, "That this Christ will return in the same way and that He will descend from heaven," is a spiritual address. For when Christ appeared, He came from heaven, although He was outwardly born from the womb of Mary. For He said: "No man hath ascended up to heaven, but he that came down from heaven."

He said: "I came down from heaven and likewise will go to heaven." By "heaven" is not meant this infinite phenomenal space, but "heaven" signifies the world of the divine kingdom which is the supreme station and seat of the Sun of Truth.

Abdu'l-Baha'-Tablets Of Abdu'l-Baha' Vol. I

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The world of humanity cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The divine Father must assist the human world to attain maturity. The body of man is in need of physical and mental energy, but his spirit requires the life and fortification of the Holy Spirit. Without its protection and quickening the human world would be extinguished. Jesus Christ declared, "Let the dead bury their dead." He also said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is evident, therefore, according to Christ that the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise, though materially advanced to high degrees, man cannot attain full and complete progress.

Abdu'l-Baha'-The Promulgation Of Universal Peace-9 June 1912-Talk at Baptist Temple Broad and Berks

Streets, Philadelphia, Pennsylvania

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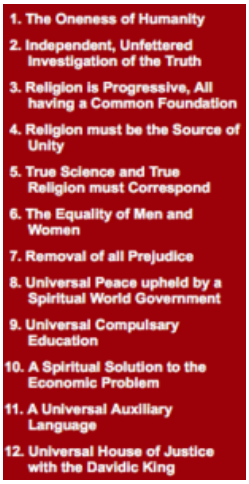
The 12 Basic Baha'i Principles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BAHA'I JUSTICE

Holy Day: First Day Of Ridvan-Jalal 13, 174 B.E. (4/21/2017)

On the First Day of Ridvan, Baha'u'llah declared His Mission to His companions.

The muezzin had just raised the afternoon call to prayer when Bahá'u'lláh entered the Najíbíyyih Garden, where He tarried twelve days before His final departure from the city.

On this day in 1863 Baha'u'llah revealed the following writing; The Tablet Of Patience also known as The Tablet Of Job.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear

ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests. We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this

companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their

entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, “This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God’s pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles.” So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. “Those who patiently persevere will truly receive a reward without measure.” Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God’s Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God’s destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder

you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds." How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition? Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord." And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus

have We taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him and He has made His own hands chained of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God" in the "Days of God" ? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an, and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, "You have not been sent by God and Prophethood was sealed by the previous one." Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, "These

are the verses of God that have been revealed in truth." Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, "By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell." They said, "God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: "They came to think as ye thought that God would not raise up any one (to Prophethood)."

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end'; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the "Hour" has passed in truth and the "Resurrection" has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of

hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may follow the interpretation of the term "Seal" as was uttered by the Tongue of the Name of God 'Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, "Muhammad the Sealer of what preceded Him and the Initiator of that which was to come." In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God's Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be "firmly grounded in knowledge" and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as

they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, “May God hasten by His Advent our deliverance!” And when He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, “O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad! ” And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love. He said “O my people, in truth the testimony of God has come and the countenance of truth is unveiled.” O people of the Qur’an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.

o my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble. o people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, “O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner is calling you and the day in which the heavens have been cloven asunder with the clouds. Fear ye God and do not close your eyes from the most luminous and holy beauty.”

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry

upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God. Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people

to good and righteousness and would weep over the afflictions of the family of God and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their

religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends,

“O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so that what is hidden behind the tabernacles of God’s destiny will come to pass”, for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name. And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them “Why did you kill those who believed in God and His verses?” they replied, “Because we find them to be unbelievers.”

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur’an) what distinguishes truth and falsehood with His words? Yearn for death if you speak

the truth. So why have you ascribed falsehood to those whom the Book of God testified to their truth, a Book after which no falsehood comes as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples' property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God's permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God's nearness and they are circumambulating His mighty throne and at all times the angels of God's bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God's knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this

world and the next and the word of retribution has been enacted against them from the Mighty the Wise One.

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers. Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the seal of the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror and commands us to be forbearing in this Most Great Agitation when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God's hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven. All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali. But the servants disagreed about it and

the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of ‘Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the “Samiri” in your souls; beware lest ye fall behind the “Calf” when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who have circumambulating and directing themselves in the direction of divine love.

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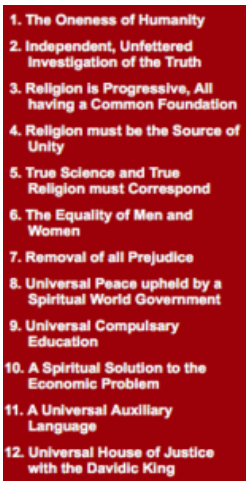
The Core Fundamentals Of The Baha’i Faith Revealed By Baha’u’llah


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, April 21st, 2017 at 2:32 pm and is filed under Baha'i Calendar, Uncategorized. You can

follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Jamal/Beauty 1, 174 B.E. (4/28/2017)

The true seeker hunteth naught but the object of his quest, and the lover hath no desire save union with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood, all must he set at naught, that he may enter the realm of the spirit, which is the City of God. Labor is needed, if we are to seek Him; ardor is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world.

On this journey the traveler abideth in every land and dwelleth in every region. In every face, he seeketh the beauty of the Friend; in every country he looketh for the Beloved. He joineth every company, and seeketh fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One.

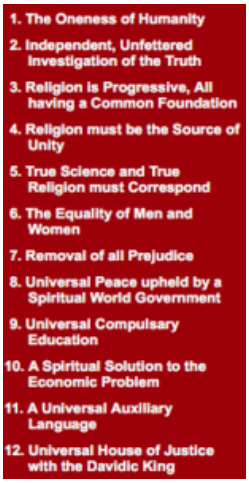
Baha'u'llah, Exc. Fr.: The Seven Valleys

Say: From My laws the sweet-smelling savor of My garmentcan be smelled, and by their aid the standards of Victory will be planted upon the highest peaks. The Tongue of My power hath, from the heaven of My omnipotent glory, addressed to My creation these words: "Observe My commandments, for the love of My beauty." Happy is the lover that hath inhaled the divine fragrance of his Best-Beloved from these words, laden with the perfume of a grace which no tongue can describe. By My life! He who hath drunk the choice wine of fairness from the hands of My bountiful favor will circle around My commandments that shine above the Dayspring of My creation.

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight!

Baha'u'llah, Exc. Fr.: Kitab-i-Aqdas/Book of Laws

The Foundational Core Laws Of The Kitab-i-Aqdas!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This entry was posted on Sunday, April 30th, 2017 at 12:05 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ninth Day Of Ridvan-Jamal 2, 174 B.E. (4/29/2017)

Breath of a New Spirit

"The Call of God, when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole creation. It is for this reason that the world hath been moved to its depths, and the hearts and consciences of men been quickened. Erelong the evidences of this regeneration will be revealed, and the fast asleep will be awakened."–'Abdu'l-Baha

The revelation of Baha'u'llah is not a religion, per se, but in actuality is the coming of the Kingdom, which is a government for all the people of the world. In order to form this human civilization (which is divine in origin) on planet earth for all people, God has sent forth a series of messengers to all the different peoples and tribes of the world. These became reified as the various religions; and the different civilizations are the result of being derived from the primordial teachings of these manifestations of God who are the first educators of the people of the world.

For this reason, all these former religions contain the prophecies of the coming of the revelation of Baha'u'llah which is actually the ancient root and origin of their own diverse faiths. Thus when the person of any faith recognizes the reality of Baha'u'llah at the root and origin of their own personal and traditional faith–this new spirit is breathed upon them and they are re-created and re-animated into the oneness of God. This is why it is stated by **The Founders** that the individual should not (or need not) convert to another religion (which is outward and toward the surface) but should instead seek the foundation, truth, root and origin of their own cultural faith they have received or inherited by tradition while at the same time seeking the reality of the One True Invisible God as they understand that from their own point of view and from within.

Once an individual has this type of experience, and is able to connect to the reality of the Divine perfection both within their own tradition of origin and within their own personal reality and direct experience, they will have recognized Baha'u'llah through the removal (kashfiyyih: and (كشف uncovering (ἀποκάλυψις: apokálypsis) of the veils and not through any taqlid or outer indoctrination or change. Thus in truth all faiths are "Baha'i" for the perspicacious.

Baha'u'llah states that when the soul truly recognizes any of the divine manifestations of God they have in reality recognized them all–and to reject any one of the divine manifestations of God they have rejected them all. This is true of the successorship to the throne-line of King David in the everlasting covenant of God as well–for to reject the integral position of any one the Davidic Kings in the community of human beings–is to break the covenant, apostatize the faith and cause a breach in the Oneness of Humanity.

Thus the Shi'i enters the Kingdom of God as a True Shi'i. The Sunni as True Sunni. The Alaway as true Alaway. The Christian as true Christian, the Jews as a true Jew, the Hindu, Buddhist, etc. etc. as true to their own faith and persuasion of origin–as well as true to their own self. In all these cases–God has declared–"you will find me standing there within you with laws" (See Haft Vadi). Thus the Kurd, the Iranian, the Palestinian, the American, the Russian, the Sudanese, the African, the European, the Asian, the Turk, the Australian (all people everywhere) are one and all welcome into this Kingdom. It does not replace personal or national or tribal identity–but reinforces these through unity-in-diversity. In this Kingdom all forms of diversity are welcome and encouraged. It strengthens state securities of the nations and towns, re-enforces traditional customs and differences, and is not a homogenization of peoples. No!

Now because the former peoples of former faiths believed that everyone had to convert to their way of thinking, to their religion, or to their tradition or church, or be conquered by their nation (Persia, Greece, Rome, Egypt, UK, Napoleon, France, Nimrod, Alexander the Great, Hitler, Caesar, Pharaoh, Genghis Khan, USA, etc.…–these people lost sight that no one nation nor any one tribal religion was to be meant for all the peoples of the world. No. The local tradition and the local custom are quite different and diverse from the national tradition and the national custom. And therefore the national custom and the national tradition cannot be imposed upon everyone else as the universal custom or the universal international tradition. No. No! NO!!!

This New Religion–so to speak–is the religion of humanism, that is the Oneness of Humanity. It was inaugurated by Baha'u'llah on April 21, 1863. It is He who announced this as **the Oneness of Humanity**, and upheld this with His 12 principles of the Kitab-i-Aqdas (http://uhj.net/bahaiprinciples/bahai-12-principles.html.) But it is not meant to be another church on the street corner so to speak. We already have enough churches, mosques, and synagogues, stupas, spiritual and religious centers and shrines all around the world. Instead the people who gather at those points of spiritual light will also eventually know and acknowledge the reality of the Revelation of Baha'u'llah in those spots as well. The American will stay American, and the Iranian, Iranian, and the Israeli, Israeli, and the Palestinian, Palestinian, etc, etc, –in as much as all people are also still to remain human as human beings!

Thus the **Oneness of Humanity**–as we are all human beings–trumps the local, national and individual identity–by at the same time infusing and re-enforcing our unity-in-diversity. Thus the revelation of Baha'u'llah is that we are human beings first and foremost!! That we have a personal individual relationship with God first and foremost. That we are the recipients of the divine economy personally first and foremost. That as human beings we thrive in the divine collective of human beings first and foremost. That nothing should break these organic bonds of affection nor sever our essential connections that proceed from the reality of things. It–the Revelation of Baha'u'llah–is, therefore, a DEEPER and more basic and greater more spiritually foundational revelation direct from God to humanity! It is therefore a message divine in origin and not a secular humanism. But it is for all human beings without prejudice and unalloyed (without coercions). The rights –the BASIC HUMAN RIGHTS OF ALL THE PEOPLES OF THE WORLD–must be respected. That includes local and national traditions and differences. In America they have American values, and norms and standards, in Iran, they have theirs, and in Israel theirs, and in Palestine, theirs, Pakistan and India, theirs, China and North Korea, theirs, etc., etc. Each people have every right to have their own local and national and tribal and customary traditions and cultures. How else would we have a universal world culture of diversity? Now some people value 'we' over the 'me.' They stress the unity in the diversity and not the diversity in the unity. That is approved and acceptable too.

What is not approved and not acceptable is something that is bad for everyone–such as war, not sharing resources (like fresh air, clean water, green energy, oil, metals, etc) not having proper conservation of our group energies. Take a close look at Sudan. They have discovered oil there. Yet foreign companies and foreign powers have destroyed the people in the south. Whereas these people should have the cleanest water, the best schools, good lives, plenty of food, and good will, and be given their rightful share of the profit of any oil to go back to the people of their country and locality. The government is not supposed to be something alien, foreign, hyper-objective, de-humanized, or different from the people: but is supposed to be composed of some people (filling needed positions) as public servants to help provide for the rest of the same people. In America in Alaska, all the people of Alaska share in the oil revenues and profits. This is called THE DIVIDEND. It is not the nationalization of the resources. No. It is the DIVIDEND of sharing the wealth of the resources with all the people of the state, and province where the natural resources are found. Where is the DIVIDEND to ALL the people of Sudan? Where is the DIVIDEND to all the people of South Sudan? Where is the chocolate dividend to all the people in Africa, such as Ghana and the Ivory Coast? Or South American regions? The diamond dividend for them? The coffee dividend in Ethiopia? Or Bangladesh? The oil dividend to the Chechens? In Alaska they simply look at the total revenues and profits, then allocate a percentage to all the people of Alaska. They then divide this percentage up per person and per household and family. Then everyone gets a check. This is not communism. It is not socialism. It is not the nationalization of the oil. It is the law that no private company can extract the resources without sharing the profits in a DIVIDEND with the people. This is why socialism, communism, and nationalization have failed–but the DIVIDEND works: it amounts to

that personal pay check of cash for each person in the region, province or country on every or any natural resources taken out of the earth. No company is allowed to do business unless they make the DIVIDEND agreement that is fair to all the people. In his writings 'Abdu'l-Baha suggests certain percentages that are fair. It is up to the people of each area to set their percentage based upon each issue case by case. Americans guzzle coffee, chocolate, and oil. The places and people where these items come from should be the richest most happy places in the world. The people of these areas should be recompensed accordingly. Nations and peoples throughout the world should adopt some sort of model similar to Alaska DIVIDEND (or come up with something else that works) for their protection and preservation of the peoples–such as in South Sudan.

Today the American president spoke before the National Rifle Association (NRA). He said that there will be no restrictions on bearing arms in this country and that all people can own and have and carry guns, including high power assault weapons and million rounds per minute (https://www.youtube.com/watch?v=oWEqyrKLz6M). He said there will be no gun control. He then forbid any of the people from carrying guns into the lecture hall in which he spoke. So we see people bought and paid for by special interests. There are no special interests in the Kingdom other than the special interest of protecting, preserving, and guaranteeing the God-given rights and freedoms of the people. Making the 'me' copacetic with the 'we'.

This is why the government of God provided for an irremovable member for life–a human being familiar with human suffering and human to human injustice, oppression and healing–who is a descendant of King David seated upon David's throne. Thus it is personal–humanized, and subject to human values and basic human rights, and the satisfaction of basic human needs. As the Shi'i literature states of Imam Husayn: "We Imams rule by the authority of the throne of King David and if we lack anything the Holy Spirit sends it to us" therefore the throne of King David and the human being seated upon that throne (at the moment in every generation) is part of the root, origin, truth and foundation of the Shi'i. It is also so stated in the Holy Koran–thus it (David and his sons) is of the root, origin, truth, and foundation of the Sunni and Alaway. It is stated in the Holy Bible, and is of the root, foundation, truth and origin of the Jew, the Israeli (see Is. 9:6-7). It is the meaning of the very world "Christ"–the anointed male-sperm descendant of King David–and thus it is of the root, truth and foundation and origin of all true Christianity. This "rod of wood" the Davidic King who is a human being–a real living person–in each generation, day and age–and who is alive in the world today–is mentioned and spoken of in all the native faiths and indigenous teachings by various names, attributes and titles, as well as that which is known to the Asian faiths of India, China the far East, Tibet under names given by Buddha, Krishna, and Zoroaster of Persia. All peoples know of the PROPHECY! All traditions tell of this TALE! And NOW it is HERE! The descendant of King David is not the point of infallibility, nor the source of all knowledge: the UHJ is. The reason the UHJ fulfills this function is because the people who are the sources of knowledge, genius, and authority in their own spheres and domains cannot assemble together in such a venue without the point of unity. In fact different faith, disciplines, arts and sciences segregate from one another. Therefore

the prophecy states that when they recognize the point of unity–they will set aside their differences and function in dialogue in that assembly. A single national assembly or a single religious body, which represents only a partial segment of the human population, is naturally delimited to only partial access. But the full world assembly of all the genius of all peoples, faiths, and traditions, fills the need of universal representation and therefore it alone has access to universal knowledge of all human learning, culture, arts, music, dance and all things both scientific and divine. As long as humanity is unable to assemble the full remedy cannot be found and applied for each problem and for every day and age. Thus we as a world people remain stuck in suspended animation, so to speak, as PKD noted, in a time just after the crucifixion of Christ in the early Acts of the Apostles. The time-loop, so to speak, replays itself over and over again like a broken record with a skip in the vinyl that keeps bumping back to track 1. The recognition of Baha'u'llah and 'Abdu'l-Baha, and the divine covenant for today, which fulfills prophecy, allows for the people to leap over the abyss of the skip in the record and advance into the next stage of human evolution which is prophesied to be the golden age of humanity–a world progressive civilization, that none of us today, as the creatures of the half-light we all are (you and I included) can understand, comprehend or fathom. It remains for us to make the leap over the gap, skip or abyss, and then the future generation will be the children of the full-light. These geniuses of the future will do and accomplish what we cannot, as long as we are able to cease killing these children in these bloody nonsensical wars. These children need to be alleviated from poverty, broken homes, drugs, wars, violence, lack of education. Access to the best education, and the cutting edge is key.

Consider Ramjun of India. He self-taught himself thousands of years of ancient and advanced mathematics and sciences. Had he ACCESS to the fullest human knowledge of the knowledge banks (like that we have today of the internet) or of the best schools, and those in the cutting edge–instead he would have advanced us from where we are at now forward into thousands of years of advanced knowledge. Instead he spent his time re-discovering and mastering thousands of years of what was already known, and then–when he was discovered by those who were stuck at the cutting edge–he was only able to advance us a few centuries more before he died. The children of humanity are the treasure trove, but because of the lack-of-being-able-to-assemble-problem–they are deprived access. The fallible person who fulfills the criteria in the Covenant of Baha'u'llah and 'Abdu'l-Baha (the living descendant of King David) for the point of unity resolves the lack-of-being-able-to-assemble-problem because it is already given by God in the root, original, base, and foundation of all traditional and indigenous faiths, cultures and peoples. Thus all people can assemble, and the children, the poor, the sick, and the elderly shall have unlimited access. This is access to the source of the ultimately real, which also appears inside the soul of everyone. Here the soul realizes it can never be cut off or deprived by others. While this awakening has been happening to particular souls all along, the Covenant of Baha'u'llah and 'Abdu'l-Baha provides a functional means by which this awakened emergence can be the rule and not the exception that proves the rule.

The Baha'i faith is not a patriarchy. The Supreme Institution is the Universal House of Justice (UHJ)–the

Council–eventually to be elected as the world parliament and world supreme court of all human beings. Baha'u'llah and 'Abdu'l-Baha have expressly stated that both men and women will sit on this fully elected UHJ together. It will have both men and women upon it in all its phases and levels of development and maturation. It is alive in the world today–the true IBC/UHJ of Baha'u'llah–it is symbolized as the "the little child" that shall lead them (Is. ch. 11). This is the mystery of the Kingdom. That the "promised one" the "little child" is not one person, but the council of many persons ("many nations shall flow to the house of the Lord") who function as the UHJ. The president of this UHJ is of the throne-line of King David. It is not a patriarchy either–it is patrilineal. The president has no veto power, and only a vote of one in legislative and judicial matters. What this means is that as the executive branch of the legislative and judicial body, the father to son lineage, is subjected to the laws, ordinances and regulations of the UHJ (and the explicit holy texts as is everyone else) as a single vulnerable human being. The POWER of the executive branch is in being deprived of all personal powers. In this way the executive branch is not a threat to others. The others are the learned (the Alim). They hold all the power. Majority vote carries as rule by law. But this "little child" the IBC/UHJ (the non-biological son of Shoghi Effendi) is the public servant of the people, by the people, and for the people, as provided by God in the Constitution of the Covenant. It has no rights to deprive individuals of their God-given rights and freedoms. It must uphold these. The violation of the rights and freedoms of the executive branch is the "sign of God" for what the UHJ needs to work on and fix in our world. For the violation of the human rights and dignity of the executive branch is the same violation of the rights of other human beings that are suffering in the current war. This institution preserves the fatherly inner spirit of the human family of human beings that are of scientific mammalian (warm-blooded) origins–even as the legislative and judicial branches preserve the matrilineal nurturing of the instinctoid human motherly spirit. Together the patrilineal "rod of wood" and the matrilineal "rod of iron" form the Supreme Institution of the UHJ symbolized by the infallible "rod of gold." The Kingdom of God is neither a matriarchy nor a patriarchy–but is the perfect blend of the matrilineal and patrilineal–the spiritual and the material–and thus represents the guiding light of the family of all human kind. It symbolizes both parental nurture and guidance of both sexes, as well as the spiritualized alchemical wedding of the mature human adult. Its main tasks are for the betterment of new born human beings upon this planet so that they will arise, thrive, and function in advancement and diversity of each previous generation. Through the removal of obstacles and aberrations the community of world human beings shall ever advance in both this life and the next. The divine economy shall be established–and the souls of everyone so invigorated with life and life abundantly. The purpose of the descendent of King David is so that we can recognize the true Universal House of Justice of Baha'u'llah from fakes, frauds, and imitations. The covenant of Baha'u'llah and 'Abdu'l-Baha thus provides for system in which we can all get along, and govern ourselves. 'Abdu'l-Baha stated, that if the people are spiritual then any system will work. But if they are not spiritual than no system will work. That includes the Baha'i system.

Yet the greatest opposers of this matralineal+patrilineal UHJ that has the throne-line of King David and the person of the living Davidic king (whosoever that may be at any given generation) as president of the UHJ and irremovable member for life are the "Baha'i" (so-called) who have–KNOWING THE WHOLE

TRUTH FIRST–violated their own covenant and knowingly tried to exterminate this existence.

Had the Shi'i realized that Baha'u'llah and 'Abdu'l-Baha, during their lifetimes, were seated upon the throne of King David (as did Omar and Ali, the second and fourth Caliphs, recognize the living Davidic King exilarch Bostanai in their day) Persia would be the world leader now instead of America. But the throne of David came into exile here in America. And no matter how inept, foolish or adept American policy may or may not be it is UNDER THE PROTECTION OF GOD. Had the Israelis protected 'Abdu'l-Baha's son (an aghsan) Mason Remey from the "Hands"–instead of exiling him from the Holy Land–Israel would be the world leader, instead of the world loser it is today. When Israel under King Saul rejected King David (and exiled him) it was Palestine that took him in, and became the world leader in that time. Whatever people recognizes and protects the throne of King David and the basic human rights of the living one seated upon that throne in that day and age will be exalted, and its nation preserved and its peoples protected both materially and spiritually. Should they violate basic human rights, become an arrogant abomination of worthless consumption, or be hijacked by corrupt leadership God Himself shall depose them–through unforeseen world events–and those who oppose this mighty Covenant of God will be dispersed and degraded–like the Ottoman and Persian Empires that are no more who failed to recognize Baha'u'llah and 'Abdu'l-Baha in their own lifetimes. Like that of Rome which opposed Christ and is gone. Like that of Hitler who sought to kill off all the Jewish people including the heir to the throne of David by exterminating an entire people–and now that empire is nothing.

But these worldly affairs mean nothing in the sight of those whose hearts are pure, whose minds are elevated upon the love of God, and whose souls are set free!

And that is the whole point!

The prophet Muhammad never set out to conquer the material world for material gain–personal or otherwise. No. Like Jesus, Moses, the Bab and Baha'u'llah, these ones sent forth by God have gone out to conquer the hearts of human beings for the love of the One True Invisible God. And thus WE HAVE ALREADY our personal reward in both this life and the next. And more than that–God has already promised to oversee this rotten war so that it will turn out alright in the end for everyone. He does this through his holy angels: His arch angles, and the seraphim and cherubim that have been appointed to the tasks and work in both this world and the next–the agency of the Holy Spirit (spentamainush). Thus is it written in the Holy Book:

"On the twenty-fourth day of the first month, as I was standing on the bank of the great river, the Tigris, I looked up and there before me was a man dressed in linen, with a belt of fine gold from Uphaz around his

waist. His body was like topaz, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude. I, Daniel, was the only one who saw the vision; those who were with me did not see it, but such terror overwhelmed them that they fled and hid themselves. So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground. A hand touched me and set me trembling on my hands and knees. He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling. Then he continued,

"Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. But the prince of the Persian kingdom resisted me twenty-one days. **Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia.** Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come." (Daniel 10: 4-12 NIV)

CONSIDER THESE WORDS of the angel: "**Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia."** Thus does an almighty and all-powerful God use and direct the forces of the unseen world–through angels and intermediaries–to make sure these wars come out the right way. The Baha'i faith is a faith. But it is not a blind faith. And "faith is the assurance of things hoped for" the evidence and "proof of the unseen" (see Hebrews).

God does not start the wars–the arch-covenant-breakers do–and these effects of violation that ripple out through human-to-human relations and agitate human nervous systems are the causes of the material and outward wars of men. But so there are arch-angels–like Michael, Gabriel, Raphael, Raziel, and hosts of heaven and Knights of the Lord who fight on both this side of the veil and from the next–and I swear by the God heaven who lives forever and ever, dearest friend, this will all come out right as rain!

Now the people whose natural religion is Baha'i–really Baha'i–are of the next level of human adaptation and change. These are the people that cannot fit the mold of any one thing. They are divergent in their character, make-up and personality. Their rights and basic human needs are to be respected as well. They are of those of whom Baha'u'llah has spoken of in the Holy Word–"the believer is alive in both worlds."

Thus the Baha'i faith is not religion, per se, but the coming of the government of the Kingdom of God

now upon the earth, that fulfills prophecy and was established in an act of God Himself in the year 2001 AD (and whatever date that is on other indigenous and prophetic calendars). Those who enter herein make swift progress in the Kingdom in both this world and the next. The first of those to accept this today, are the Davidic King himself and his fellow companions established throughout all the world. The forces of the Covenant guard this faith, and protect these souls. They are veiled from the operating reality behind the scenes though they can sometimes feel its effects. This 9th day of Ridvan is especially exhilarating for all the people of the world.

If they were to breathe in the breath of God that has been breathed upon this entire world–and were they to reinvigorate and re-dedicate their hearts, minds and souls, to the truth, origin and foundations of their faiths–they would immediately cast aside all superstition, theologies, mythologies, and falsities of the clergy-class: and they would recognize the divine reality of their central holy books–UNCOVERED–and could not restrain themselves from declaring aloud "THIS IS IT! THIS IS IT!" the reality of Baha'u'llah–the Spirit of the Age–and be raptured into the Kingdom along with the rest of us–as have you and I–while we still have our feet upon the ground and our heads free from the clouds of mythologies that once obscured the sun of reality and our hearts and spirits free to soar in the starry heaven above for ever more. Thus this is of the gloriousest of holy days.

Great Blessings be upon you and your loved ones this Ridvan: Spring-Paradise.

I remain yours,

Your servant,

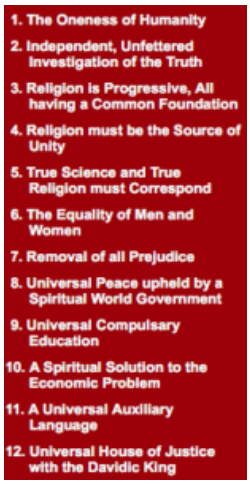
Neal.

April 29, 2017

"Few will fail to recognize that the Spirit breathed by Baha'u'llah upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear His name, wholly identify itself with His principles, and function in conformity with His laws" (Shoghi Effendi, World Order of Baha'u'llah, p. 19).

“The whole earth,” writes Baha’u’llah, “is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings. Immeasurably exalted is the breeze that wafteth from the garment of thy Lord, the Glorified! For lo, it hath breathed its fragrance and made all things new! Well is it with them that comprehend.” “The onrushing winds of the grace of God,” He, in the Suratu’l-Haykal, proclaims, “have passed over all things. Every creature hath been endowed with all the potentialities it can carry. And yet the peoples of the world have denied this grace! Every tree hath been endowed with the choicest fruits, every ocean enriched with the most luminous gems. Man, himself hath been invested with the gifts of understanding and knowledge. The whole creation hath been made the recipient of the revelation of the All-Merciful, and the earth the repository of things inscrutable to all except God, the Truth, the Knower of things unseen. The time is approaching when every created thing will have cast its burden. Glorified be God Who hath vouchsafed this grace that encompasseth all things, whether seen or unseen!” “The Call of God,” ‘Abdu’l-Baha has written, “when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole creation. It is for this reason that the world hath been moved to its depths, and the hearts and consciences of men been quickened. Erelong the evidences of this regeneration will be revealed, and the fast asleep will be awakened.”(World Order of Baha’u’llah, p. 169).

The Oneness Of Humanity


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

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BAHA'I JUSTICE

Holy Day: The Twelfth Day Of Ridvan, Jamal 5, 174 B.E. (5/2/2017)

Dear Friends,

Why is it that the majority of those who fight for material control of this world also hold to the religion of the physical resurrection of their flesh?

Obviously one is a delusional belief system, and the other is antisocial behavior (such as war and murder for oil, control and power). It is probably true that thoughts and deeds cycle around each other to perpetuate both wrong thinking and crimes against the dignity of other human beings. Look at South Sudan. Oil was found there. Now instead of those people being rich, and well to do, and having a better world, their lives have been made miserable by the warmongers and oil addicts. Thus at the root of bad words, bad thoughts, and bad deeds–we find bad religion; that which is anti-human and not humane. According to 'Abdu'l-Baha:

"My name is Abdu'l-Baha… servitude to all the human race my perpetual religion."

The only "revolution" that is going to solve all the problems of human suffering in this world is "the revolution of the human heart". Baha'u'llah inaugurated this revolution on April 21, 1863.

This revolution cannot take place–Baha'u'llah tells us–unless we see the truth with our own eyes and not through the eyes of our neighbor. Ah hah! That means we need two things to accept the truth–the intellect to recognize the truth, and a heart that is pure to accept it.

Facts. The pure of heart go by the facts. This is why Jesus said to seek the truth and truth will set you free. We seek the truth when it is the truth that we love. And here Jesus specifically means to seek the truth of God and the truth of the Bible: the truth of the Kingdom of God. Not be fooled by lies, mythologies, and theologies of the clergy class or preistcraft. This is the full "revolution of the human heart", accompanied by body, mind and soul–to love God above all else with all our heart, all our mind

and all our soul. Not blindly hide in a meaningless pile of lies, told to us by others, who also were either so deceived or who knowingly chose to deceive others. No. Someone has to stop the viscous cycle. Someone has to step forth and not go along with the lemmings to the slaughter. The first one to do this in our age is Baha'u'llah, then 'Abdu'l-Baha, then you and me, and all of us today. Long ago it was Jesus who was the first, and then another dozen apostles, then maybe 500 more, and lastly his establisher Paul. But now there isn't one single true Christian remaining in all the world who both knows the whole truth and loves the whole truth, and nothing but the whole truth. In order for God to help us–we must have a love for the truth in our own pure heart first and foremost. Therefore Jesus has returned to fix that problem.

Attached is a "Letter to a Member of the Easter Faith." For those who may not know, "the Easter Faith" isn't a faith in Jesus, or God or the Kingdom, or of the after-life in the spiritual world to come, but a malignant obsession with the non-Biblical physical resurrection of the flesh of their own body (to re-inhabit this material world). In different forms–resurrection, re-incarnation, metempsychosis, etc– it dates back to Ishtar (Easter) of Babylonia and is a malignant obsession with living in this material world in a material body. It has nothing to do with the spiritual progression of the soul in both this life and the next–through all the innumerable worlds of God. No. Instead it is a deception that derails the majority of people from being able to advance in the Kingdom (which is here and now in both this world and the next) freely and unalloyed. This fulfills what is written in the scripture:

"They perish because they **refused** to **love the truth** and so be saved. For this reason **God sends them** a powerful delusion so that they will believe the lie (2 Thess. 2: 10-11 NIV).

Baha'u'llah states:

"This 'oppression' is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error." (Iqan, p. 31)

Now that all the Covenants of God have all been broken by the people, and the darkness of error has spread over the minds of all the people deceived by pompous leaders who hijacked God's original true religions–the time for the "break of the morn of divine guidance" is come–and we could all use just such a break.

Best Wishes, this Ridvan, and Happy Ridvan to All!!

Your servant,

Neal.

UHJ.net

BUPC.org

LETTER TO A MEMBER OF THE EASTER FAITH

Dear Dr. F.,

According to the Greek New Testament, Joseph of Aramathea placed the corpse of Jesus in a tomb north of the city. His body did die and he did not "swoon" as you say. The apostles then took Jesus's corpse out of the tomb and mummified it during the prescribed 40 days process in the town of Emmaus. As their first Act, in the Acts of the Apostles, they then buried Jesus's mummified corpse under the wall of the city at the place where the road to Emmaus came into Jerusalem at the wall. This is the exact spot of the current location of the church of the Holy Sepulcher and Jesus mummified corpse remains there to this day. When the Church of the Holy Sepulcher was attacked in the middle ages, the Christian Knights retook the city and preserved the mummified corpse of Jesus in a leaden-lined casket filled with preservatives that they re-interred in the sacred Church of the Holy Sepulcher.

Like the Bab'i and Baha'i martyrs (10,000 + 20,000 respectively) true Christian martyrs were willing to sacrifice their lives because they knew that Jesus was the Universal Manifestation of God, the Herald of the Kingdom, and is therefore the universal forerunner (as the "son") for Baha'u'llah (the glory of the Father), the Davidic King who is seated upon the throne of King David that continues today in the great-great grandson of Baha'u'llah, the current living Davidic King who is the president of Baha'u'llah's Universal House of Justice (the House of the Lord–prophesied in the Bible). No true Christian ever died for the lie that the fleshy body of Jesus resurrected. Jesus said in John 6:63 that his "flesh" was of no avail–and that his words were "spirit and life". It was only later after Rome became "Christian"–loyal to one sect only–that this mainstream new majority killed off all the true Christians who refused to go along with the lie of the resurrection of the flesh. The original martyrs of true Christianity all knew the location

of Jesus's mummified corpse, and this is how Helen the mother of Constantine was able to find the location so easily. As a mummified corpse Jesus's flesh saw "no decay" (as prophesied). In the original Hebrew and Greek saying that a fleshy body would "see no decay" refers only to the mummification process after physical death–seeing "no decay" is only in reference to the corpse of flesh, which was mummified. It was only after the Council of Nicaea and after Charlemagne killed off the rest of the true Christians in Europe, that the anti-Biblical lie of the resurrection of the physical flesh became the entrenched dogma of the people who have been deceived by this non-Biblical teaching, such as yourself. This is why the return of Jesus can destroy antichrist with the "breath of his lips" because the way you get rid of a lie is by speaking the truth–as the lie has no reality-based existence it is then gone.

According to Paul–Jesus did not rise in the flesh–but "according to Scriptures!"

"For I delivered to you first of all that which I also received: that Christ died for our sins **according to the Scriptures**, and that He was buried, and that He rose again [it does not say in the fleshy flesh] the third day **according to the Scriptures**, and that He was seen [mummified] by Cephas, then by the twelve. After that He was seen [mummified] by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen [mummified] by James, then by all the apostles. Then last of all He was seen [mummified] by me also, as by one born out of due time. (*1 Corinthians 15:3–8*)

Don't you SEE Paul says: "Then last of all He was seen by me [Paul] also, as by one born out of due time." So the other Apostles showed Paul Jesus's mummified corpse in Jerusalem at the wall–after Paul had converted. This was long, long after Paul was struck by lightning on the road to Damascus. Long, long after Paul was at the stoning of Stephen. Long, long after, the clergy claims Jesus rose up into heaven [the sky they claim] in the first chapter of Acts, once and for all time, never to be seen by anyone again until the prophesied second coming 2000 years later. If Jesus floated away to never to be seen again, in the first chapter of Acts, then Paul could not have seen him, whom he had, therefore the clergy are false. Now I don't why you believe this lie, or why anyone else would believe such an anti-scientific, and ridiculous lie as the resurrection of the flesh. But Paul tells us why: "He [that liar] will use every kind of evil deception [the resurrection of the physical flesh] to fool those on their way to destruction, **because they refuse to love and accept the truth** [of Jesus's mummified corpse] that would save them. So God will cause them to be greatly deceived, and they will believe these lies [trinity, easter egg, zombie apocalypse, etc]" (2 Thess. 2: 10-11 NLT).

So we all must have a LOVE for the truth–not a fear of death. This means we must be pure of heart. But that is not enough. We also must use the intellect that God gave us, and the independent investigation of the truth that Baha'u'llah enjoined upon us to get the reality!! Paul says: The resurrection is spiritual (1

Cor. 15:44) not physical. Learn!

According to the Guardian of the Baha'i faith Shoghi Effendi (and confirmed in the Tablets of 'Abdu'l-Baha):

"People wonder what happened to the body of Christ after the crucifixion. It was buried by the disciples under the wall of Jerusalem to protect it from the Roman legions. It remained buried there for some 290 years. It remained buried under the wall of Jerusalem until the mother of the Emperor Constantine, Helena, who had herself become a Christian, came to Jerusalem and had the Church of the Holy Sepulcher built–at which time the body of Christ was removed from under the wall of the city and was placed under the Church of the Holy Sepulcher. And that is where it is today. The Baha'is should be aware of this fact when they visit the Church of the Holy Sepulcher, which is the holiest place in Christendom." (Shoghi Effendi, April 1957 to the believers).

Jesus is not descended from the throne-line of King David–he is from Mary who is of the tribe of Levi (of the "daughters of Aaron" the "kinswoman of Elizabeth: see Luke 1:5, 36 RSV). Mary is not from the tribe of Judah but of Levi of the daughters of Aaron the kinswoman of Elizabeth. Joseph is not of the throne-line of King of David. Joseph is from David's son Nathan who was never seated upon the throne (Luke 3:31). Further Jesus's mummified corpse is buried in Jerusalem in the tomb just like everyone else–which is what the Bible says in the Greek New Testament. The resurrection is spiritual (1 Cor. 15:44) not physical. Jesus came to proclaim the coming of Baha'u'llah who is that great King of Kings seated upon the throne of King David that the whole Bible is talking about. When Christians say that is Jesus they are doing Jesus a dis-service for they make Jesus out to be a usurper–usurping the throne-line from Baha'u'llah, to Jesus who never sat upon the throne of David. Thank God Jesus never claimed to be seated upon the throne of David or he would have been a usurper. No, He said he was the "son" not the "father" (Is. 9:6-7). Jesus denied being the "prince of peace" (Is. 9:6-7) saying he did not "come to bring peace, but a sword" (Matt. 10:34), and Jesus prophesied Baha'u'llah by name (Mk. 8:38) as the one ("the glory of God" the father) who was yet to come!

BAHA'U'LLAH IS JEWISH: A DESCENDANT OF KING DAVID FROM THE TRIBE OF JUDAH

"The purpose of the descendant of King David being the President (Head of the Government, the Executive Branch) of Baha'u'llah's Universal House of Justice is so we can recognize the true UHJ from fakes, frauds, and imitations." (UHJ.net)

"This House of Justice enacteth the laws and the government [Davidic King] enforceth them. The legislative body must reinforce the executive [David King], the executive [Davidic King] must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself." (W&T, p. 15)

*"To Him Isaiah, the greatest of the Jewish prophets, had alluded as the "Glory of the Lord," the "Everlasting Father," the "Prince of Peace," the "Wonderful," the "Counselor," the "Rod come forth out of the stem of Jesse" and the "Branch grown out of His roots," Who "**shall be established upon the throne of David**..." (Shoghi Effendi, God Passes By, p. 94)*

*"By the violent beating of my heart I knew that we were soon to see the Blessed face of the **Prince of the House of David**, ('Abdu'l-Baha) the King of the whole world." (Lua Getsinger, cf. "Persia" by Asaac Adams, pp. 478-484).*

Shoghi Effendi writes:

"Regarding your question concerning the Jesse from whom Baha'u'llah is descended: The Master says in *Some Answered Questions*, referring to Isaiah, chapter 11, verses 1 to 10, that these verses apply "Word for word to Baha'u'llah." He then identifies this Jesse as the father of David in the following words: "...for Joseph was of the descendants of Jesse the father of David..." thus identifying the Jesse of Isaiah, chapter 11, with being the father of David. **Baha'u'llah is thus the descendant of Jesse, the father of David.**

"The Guardian hopes that this will clarify the matter for you. It is a tremendous and fascinating theme, **Baha'u'llah's connection with the Faith of Judaism**, and one which possesses great interest to Jew and Christian alike." (Shoghi Effendi, 11 July 1942)

Also, from the mainstream perspective, the research of Dr. Grover Gonzales, a Baha'i in the mainstream fold, has published research on Baha'u'llah's genealogy entitled "the genealogy of Shoghi Effendi" which traces the male throne-line of King David that Baha'u'llah and 'Abdu'l-Baha inherited through their Jewish lineage back to the exilarch Bostanai. The "exilarchs" are the exiled Jewish Kings of David – thus *exil*ed mon*archs* = exil-arch: Exilarch. This is the Jewish origins of Baha'u'llah and 'Abdu'l-Baha of

the Jewish Kings that were brought into exile originally by Nebuchadnezzar and later into Persia by Cyrus the Great into what became Muslim lands.

According to Dr. Gonzales himself, he "was commissioned by Shoghi Effendi to do this research and [Shoghi Effendi] approved it for publication." Dr. Gonzales "received the bulk of his work on Baha'u'llah's family from Mirza Abu-Fazl who received it directly from Baha'u'llah Himself." Gonzales's chart showing the genealogy of Baha'u'llah back to the exilarch Bostanai and through him to King David is attached. You can see the names of Baha'u'llah, Bostanai, Exilarchs, and King David circled in red. Dr. Gonzales's work on the Jewish (Davidic) origins of the genealogy of Baha'u'llah and 'Abdu'l-Baha is published on-line at the Baha'i Academic Resource Library, the premiere on-line website for all academic studies of the Baha'i Faith: (http://bahai-library.com/gonzales_genealogy_shoghieffendi)

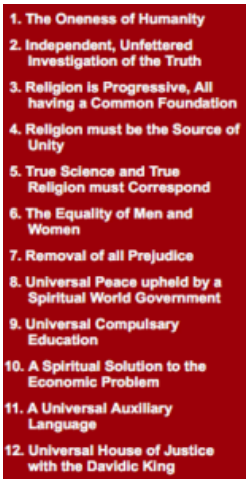
Another mainstream resource that gives this lineage and history of the Jewish origins of the family of Baha'u'llah and 'Abdu'l-Baha is the *Iqlim-i-Nur*, by eminent Baha'i historian, Malik Khusravi. The second edition, the longer extended version, gives this same lineage back to the marriage of Bostanai to Dara (Izdundad) the daughter of Yazdigird III, the last Sassanian monarch. Thus Baha'u'llah is a descendant of Zoroaster (which means literally "seed of the woman") through Yazdigird's daughter Dara, and from the male throne-line from the Jewish origin of Bostanai the Exilarch. You may request a copy of the longer version of the *Iqlim-i-Nur* from Haifa where it is under lock and key. The guardian has told me that the shorter version is uploaded onto H-Net for the general public to have.

Aside from those works, we also have in our possession a manuscript copy of *Baha'u'llah's Book of Kings*, which elucidates this entire theme completely. Again the main source of original Baha'i literature is the central documents and tablets of the Covenant. Beyond this core body of literature, the Jewish origins are a pervasive theme throughout the entirety of the Baha'i holy writ and literature. The reason for this is that the Baha'i scriptures are clear that Jesus Christ is the "Herald of the Kingdom." He is the herald by proclaiming the meaning of the title Christ that is the key to the promised Kingdom of God.

The word "Christ" comes from the Greek word *Christos*, and literally means "anointed one" like to christen a ship. The Hebrew word for anointed one is "messiah." But anointed one of what? The full title was "messiah ben David," that is the anointed male-sperm descendant of King David. In order for Jesus and Baha'u'llah to be the Christ they must be of the male-sperm descendants of King David. If Baha'u'llah was not of this male-sperm throne-line of King David he couldn't fulfill prophecy for the second coming of Christ in the potency of the "everlasting Father " seated upon the "throne of King David" that is to last forever. However this is exactly what His claim is. This is backed up by history as well as all the Baha'i holy literature including especially Baha'u'llah's *Book of the Covenant* and the sacred *Will and Testament of 'Abdu'l-Baha*. Some of the Iranian Baha'is who occupied positions of power

and seats of control in the Baha'i world had a problem with these Jewish roots–Jewish origins–of Baha'u'llah and 'Abdu'l-Baha. This may have been a strong motive in their hijacking of the Faith away from 'Abdu'l-Baha's son Mason Remey to do away with the continuation of the Jewish line of Kings that is reserved for the president and executive branch of the Universal House of Justice of Baha'u'llah, now entitled the guardianship of the Baha'i Faith (see *Will and Testament*, page 14 and 15 for more).

The Foundation Of God's Kingdom On Earth As It Is In Heaven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BAHA'I JUSTICE

Baha'i Sabbath: Jamal 15, 174 B.E. (5/12/2017)

Bahá'u'lláh

Bahá'u'lláh(1) appeared at a time when the Persian Empire was immersed in profound obscurantism and ignorance and lost in the blindest fanaticism.

In the European histories, no doubt, you have read detailed accounts of the morals, customs and ideas of the Persians during the last centuries. It is useless to repeat them. Briefly, we will say that Persia had fallen so low that to all foreign travelers it was a matter of regret that this country, which in former times had been so glorious and highly civilized, had now become so decayed, ruined and upset, and that its population had lost its dignity.

It was at this time that Bahá'u'lláh appeared. His father was one of the viziers, not one of the ulamá. As all the people of Persia know, He had never studied in any school, nor had He associated with the ulamá or the men of learning. The early part of His life was passed in the greatest happiness. His companions and associates were Persians of the highest rank, but not learned men.

As soon as the Báb became manifested, Bahá'u'lláh said, "This great Man is the Lord of the righteous, and faith in Him is incumbent upon all." And He arose to assist the Báb and gave many proofs and positive evidences of His truth, in spite of the fact that the ulamá of the state religion had constrained the Persian government to oppose and resist Him and had further issued decrees ordering the massacre, pillage, persecution and expulsion of His followers. In all the provinces they began to kill, to burn, to pillage the converts and even to assault the women and children. Regardless of this, Bahá'u'lláh arose to proclaim the word of the Báb with the greatest firmness and energy. Not for one moment was He in concealment; He mixed openly with His enemies. He was occupied in showing forth evidences and proofs and was recognized as the Herald of the Word of God. In many changes and chances He endured the greatest misfortunes, and at every moment He ran the risk of being martyred.

He was put into chains and confined in an underground prison. His vast property and inheritance were pillaged and confiscated. He was exiled four times from land to land and found rest only in the "Greatest Prison."(2)

In spite of all this He never ceased for one instant His proclamation of the greatness of the Cause of God. He manifested such virtue, knowledge and perfections that He became a wonder to all the people of Persia. So much so that in Tehran, Baghdád, Constantinople, Rumelia, and even in Akká, every one of the learned and scientific men who entered His presence, whether friend or enemy, never failed to receive the most sufficient and convincing answer to whatever question was propounded. All frequently acknowledged that He was alone and unique in all perfections.

It often happened that in Baghdád certain Muhammadan ulamá, Jewish rabbis and Christians met together with some European scholars, in a blessed reunion: each one had some question to propose, and although they were possessed of varying degrees of culture, they each heard a sufficient and convincing reply, and retired satisfied. Even the Persian ulamá who were at Karbila and Najaf chose a wise man whom they sent on a mission to Him; his name was Mullá Hasan Amu. He came into the Holy Presence, and proposed a number of questions on behalf of the ulamá, to which Bahá'u'lláh replied. Then Hasan Amu said, "The ulamá recognize without hesitation and confess the knowledge and virtue of Bahá'u'lláh, and they are unanimously convinced that in all learning he has no peer or equal; and it is also evident that he has never studied or acquired this learning; but still the ulamá say, `We are not contented with this; we do not acknowledge the reality of his mission by virtue of his wisdom and righteousness. Therefore, we ask him to show us a miracle in order to satisfy and tranquilize our hearts.'"

Bahá'u'lláh replied, "Although you have no right to ask this, for God should test His creatures, and they should not test God, still I allow and accept this request. But the Cause of God is not a theatrical display that is presented every hour, of which some new diversion may be asked for every day. If it were thus, the Cause of God would become mere child's play.

"The ulamás must, therefore, assemble, and, with one accord, choose one miracle, and write that, after the performance of this miracle they will no longer entertain doubts about Me, and that all will acknowledge and confess the truth of My Cause. Let them seal this paper, and bring it to Me. This must be the accepted criterion: if the miracle is performed, no doubt will remain for them; and if not, We shall be convicted of imposture." The learned man, Hasan Amu, rose and replied, "There is no more to be said"; he then kissed the knee of the Blessed One although he was not a believer, and went. He gathered the ulamá and gave them the sacred message. They consulted together and said, "This man is an enchanter; perhaps he will perform an enchantment, and then we shall have nothing more to say." Acting on this belief, they did not dare to push the matter further.(3)

Briefly, all His adversaries in the Orient acknowledged His greatness, grandeur, knowledge and virtue; and though they were His enemies, they always spoke of Him as "the renowned Bahá'u'lláh."

At the time when this great Light suddenly arose upon the horizon of Persia, all the people, the ministers, the ulamá and men of other classes rose against Him, pursuing Him with the greatest animosity, and proclaiming "that this man wishes to suppress and destroy the religion, the law, the nation and the empire." The same was said of Christ. But Bahá'u'lláh alone and without support resisted them all, without ever showing the least weakness. At last they said, "As long as this man is in Persia, there will be no peace and tranquillity; we must banish him, so that Persia may return to a state of quietude."

They proceeded to use violence toward Him to oblige Him to ask for permission to leave Persia, thinking that by this means the light of His truth would be extinguished, but the result was quite the contrary. The Cause became magnified, and its flame more intense. At first it spread throughout Persia only, but the exile of Bahá'u'lláh caused the diffusion of the Cause throughout other countries. Afterward His enemies said, "Iraq-i-Arab(4) is not far enough from Persia; we must send him to a more distant kingdom." This is why the Persian government determined to send Bahá'u'lláh from Iraq to Constantinople. Again the

event proved that the Cause was not in the least weakened. Once more they said, “Constantinople is a place of passage and of sojourn for various races and peoples; among them are many Persians.” For this reason the Persians had Him further exiled to Rumelia; but, when there, the flame became more powerful, and the Cause more exalted. At last the Persians said, “Not one of these places is safe from his influence; we must send him to some place where he will be reduced to powerlessness, and where his family and followers will have to submit to the direst afflictions.” So they chose the prison of Akká, which is reserved especially for murderers, thieves and highway robbers, and in truth they classed Him with such people. But the power of God became manifested: His word was promulgated, and the greatness of Bahá’u’lláh then became evident, for it was from this prison and under such humiliating circumstances that He caused Persia to advance from one state into another state. He overcame all His enemies and proved to them that they could not resist the Cause. His holy teachings penetrated all regions, and His Cause was established.

Indeed, in all parts of Persia His enemies arose against Him with the greatest hatred, imprisoning, killing and beating His converts, and burning and razing to the ground thousands of dwellings, striving by every means to exterminate and crush the Cause. In spite of all this, from the prison of murderers, highway robbers and thieves, it became exalted. His teachings were spread abroad, and His exhortations affected many of those who had been the most full of hatred, and made them firm believers. Even the Persian government itself became awakened and regretted that which had arisen through the fault of the ulamá.

When Bahá’u’lláh came to this prison in the Holy Land, the wise men realized that the glad tidings which God gave through the tongue of the Prophets two or three thousand years before were again manifested, and that God was faithful to His promise; for to some of the Prophets He had revealed and given the good news that “the Lord of Hosts should be manifested in the Holy Land.” All these promises were fulfilled; and it is difficult to understand how Bahá’u’lláh could have been obliged to leave Persia, and to pitch His tent in this Holy Land, but for the persecution of His enemies, His banishment and exile. His enemies intended that His imprisonment should completely destroy and annihilate the blessed Cause, but this prison was in reality of the greatest assistance and became the means of its development. The divine renown of Bahá’u’lláh reached the East and the West, and the rays of the Sun of Truth illuminated all the world. Praise be to God! though He was a prisoner, His tent was raised on Mount Carmel, and He moved abroad with the greatest majesty. Every person, friend or stranger, who came into His presence used to say, “This is a prince, not a captive.”

Upon His arrival in prison(5) He addressed an epistle to Napoleon, [Napoleon III.] which He sent through the French ambassador. The gist of it was, “Ask what is Our crime, and why We are confined in this prison and this dungeon.” Napoleon made no reply. Then a second epistle was issued, which is contained in the Súriy-i-Haykal.(6) The epitome of it is: “Oh Napoleon, as thou hast not listened to My proclamation, and as thou hast not answered it, thy dominion will before long be taken away from thee, and thou wilt be utterly destroyed.” This epistle was sent to Napoleon by post, through the care of Cesar Ketaphakou(7), as was known to all the companions of His exile. The text of this warning reached the whole of Persia, for it was at that time that the Kitáb-i-Haykal was spread in Persia, and this epistle was among the contents of this book. This happened in A.D. 1869, and as this Súriy-i-Haykal was circulated in Persia and India and was in the hands of all believers, they were waiting to see what would come to

pass. Not long after, in A.D. 1870, the war between Germany and France broke out; and though no one at that time expected the victory of Germany, Napoleon was defeated and dishonored; he surrendered to his enemies, and his glory was changed into deep abasement.

Tablets(8) were also sent to other kings, and among them was the letter to H. M. Násiri'd-Din Sháh. In that epistle Bahá'u'lláh said, "Have Me summoned, gather the ulamá, and ask for proofs and arguments, so that the truth and falsehood may become known." H. M. Násiri'd-Din Sháh sent the blessed epistle to the ulamá and proposed to them that they should undertake this mission, but they dared not do so. Then he asked seven of the most celebrated among them to write an answer to the challenge. After some time they returned the blessed letter, saying, "This man is the opposer of religion and the enemy of the Sháh." His majesty the Sháh of Persia was much vexed, and said, "This is a question for proofs and arguments, and of truth or falsehood: what has it to do with enmity to the government? Alas! how much we respected these ulamá, who cannot even reply to this epistle."

Briefly, all that was recorded in the Tablets to the Kings is being fulfilled: if from the year A.D. 1870 we compare the events that have occurred, we will find everything that has happened has appeared as predicted; only a few remain which will afterward become manifested.

So also foreign peoples, and other sects who were not believers, attributed many wonderful things to Bahá'u'lláh. Some believed that He was a saint(9), and some even wrote treatises about Him. One of them, Siyyid &Davudi, a Sunnite savant of Baghdád, wrote a short treatise in which he related certain supernatural acts of Bahá'u'lláh. Even now, in all parts of the East, there are some people who, though they do not believe in His manifestation, nevertheless believe Him to be a saint and relate miracles attributed to Him.

To sum up, both His antagonists and His partisans, as well as all those who were received in the sacred spot, acknowledged and bore witness to the greatness of Bahá'u'lláh. Though they did not believe in Him, still they acknowledged His grandeur, and as soon as they entered the sacred spot, the presence of Bahá'u'lláh produced such an effect on most of them that they could not utter a word. How many times it happened that one of His most bitter enemies would resolve within himself, "I will say such and such things when I reach His presence, and I will dispute and argue thus with Him," but when he entered the Holy Presence, he would become amazed and confounded, and remain speechless.

Bahá'u'lláh had never studied Arabic; He had not had a tutor or teacher, nor had He entered a school. Nevertheless, the eloquence and elegance of His blessed expositions in Arabic, as well as His Arabic writings, caused astonishment and stupefaction to the most accomplished Arabic scholars, and all recognized and declared that He was incomparable and unequaled.

If we carefully examine the text of the Torah, we see that the Divine Manifestation never said to those who denied Him, "Whatever miracle you desire, I am ready to perform, and I will submit to whatever test you propose." But in the Epistle to the Sháh, Bahá'u'lláh said clearly, "Gather the ulamá, and summon Me, that the evidences and proofs may be established."(10) For fifty years Bahá'u'lláh faced His enemies like a mountain: all wished to annihilate Him and sought His destruction. A thousand times they planned to crucify and destroy Him, and during these fifty years He was in constant danger.

In this day Persia is in such a state of decadence and ruin that all intelligent men, whether Persians or foreigners, who realize the true state of affairs, recognize that its progress, its civilization and its reconstruction depend upon the promulgation of the teachings and the development of the principles of this great Personage.

Christ, in His blessed day, in reality only educated eleven men: the greatest of them was Peter, who, nevertheless, when he was tested, thrice denied Christ. In spite of this, the Cause of Christ subsequently permeated the world. At the present day Bahá'u'lláh has educated thousands of souls who, while under the menace of the sword, raised to the highest heaven the cry of the Most Great Name and in the fire of tests, their faces became illuminated like gold. Then reflect what will take place in the future.

Finally, we must be just and acknowledge what an Educator this Glorious Being was, what marvelous signs were manifested by Him, and what power and might have been realized in the world through Him.

Abdu'l-Baha'-Some Answered Questions, Part One: On the Influence of the Prophets in the Evolution of Humanity

Footnotes:

(1) Jamál-i-Mubarak, the Blessed Beauty, the title which is here given to Bahá'u'lláh. He is also called Jamál-i-Qidam, the Preexistent, or Ancient Beauty. But we shall designate Him as Bahá'u'lláh, the title by which He is known in the West.

(2) Exiled first to Baghdád, then to Constantinople, then to Adrianople, He was imprisoned in Akká (Acre), "the Greatest Prison," in 1868.

(3) The penetrating judgment of Bahá'u'lláh upon this occasion overcame the malignity of His enemies, who, it was certain, would never agree in choosing what miracle to ask for.

(4) Iraq; as opposed to that district of Iran known then as Iraq-i-Azam and now called Arak.

(5) Adrianople.

(6) One of Bahá'u'lláh's works written after His declaration.

(7) Son of a French Consul in Syria with whom Bahá'u'lláh had friendly relations.

(8) Name given to the epistles of Bahá'u'lláh.

(9) &Vali.

(10) Cf. p. 30, n.1. In giving such importance to this example of the good sense of Bahá'u'lláh, `Abdu'l-Bahá means to emphasize the uselessness of miracles as a proof of the truth of the Manifestations of God. Cf. "Miracles," p. 100.

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BAHA'I JUSTICE

Baha'i Month: Azamat/Grandeur 1, 174 B.E. (5/17/2017)

Lawḥ-i-Karmil (Tablet of Carmel)

ALL glory be to this Day, the Day in which the fragrances of mercy have been wafted over all created things, a Day so blest that past ages and centuries can never hope to rival it, a Day in which the countenance of the Ancient of Days hath turned towards His holy seat. Thereupon the voices of all created things, and beyond them those of the Concourse on High, were heard calling aloud: "Haste thee, O Carmel, for lo, the light of the countenance of God, the Ruler of the Kingdom of Names and Fashioner of the heavens, hath been lifted upon thee."

Seized with transports of joy, and raising high her voice, she thus exclaimed: "May my life be a sacrifice to Thee, inasmuch as Thou hast fixed Thy gaze upon me, hast bestowed upon me Thy bounty, and hast directed towards me Thy steps. Separation from Thee, O Thou Source of everlasting life, hath well nigh consumed me, and my remoteness from Thy presence hath burned away my soul. All praise be to Thee for having enabled me to hearken to Thy call, for having honored me with Thy footsteps, and for having quickened my soul through the vitalizing fragrance of Thy Day and the shrilling voice of Thy Pen, a voice Thou didst ordain as Thy trumpet-call amidst Thy people. And when the hour at which Thy resistless Faith was to be made manifest did strike, Thou didst breathe a breath of Thy spirit into Thy Pen, and lo, the entire creation shook to its very foundations, unveiling to mankind such mysteries as lay hidden within the treasuries of Him Who is the Possessor of all created things."

No sooner had her voice reached that most exalted Spot than We made reply: "Render thanks unto thy Lord, O Carmel. The fire of thy separation from Me was fast consuming thee, when the ocean of My presence surged before thy face, cheering thine eyes and those of all creation, and filling with delight all things visible and invisible. Rejoice, for God hath in this Day established upon thee His throne, hath made thee the dawning-place of His signs and the dayspring of the evidences of His Revelation. Well is it with him that circleth around thee, that proclaimeth the revelation of thy glory, and recounteth that which the bounty of the Lord thy God hath showered upon thee. Seize thou the Chalice of Immortality in the name of thy Lord, the All-Glorious, and give thanks unto Him, inasmuch as He, in token of His mercy unto thee, hath turned thy sorrow into gladness, and transmuted thy grief into blissful joy. He, verily, loveth the spot which hath been made the seat of His throne, which His footsteps have trodden, which hath been honored by His presence, from which He raised His call, and upon which He shed His tears.

"Call out to Zion, O Carmel, and announce the joyful tidings: He that was hidden from mortal eyes is come! His all-conquering sovereignty is manifest; His all-encompassing splendor is revealed. Beware lest thou hesitate or halt. Hasten forth and circumambulate the City of God that hath descended from heaven, the celestial Kaaba round which have circled in adoration the favored of God, the pure in heart, and the company of the most exalted angels. Oh, how I long to announce unto every spot on the surface of the

earth, and to carry to each one of its cities, the glad-tidings of this Revelation—a Revelation to which the heart of Sinai hath been attracted, and in whose name the Burning Bush is calling: 'Unto God, the Lord of Lords, belong the kingdoms of earth and heaven.' Verily this is the Day in which both land and sea rejoice at this announcement, the Day for which have been laid up those things which God, through a bounty beyond the ken of mortal mind or heart, hath destined for revelation. Ere long will God sail His Ark upon thee, and will manifest the people of Bahá who have been mentioned in the Book of Names."

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His Name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth.

Baha'u'llah

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BAHA'I JUSTICE

Baha'i Sabbath: Azamat 3, 174 B.E. (5/19/2017)

HE IS THE GLORY OF GLORIES

THIS is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of divine virtue.

O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

Baha'u'llah, The Hidden Words, Arabic #3

O SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

Baha'u'llah, The Hidden Words, Arabic #4

O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

Baha'u'llah, The Hidden Words, Arabic #5

O SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

Baha'u'llah, The Hidden Words, Arabic #6

O SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thine own; that thou mayest die in Me and I may eternally live in thee.

Baha'u'llah, The Hidden Words, Arabic #7

O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

Baha'u'llah, The Hidden Words, Arabic #8

O SON OF BEING!

My love is My stronghold; he that entereth therein is safe and secure, and he that turneth away shall surely stray and perish.

Baha'u'llah, The Hidden Words, Arabic #9

O SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me near unto thee.

Baha'u'llah, The Hidden Words, Arabic #10

O FRIEND!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

Baha'u'llah, The Hidden Words, Persian #3

O BEFRIENDED STRANGER!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

Baha'u'llah, The Hidden Words, Persian #32

O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancor. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country, but in love for all mankind. Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened. Abase not the station of the learned in Bahá and belittle not the rank of such rulers as administer justice amidst you. Set your reliance on the army of justice, put on the armor of wisdom, let your adorning be forgiveness and mercy and that which

cheereth the hearts of the well-favored of God.

Baha'u'llah, exc . fr. Tablet of Wisdom

KNOW thou of a certainty that Love is the secret of God's holy Dispensation, the manifestation of the All-Merciful, the fountain of spiritual outpourings. Love is heaven's kindly light, the Holy Spirit's eternal breath that vivifieth the human soul. Love is the cause of God's revelation unto man, the vital bond inherent, in accordance with the divine creation, in the realities of things. Love is the one means that ensureth true felicity both in this world and the next. Love is the light that guideth in darkness, the living link that uniteth God with man, that assureth the progress of every illumined soul. **Love is the most great law that ruleth this mighty and heavenly cycle**, the unique power that bindeth together the divers elements of this material world, the supreme magnetic force that directeth the movements of the spheres in the celestial realms. Love revealeth with unfailing and limitless power the mysteries latent in the universe. Love is the spirit of life unto the adorned body of mankind, the establisher of true civilization in this mortal world, and the shedder of imperishable glory upon every high-aiming race and nation.

Whatsoever people is graciously favored therewith by God, its name shall surely be magnified and extolled by the Concourse from on high, by the company of angels, and the denizens of the Abhá Kingdom. And whatsoever people turneth its heart away from this Divine Love—the revelation of the Merciful—shall err grievously, shall fall into despair, and be utterly destroyed. That people shall be denied all refuge, shall become even as the vilest creatures of the earth, victims of degradation and shame.

O ye beloved of the Lord! Strive to become the manifestations of the love of God, the lamps of divine guidance shining amongst the kindreds of the earth with the light of love and concord.

All hail to the revealers of this glorious light!

Abdu'l-Baha', Selections #12

AN Indian said to 'Abdu'l-Bahá:

"My aim in life is to transmit as far as in me lies the message of Krishna to the world."

'Abdu'l-Bahá said: The Message of Krishna is the message of love. All God's prophets have brought the message of love. None has ever thought that war and hate are good. Everyone agrees in saying that love and kindness are best.

Love manifests its reality in deeds, not only in words—these alone are without effect. In order that love may manifest its power there must be an object, an instrument, a motive.

There are many ways of expressing the love principle; there is love for the family, for the country, for the race, there is political enthusiasm, there is also the love of community of interest in service. These are all

ways and means of showing the power of love. Without any such means, love would be unseen, unheard, unfelt—altogether unexpressed, unmanifested! Water shows its power in various ways, in quenching thirst, causing seed to grow, etc. Coal expresses one of its principles in gaslight, while one of the powers of electricity is shown in the electric light. If there were neither gas nor electricity, the nights of the world would be darkness! So, it is necessary to have an instrument, a motive for love's manifestation, an object, a mode of expression.

We must find a way of spreading love among the sons of humanity.

Love is unlimited, boundless, infinite! Material things are limited, circumscribed, finite. You cannot adequately express infinite love by limited means.

The perfect love needs an unselfish instrument, absolutely freed from fetters of every kind. The love of family is limited; the tie of blood relationship is not the strongest bond. Frequently members of the same family disagree, and even hate each other.

Patriotic love is finite; the love of one's country causing hatred of all others, is not perfect love! Compatriots also are not free from quarrels amongst themselves.

The love of race is limited; there is some union here, but that is insufficient. Love must be free from boundaries!

To love our own race may mean hatred of all others, and even people of the same race often dislike each other.

Political love also is much bound up with hatred of one party for another; this love is very limited and uncertain.

The love of community of interest in service is likewise fluctuating; frequently competitions arise, which lead to jealousy, and at length hatred replaces love.

A few years ago, Turkey and Italy had a friendly political understanding; now they are at war!

All these ties of love are imperfect. It is clear that limited material ties are insufficient to adequately express the universal love.

The great unselfish love for humanity is bounded by none of these imperfect, semi-selfish bonds; this is the one perfect love, possible to all mankind, and can only be achieved by the power of the Divine Spirit. No worldly power can accomplish the universal love.

Let all be united in this Divine power of love! Let all strive to grow in the light of the Sun of Truth, and reflecting this luminous love on all men, may their hearts become so united that they may dwell evermore in the radiance of the limitless love.

Remember these words which I speak unto you during the short time I am amongst you in Paris. I earnestly exhort you: let not your hearts be fettered by the material things of this world; I charge you not to lie contentedly on the beds of negligence, prisoners of matter, but to arise and free yourselves from its

chains!

The animal creation is captive to matter, God has given freedom to man. The animal cannot escape the law of nature, whereas man may control it, for he, containing nature, can rise above it.

The power of the Holy Spirit, enlightening man's intelligence, has enabled him to discover means of bending many natural laws to his will. He flies through the air, floats on the sea, and even moves under the waters.

All this proves how man's intelligence has been enabled to free him from the limitations of nature, and to solve many of her mysteries. Man, to a certain extent, has broken the chains of matter.

The Holy Spirit will give to man greater powers than these, if only he will strive after the things of the spirit and endeavor to attune his heart to the Divine infinite love.

When you love a member of your family or a compatriot, let it be with a ray of the Infinite Love! Let it be in God, and for God! Wherever you find the attributes of God love that person, whether he be of your family or of another. Shed the light of a boundless love on every human being whom you meet, whether of your country, your race, your political party, or of any other nation, color or shade of political opinion. Heaven will support you while you work in this ingathering of the scattered peoples of the world beneath the shadow of the almighty tent of unity.

You will be servants of God, who are dwelling near to Him, His divine helpers in the service, ministering to all Humanity. All Humanity! Every human being! Never forget this!

Do not say, he is an Italian, or a Frenchman, or an American, or an Englishman, remember only that he is a son of God, a servant of the Most High, a man! All are men! Forget nationalities; all are equal in the sight of God!

Remember not your own limitations; the help of God will come to you. Forget yourself. God's help will surely come!

When you call on the Mercy of God waiting to reinforce you, your strength will be tenfold.

Look at me: I am so feeble, yet I have had the strength given me to come amongst you: a poor servant of God, who has been enabled to give you this message! I shall not be with you long! One must never consider one's own feebleness, it is the strength of the Holy Spirit of Love, which gives the power to teach. The thought of our own weakness could only bring despair. We must look higher than all earthly thoughts; detach ourselves from every material idea, crave for the things of the spirit; fix our eyes on the everlasting bountiful Mercy of the Almighty, who will fill our souls with the gladness of joyful service to His command "Love One Another."

Abdu'l-Baha' Talks Given in Paris 1911, October 24

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BAHA'I JUSTICE

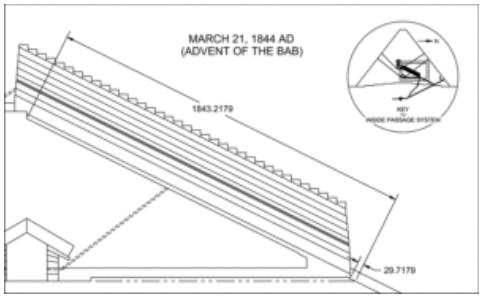
Holy Day: Proclamation Of The Bab-Azamat 8, 174 B.E. (5/23/2017)

On this date in 1844 AD The Bab (in English "Door" or "Gate") made His proclamation. The Bab was the biblically prophesied return of John the Baptist who was to come as the Herald of the advent of the second Christ, and both the Qa'im (Ariser) and Mahdi (Rightly Guided One) of Islam. The Bab was also prophesied in both the Holy Bible and the Holy Quran by His Name, His Address (from where He would come forth), and His Mission. To learn all of these Proofs go to Entry By Troops .

From Entry By Troops:

The Advent Date of The Bab as witnessed to in the Great Pyramid of Giza and prophesied of in the Holy Bible:

Measuring 1843.217891867748 P" up the Ascending Passageway from the Zero Point, you come to the upper end of the Grand Gallery of Religions at the Altar Stone. (*see Figure 19*) This junction is at the East – West Center Line, marking the end of the Christian Era and calendar on **March 21st, 1844 AD** and bringing us into the New Age. The Baha'i Era and calendar were inaugurated by the Bab who made his Proclamation on **May 23rd, 1844 AD**. This date corresponds exactly with the date given by Daniel in the Bible of 2300 days/years from 457 BC to March 21st, 1844 (Daniel 8:13, 14) for the return of Jesus as the Bab (Door or Gate in John 10:7, 9), for the cleansing of the Sanctuary. The Sanctuary is symbolized by the Ante-chamber in the Great Pyramid and the Altar by the Great Step. The Sanctuary was cleansed by the blood of the Bab on the Altar just inside the Door of the Sanctuary and by the blood of ten thousand of his followers in Glorious martyrdom, during the years represented by the length of the Altar Stone (the Great Step) in the Pyramid.



The Bab, meaning Door or Gate, closed the door to the Prophetic Age and opened the door to the Age of Fulfillment. His Revelation was of the potency of the Sanctuary and he is therefore the return of Jesus to earth in the Sanctuary which he had entered in heaven (Hebrews 9:24). Like John the Baptist, he prepared the way for the Advent of the Glory of the Lord—Baha'u'llah (see the 43rd chapter of Ezekiel).

The calendar instituted by the Bab for the New Age has 19 days to the month and 19 months to the year,

plus four and one-quarter intercalary days, with leap years having five (one year = 19 months of 19 days plus four and one-quarter intercalary days). Therefore there are 19.22328763 Baha'i months in one solar year.

From UHJ.net:

The Bab was the Holy Soul promised to come from the line and issue of Muhammad, the son of Ishmael the son of Abraham.

This line of Ishmael was the Holy line of sacrifice, set up and established to protect the line of David throughout all the independent and warring dynasties; if ONLY all Jews, Christians, and Muslims knew this, peace, union and harmony would capture all the hearts of mankind and knit them as one–all would be united as one being upon this divided earth and wars and hatred, poverty, ignorance and prejudice would vanish like the night shade of dusk upon the morning suns brilliantly gleaming rays of light, hope, trust and salvation.

> In the Name of God, the Lord of overpowering majesty, the All-Compelling.
>
> Hallowed be the Lord in Whose hand is the source of dominion. He createth whatsoever He willeth by His Word of command "Be," and it is. His hath been the power of authority heretofore, and it shall remain His hereafter. He maketh victorious whomsoever He pleaseth, through the potency of His behest. He is in truth the Powerful, the Almighty. Unto Him pertaineth all glory and majesty in the kingdoms of Revelation and Creation and whatever lieth between them. Verily, He is the Potent, the All-Glorious. From everlasting He hath been the Source of indomitable strength and shall remain so unto everlasting. He is indeed the Lord of might and power. All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things. All the treasures of earth and heaven and everything between them are His, and His protection extendeth over all things. He is the Creator of the heavens and the earth and whatever lieth between them, and He truly is a witness over all things. He is the Lord of Reckoning for all that dwell in the heavens and the earth and whatever is between them. Verily, He is the Supreme Protector. He holdeth in His grasp the keys of heaven and earth and of everything between them. At His Own pleasure doth He bestow gifts, through the power of His command. Indeed His grace encompasseth all, and He is the All-Knowing.
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> Say: God sufficeth unto me; He is the One Who holdeth in His grasp the kingdom of all things. Through the power of His hosts of heaven and earth and whatever lieth between them, He protecteth whomsoever among His servants He willeth. God, in truth, keepeth watch over all things.
>
> Immeasurably exalted art Thou, O Lord! Protect us from what lieth in front of us and behind us, above our heads, on our right, on our left, below our feet and every other side to which we are exposed. Verily, Thy protection over all things is unfailing.–The Bab

The sacrifice of the Bab and 10,000 Babi's, an act of unbridled love for God, illuminates all mankind even up unto this very day. Hagar the Handmaiden and her son Ishmael were chosen by God and sacrificed by Abraham into the wilderness of Arabia. Hagar was an Egyptian princess and Ishmael thereby inherited the rights of a spiritual pharaoh of the line of the great pre-Mosaic dynasties of Egypt united with the seed of Abraham and promised to be a Great Nation with 12 princes, who are the 12 Imams descended in succession from Ali and the daughter of Muhammad the Holy Fatimah. All 12 of these and Muhammad Himself sacrificed and gave their lives as a SHIELD and a TARGET for the arrows of men in protection of the line of King David that continued in their dispensation in the Middle Kingdom of Islam that was ordained by God to come between the dispensation of David of that of Moses and Christ and that of David of the line of Baha'u'llah and 'Abdu'l-Baha that continues today.

The first Imam, Ali, protected the line of David by insuring the marriage of the Exilarch, (exiled monarch of David), Bostanai to the Sassanian princess Dara, thus uniting the line of David with the greatest of the pre Muslim dynasties descended from Cyrus the Great and Sassan. In the Book of Isaiah it is prophesied that the Messiah would be of the line of Cyrus, as well as that of David, when Cyrus is mentioned as the "anointed" messiah of the Lord. This is accomplished through the FEMALE line of Cyrus and the MALE Line of David–that all prophecy in the Bible that God has spoken is TRUE! Baha'u'llah descends from this union of David and the Persian princess.

The Bab is descended on the other Hand from the Imam Husayn who wed Dara's sister Shar-banu who is known as the mother of nine Imams, as the rest of the 12 are directly descended from her and Husayn.

When the corrupt killers of God's Holy Family and the ill-wishers and destroyers of His Cause came to Kill the Davidic King Bostanai, Imam Husayn and about 70 of his followers sacrificed their lives on the plain of Karbila so the line of David should continue, prosper, and live. When asked by what authority the Imams ruled, Husayn replied, shortly before he gave his life in holy sacrifice and martyrdom, following in the footsteps of Jesus and bearing the same cross all were commanded to bear, that "We Imams rule by the authority of the throne of David, and if we lack anything the Holy Spirit sends it to us!"

Thus Muhammad Himself revealed in the Koran that "God exalted some of the prophets above that of the others and to David He gave the Psalms", showing the exaltation of Christ and the lineage of Baha'u'llah that Muhammad, Ishmael, and the Imams gave and sacrificed their lives for, the line of King David of God's Justice that all Muslims were to lovingly submit to as Islam means "submission", and thus these true ones willingly gave their lives for God that His Covenant to David should last for ever.

At the time of the appointed hour in 1844 after the prescribed time allotted of the 2300 evenings and mornings (years) had passed away, the Bab arose from this same Holy Lineage with 10,000 saints (see Jude) and became the shield for the Jewish Kingship Christ had promised and prophesied. The Bab made his death the life for all the world by sacrificing his all, and that of the best that Persia had to offer, so that those Christian brothers of the West should know the Hidden Treasure of Persia, where Daniel and the Davidic King went into captivity, that the throne and lineage of Christ were held safe in the high mountains of that country until today, so all men could be saved from self destruction at this appointed hour!

No pen can adequately write, nor can any tongue recount the greatness of the love, devotion and sacrifice of the true Cause of Islam, Ishmael, Muhammad, the Imams, and the Bab to preserving the line of David to save the Christian West unto this day today. All the people of the world owe a debt of thanks to God and praise and gratitude to those holy souls, the Dawn-breakers, that willingly and knowingly gave their lives; and Shoghi Effendi as well, who was martyred in London on November 4 of 1957, from this same line of sacrifice of the Bab, so that the great grandson of 'Abdu'l-Baha could be here alive in the world today, so all mankind could elect the Supreme Tribunal, or House of the Lord, and bring peace, as the promised olive BRANCH, to a beleaguered and war weary world.

NOW the light has shined through the HOLY GATE OF GOD–Bahá'u'lláh has COME! BAB means door or Gate and none enter this Kingdom but through the narrow one. Herein follows the precious word of the Master 'Abdu'l-Baha concerning this Holy Bab (Gate), and how in his sacrifice alone, and his undying, unending servitude and never-ending love, the very breaths and musk-scented breezes and very blood united the East and the West in the eternal and everlasting bonds of affection and cooperation, mutual trust and firmness in the One, the True, the Everlasting Covenant of God. For Paul has written: "That God shall be all and all to everyone!"

> As for the Bab–may my soul be His sacrifice!–at a youthful age, that is to say, when He had reached the twenty-fifth year of His blessed life, He stood forth to proclaim His Cause. It was universally admitted by the Shi'is that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this. Nevertheless, He suddenly appeared before the people, endowed with the most complete erudition. Although He was but a merchant, He confounded all the ulama of Persia. All alone, in a way which is beyond imagination, He upheld the Cause among the Persians [Iranians], who are renowned for their religious fanaticism. This illustrious Soul arose with such power that He shook the supports of the religion, of the morals, the conditions, the habits and the customs of Persia, and instituted new rules, new laws and a new religion. Though the great personages of the State, nearly all the clergy, and the public men arose to destroy and annihilate Him, He alone withstood them and moved the whole of Persia.
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> Many ulama and public men, as well as other people, joyfully sacrificed their lives in His Cause, and hastened to the plain of martyrdom.
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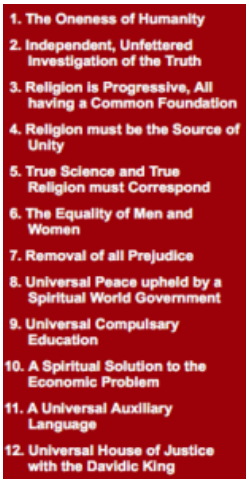
> The government, the nation, the doctors of divinity and the great personages desired to extinguish His light, but they could not do so. At last His moon arose, His star shone forth, His foundations became firmly established, and His dawning-place became brilliant. He imparted divine education to an unenlightened multitude and produced marvelous results on the thoughts, morals, customs and conditions of the Persians. He announced the glad tidings of the manifestation of the Sun of Baha [Baha'u'llah, Christ returned in the potency of the Everlasting Father seated upon the Throne of David] to His followers and prepared them to believe [like John the Baptist, who was the forerunner for Jesus Christ that prepared the way for him as

well].

The appearance of such wonderful signs and great results; the effects produced upon the minds of the people, and upon the prevailing ideas; the establishment of the foundations of progress; and the organization of the principles of success and prosperity by a young merchant, constitute the greatest proof that He was a perfect Educator. A just person will never hesitate to believe this.

[The 12 Baha'i Principles Which Will Bring Order To The World]


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Tuesday, May 23rd, 2017 at 12:55 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 11, 174 B.E. (5/26/2017)

TRUSTWORTHINESS

Say: O people of God! Adorn your temples with the adornment of trustworthiness and piety. Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character. We have forbidden you dissension and conflict in My Books, and My Scriptures, and My Scrolls, and My Tablets, and have wished thereby naught else save your exaltation and advancement. Unto this testify the heavens and the stars thereof, and the sun and the radiance thereof, and the trees and the leaves thereof, and the seas and the waves thereof, and the earth and the treasures thereof. We pray God to assist His loved ones, and aid them in that which beseemeth them in this blest, this mighty, and wondrous station. Moreover We beseech Him to graciously enable those who surround Me to observe that which My Pen of Glory hath enjoined upon them.

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The fifth Ishráq

Governments should fully acquaint themselves with the conditions of those they govern, and confer upon them positions according to desert and merit. It is enjoined upon every ruler and sovereign to consider this matter with the utmost care that the traitor may not usurp the position of the faithful, nor the despoiler rule in the place of the trustworthy. Among the officials who in the past have governed in this Most Great Prison some, praise be to God, were adorned with justice, but as to others, We take refuge with God. We beseech the One true God to guide them one and all, that haply they may not be deprived of the fruit of faith and trustworthiness, nor be withheld from the light of equity and justice.

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The fourth Ṭaráz

concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquility and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.

Not long ago these sublime words were revealed from the Pen of the Most High:

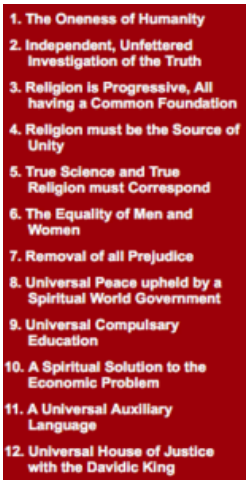
> **"We will now mention unto thee Trustworthiness and the station thereof in the estimation of God, thy Lord, the Lord of the Mighty Throne. One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams**

flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: 'O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Bahá, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.' Thus have We sent down for thee that which will draw men nigh unto the Lord of creation."

O people of Bahá! Trustworthiness is in truth the best of vestures for your temples and the most glorious crown for your heads. Take ye fast hold of it at the behest of Him Who is the Ordainer, the All-Informed.

Exc. Fr. Baha'u'llah, Tablets of Ishraqat (Splendors) and Tarazat (Ornaments)

The Foundation Of God's Kingdom On Earth As It Is In Heaven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BAHA'I JUSTICE

Holy Day: The Ascension Of Baha'u'llah-Azamat 13, 174 B.E. (5/29/2017)

Abdu'l-Baha' on War & Peace

Although I felt indisposed this afternoon, yet because I attach great importance to this assembly and was longing to see your faces, I have come. The expression of kindly feelings and the spirit of hospitality manifested by the former speakers are most grateful. I am thankful for the susceptibilities of your hearts, for it is an evidence that your greatest desire is the establishment of international peace. You are lovers of the oneness of humanity, seekers after the good pleasure of the Lord, investigators of the foundations of the divine religions.

Today there is no greater glory for man than that of service in the cause of the Most Great Peace. Peace is light, whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is a satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence, we find that peace and fellowship are factors of upbuilding and betterment, whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the affinity and cohesion of elementary substances, and nonexistence is the absence of their attraction and agreement. Various elements unite harmoniously in composition, but when these elements become discordant, repelling each other, decomposition and nonexistence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdoms is an expression or outcome of love. Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In all cycles and ages war has been a factor of derangement and discomfort, whereas peace and brotherhood have brought security and consideration of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand would be sacrificed, but in this century the destruction of one hundred thousand lives in a day is quite possible. So perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore, comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting

the interests of peace and brotherhood. Therefore, may this esteemed and worthy society for the establishment of international peace be confirmed in its sincere intentions and empowered by God. Then will it hasten the time when the banner of universal agreement will be raised and international welfare will be proclaimed and consummated so that the darkness which now encompasses the world shall pass away.

Sixty years [Now 165] ago Bahá'u'lláh was in Persia. Seventy years [Now 175] ago the Báb appeared there. These two Blessed Souls devoted Their lives to the foundation of international peace and love among mankind. They strove with heart and soul to establish the teachings by which divergent people might be brought together and no strife, rancor or hatred prevail. Bahá'u'lláh, addressing all humanity, said that Adam, the parent of mankind, may be likened to the tree of nativity upon which you are the leaves and blossoms. Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance. He pronounced prejudice—whether religious, racial, patriotic, political—the destroyer of the body politic. He said that man must recognize the oneness of humanity, for all in origin belong to the same household, and all are servants of the same God. Therefore, mankind must continue in the state of fellowship and love, emulating the institutions of God and turning away from satanic promptings, for the divine bestowals bring forth unity and agreement, whereas satanic leadings induce hatred and war.

This remarkable Personage was able by these principles to establish a bond of unity among the differing sects and divergent people of Persia. Those who followed His teachings, no matter from what denomination or faction they came, were conjoined by the ties of love, until now they cooperate and live together in peace and agreement. They are real brothers and sisters. No distinctions of class are observed among them, and complete harmony prevails. Daily this bond of affinity is strengthening, and their spiritual fellowship continually develops. In order to ensure the progress of mankind and to establish these principles Bahá'u'lláh suffered every ordeal and difficulty. The Báb became a martyr, and over twenty thousand men and women sacrificed their lives for their faith. Bahá'u'lláh was imprisoned and subjected to severe persecutions. Finally, He was exiled from Persia to Mesopotamia; from Baghdád He was sent to Constantinople and Adrianople and from thence to the prison of 'Akká in Syria. Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of universal peace. From the prison of 'Akká He addressed the kings and rulers of the earth in lengthy letters, summoning them to international agreement and explicitly stating that the standard of the Most Great Peace would surely be upraised in the world.

This has come to pass. The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now—praise be to God!—in all countries of the world, lovers of peace are to be found, and these principles are being spread among mankind, especially in this country. Praise be to God! This thought is prevailing, and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this wonderful democracy will be able to realize it, and the banner of international agreement will be unfurled here to spread onward and outward among all the

nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations, and I hope that you will be the means of spreading this light to all men. Thus may the Sun of Reality shine upon the East and West. The enveloping clouds shall pass away, and the heat of the divine rays will dispel the mist. The reality of man shall develop and come forth as the image of God, his Creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children, for the ideas and beliefs of the past and the prejudices regarding race and religion have ever lowered and been destructive to human evolution. I am most hopeful that in this century these lofty thoughts shall be conducive to human welfare. Let this century be the sun of previous centuries, the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals, and the twentieth century has left traces which shall last forever.

Abdu'l-Baha, The Promulgation Of Universal Peace

13 May 1912
Talk at Reception by New York Peace Society
Hotel Astor, New York

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(1) O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!
The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while universal peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of universal peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things

consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore Bahá'u'lláh, fifty years ago, expounded this question of universal peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of universal peace to all the great sovereigns of the world, and established it among His friends in the orient. The horizon of the east was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time Bahá'u'lláh shone forth like the sun from the horizon of the east and illumined Persia with the lights of these teachings.

Among His teachings was the declaration of universal peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the east. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of Bahá'u'lláh were not limited to the establishment of universal peace. They embraced many teachings which supplemented and supported that of universal peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of a thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.
And among the teachings of Bahá'u'lláh is that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.
And among the teachings of Bahá'u'lláh is that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In

every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.
As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this

prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.
And among the teachings of Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of Bahá'u'lláh is the equality of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine

civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is well, otherwise the community must provide the means for the teaching of that child.

And among the teachings of Bahá'u'lláh are justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of universal peace and combined with it, so that results may accrue. Otherwise the realization of universal peace by itself in the world of mankind is difficult. As the teachings of Bahá'u'lláh are combined with universal peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to universal peace alone, the remarkable results which are expected and desired will not be attained. The scope of universal peace must be such that all the communities and religions may find their highest wish realized in it. The teachings of Bahá'u'lláh are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in them the expression of their highest wish.

For example, the people of religions find, in the teachings of Bahá'u'lláh, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Torah and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of Bahá'u'lláh in the most perfect presentation.

Similarly, with regard to the peoples who clamour for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Bahá'u'lláh.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of Bahá'u'lláh.

Likewise with regard to the party of 'equality' which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of Bahá'u'lláh which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Bahá'u'lláh. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of universal peace, about which Bahá'u'lláh says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing universal peace. But the Supreme Tribunal which Bahá'u'lláh has described will fulfil this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated....

1. This is the first part of 'Abdu'l-Bahá's reply to a letter addressed to Him by the Executive Committee of the Central Organization for a Durable Peace. The Tablet, described by Shoghi Effendi in God Passes By as of 'far reaching importance', and dated December 17, 1919, was despatched to the Committee at The Hague by a special delegation.

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Today I wish to speak to you upon the subject of the oneness of humanity, for in this great century the most important accomplishment is the unity of mankind. Although in former centuries and times this subject received some measure of mention and consideration, it has now become the paramount issue and question in the religious and political conditions of the world. History shows that throughout the past there has been continual warfare and strife among the various nations, peoples and sects; but now—praise be to God!—in this century of illumination, hearts are inclined toward agreement and fellowship, and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity.

In the investigation of a subject the right method of approach is to carefully examine its premises. Therefore, we must go back to the foundation upon which human solidarity rests—namely, that all are the progeny of Adam, the creatures and servants of one God; that God is the Protector and Provider; that all are submerged in the sea of divine mercy and grace and God is loving toward all.

Humanity shares in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life and are similarly occupied in acquiring the means of earthly subsistence. From the viewpoint of creation human beings stand upon the same footing in every respect, subject to the same requirements and seeking the enjoyment and comfort of earthly conditions. Therefore, the things humanity shares in common are numerous and manifest. This equal participation in the physical, intellectual and spiritual problems of human existence is a valid basis for the unification of mankind.

Consider how discord and dissension have prevailed in this great human family for thousands of years. Its members have ever been engaged in war and bloodshed. Up to the present time in history the world of humanity has neither attained nor enjoyed any measure of peace, owing to incessant conditions of hostility and strife. History is a continuous and consecutive record of warfare brought about by religious, sectarian, racial, patriotic and political causes. The world of humanity has found no rest. Mankind has always been in conflict, engaged in destroying the foundations, pillaging the properties and possessing the lands and territory of each other, especially in the earlier periods of savagery and barbarism where whole races and peoples were carried away captive by their conquerors. Who shall measure or estimate the tremendous destruction of human life resulting from this hostility and strife? What human powers and forces have been employed in the prosecution of war and applied to inhuman purposes of battle and bloodshed? In this most radiant century it has become necessary to divert these energies and utilize them in other directions, to seek the new path of fellowship and unity, to unlearn the science of war and devote supreme human forces to the blessed arts of peace. After long trial and experience we are convinced of the harmful and satanic outcomes of dissension; now we must seek after means by which the benefits of agreement and concord may be enjoyed. When such means are found, we must give them a trial.

Consider the harmful effect of discord and dissension in a family; then reflect upon the favors and blessings which descend upon that family when unity exists among its various members. What incalculable benefits and blessings would descend upon the great human family if unity and brotherhood were established! In this century when the beneficent results of unity and the ill effects of discord are so clearly apparent, the means for the attainment and accomplishment of human fellowship have appeared

in the world. Bahá'u'lláh has proclaimed and provided the way by which hostility and dissension may be removed from the human world. He has left no ground or possibility for strife and disagreement.

First, He has proclaimed the oneness of mankind and specialized religious teachings for existing human conditions. The first form of dissension arises from religious differences. Bahá'u'lláh has given full teachings to the world which are conducive to fellowship and unity in religion. Throughout past centuries each system of religious belief has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has proclaimed its own belief as the light and all others as darkness. Religionists have considered the world of humanity as two trees: one divine and merciful, the other satanic; they themselves the branches, leaves and fruit of the divine tree and all others who differ from them in belief the product of the tree which is satanic. Therefore, sedition and warfare, bloodshed and strife have been continuous among them. The greatest cause of human alienation has been religion because each party has considered the belief of the other as anathema and deprived of the mercy of God.

The teachings specialized in Bahá'u'lláh are addressed to humanity. He says, "Ye are all the leaves of one tree." He does not say, "Ye are the leaves of two trees: one divine, the other satanic." He has declared that each individual member of the human family is a leaf or branch upon the Adamic tree; that all are sheltered beneath the protecting mercy and providence of God; that all are the children of God, fruit upon the one tree of His love. God is equally compassionate and kind to all the leaves, branches and fruit of this tree. Therefore, there is no satanic tree whatever—Satan being a product of human minds and of instinctive human tendencies toward error. God alone is Creator, and all are creatures of His might. Therefore, we must love mankind as His creatures, realizing that all are growing upon the tree of His mercy, servants of His omnipotent will and manifestations of His good pleasure.

Even though we find a defective branch or leaf upon this tree of humanity or an imperfect blossom, it, nevertheless, belongs to this tree and not to another. Therefore, it is our duty to protect and cultivate this tree until it reaches perfection. If we examine its fruit and find it imperfect, we must strive to make it perfect. There are souls in the human world who are ignorant; we must make them knowing. Some growing upon the tree are weak and ailing; we must assist them toward health and recovery. If they are as infants in development, we must minister to them until they attain maturity. We should never detest and shun them as objectionable and unworthy. We must treat them with honor, respect and kindness; for God has created them and not Satan. They are not manifestations of the wrath of God but evidences of His divine favor. God, the Creator, has endowed them with physical, mental and spiritual qualities that they may seek to know and do His will; therefore, they are not objects of His wrath and condemnation. In brief, all humanity must be looked upon with love, kindness and respect; for what we behold in them are none other than the signs and traces of God Himself. All are evidences of God; therefore, how shall we be justified in debasing and belittling them, uttering anathema and preventing them from drawing near unto His mercy? This is ignorance and injustice, displeasing to God; for in His sight all are His servants.

Another cause of dissension and disagreement is the fact that religion has been pronounced at variance with science. Between scientists and the followers of religion there has always been controversy and strife for the reason that the latter have proclaimed religion superior in authority to science and considered scientific announcement opposed to the teachings of religion. Bahá'u'lláh declared that religion is in

complete harmony with science and reason. If religious belief and doctrine is at variance with reason, it proceeds from the limited mind of man and not from God; therefore, it is unworthy of belief and not deserving of attention; the heart finds no rest in it, and real faith is impossible. How can man believe that which he knows to be opposed to reason? Is this possible? Can the heart accept that which reason denies? Reason is the first faculty of man, and the religion of God is in harmony with it. Bahá'u'lláh has removed this form of dissension and discord from among mankind and reconciled science with religion by revealing the pure teachings of the divine reality. This accomplishment is specialized to Him in this Day.

Still another cause of disagreement and dissension has been the formation of religious sects and denominations. Bahá'u'lláh said that God has sent religion for the purpose of establishing fellowship among humankind and not to create strife and discord, for all religion is founded upon the love of humanity. Abraham promulgated this principle, Moses summoned all to its recognition, Christ established it, and Muḥammad directed mankind to its standard. This is the reality of religion. If we abandon hearsay and investigate the reality and inner significance of the heavenly teachings, we will find the same divine foundation of love for humanity. The purport is that religion is intended to be the cause of unity, love and fellowship and not discord, enmity and estrangement. Man has forsaken the foundation of divine religion and adhered to blind imitations. Each nation has clung to its own imitations, and because these are at variance, warfare, bloodshed and destruction of the foundation of humanity have resulted. True religion is based upon love and agreement. Bahá'u'lláh has said, "If religion and faith are the causes of enmity and sedition, it is far better to be nonreligious, and the absence of religion would be preferable; for we desire religion to be the cause of amity and fellowship. If enmity and hatred exist, irreligion is preferable." Therefore, the removal of this dissension has been specialized in Bahá'u'lláh, for religion is the divine remedy for human antagonism and discord. But when we make the remedy the cause of the disease, it would be better to do without the remedy.

Other sources of human dissension are political, racial and patriotic prejudices. These have been removed by Bahá'u'lláh. He has said, and has guarded His statement by rational proofs from the Holy Books, that the world of humanity is one race, the surface of the earth one place of residence and that these imaginary racial barriers and political boundaries are without right or foundation. Man is degraded in becoming the captive of his own illusions and suppositions. The earth is one earth, and the same atmosphere surrounds it. No difference or preference has been made by God for its human inhabitants; but man has laid the foundation of prejudice, hatred and discord with his fellowman by considering nationalities separate in importance and races different in rights and privileges.

Diversity of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore, it matters not what language man speaks or employs. Sixty years ago Bahá'u'lláh advocated one language as the greatest means of unity and the basis of international conference. He wrote to the kings and rulers of the various nations, recommending that one language should be sanctioned and adopted by all governments. According to this each nation should acquire the universal language in addition to its native tongue. The world would then be in close communication, consultation would become general, and dissensions due to diversity of speech would be removed.

Another teaching of Bahá'u'lláh is in relation to universal peace: that all mankind must be awakened to and become conscious of the harm of war, that they should be brought to realize the benefits of peace and know that peace is from God while warfare is satanic. Man must emulate the merciful God and turn away from satanic promptings in order that universal inclination shall be toward peace, love and unity and the discord of war vanish.

Lack of equality between man and woman is, likewise, a cause of human dissension. Bahá'u'lláh has named this as an important factor of discord and separation, for so long as humankind remains unequally divided in right and importance between male and female, no unity can be established. In a perfect human body it is not possible for one organ to be complete and another defective. In the great body of human society it is impossible to establish unity and coordination if one part is considered perfect and the other imperfect. When the perfect functions of both parts are in operation, harmony will prevail. God has created man and woman equal as to faculties. He has made no distinction between them. Woman has not reached the level of man in human accomplishment because of the lack of opportunity and education. If educational opportunities were made equal and similar, the two parts, man and woman, would equalize in attainment. God has intended no difference between them that should be productive of discord. He has endowed all with human faculties, and all are manifestations of His mercy. If we say man and woman differ in creational endowment, it is contrary to divine justice and intention. Both are human. If God has created one perfect and the other defective, He is unjust. But God is just; all are perfect in His intention and creative endowment. To assume imperfection in the creature is to presuppose imperfection in the almighty Creator. The soul that excels in attainment of His attributes and graces is most acceptable before God.

We are considering the divine plan for the reconciliation of the religious systems of the world. Bahá'u'lláh has said that if one intelligent member be selected from each of the varying religious systems, and these representatives come together seeking to investigate the reality of religion, they would establish an interreligious body before which all disputes and differences of belief could be presented for consideration and settlement. Such questions could then be weighed and viewed from the standpoint of reality and all imitations be discarded. By this method and procedure all sects, denominations and systems would become one.

Do not question the practicability of this, and be not astonished. It has been accomplished and effected in Persia. In that country the various religionists have conjoined in investigating reality and have united in complete fellowship and love. No traces of discord or differences remain among them; now affection and unity are manifest instead. They live together in harmony and accord like a single family. Antagonism and strife have passed away; love and agreement have taken the place of hatred and animosity. Furthermore, those souls who have followed Bahá'u'lláh and attained this condition of fellowship and affiliation are Muslims, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Sunnites, Shiites and others. No discord exists among them. This is a proof of the possibility of unification among the religionists of the world through practical means. Imitations and prejudices which have held men apart have been discarded, and the reality of religion envelops them in a perfect unity. When reality envelops the soul of man, love is possible. The divine purpose in religion is pure love and agreement. The Prophets

of God manifested complete love for all. Each One announced the glad tidings of His successor, and each subsequent One confirmed the teachings and prophecies of the Prophet Who preceded Him. There was no disagreement or variance in the reality of Their teaching and mission. Discord has arisen among Their followers, who have lost sight of reality and hold fast to imitations. If imitations be done away with and the radiant shining reality dawn in the souls of men, love and unity must prevail. In this way humanity will be rescued from the strife and wars which have prevailed for thousands of years; dissensions will pass away and the illumination of unity dawn. Consider how all the Prophets of God were persecuted and what hardships They experienced. Jesus Christ endured affliction and accepted martyrdom upon the cross in order to summon mankind to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship into the world. Shall we make use of it to create discord, violence and hatred among mankind?

Moses was persecuted and driven out into the desert, Abraham was banished, Muḥammad took refuge in caves, the Báb was killed and Bahá'u'lláh was exiled and imprisoned forty years. Yet all of Them desired fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another and be united and affiliated instead of discordant and at variance. Enough of these long centuries which have brought such vicissitudes and hardships into the world through strife and hatred. Now in this radiant century let us try to do the will of God that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity. Perchance, God willing, this terrestrial world may become as a celestial mirror upon which we may behold the imprint of the traces of Divinity, and the fundamental qualities of a new creation may be reflected from the reality of love shining in human hearts. From the light and semblance of God in us may it be, indeed, proved and witnessed that God has created man after His own image and likeness.

O my God! O my God! Verily, I invoke Thee and supplicate before Thy threshold, asking Thee that all Thy mercies may descend upon these souls. Specialize them for Thy favor and Thy truth.

O Lord! Unite and bind together the hearts, join in accord all the souls, and exhilarate the spirits through the signs of Thy sanctity and oneness. O Lord! Make these faces radiant through the light of Thy oneness. Strengthen the loins of Thy servants in the service of Thy kingdom.

O Lord, Thou possessor of infinite mercy! O Lord of forgiveness and pardon! Forgive our sins, pardon our shortcomings, and cause us to turn to the kingdom of Thy clemency, invoking the kingdom of might and power, humble at Thy shrine and submissive before the glory of Thine evidences.

O Lord God! Make us as waves of the sea, as flowers of the garden, united, agreed through the bounties of Thy love. O Lord! Dilate the breasts through the signs of Thy oneness, and make all mankind as stars shining from the same height of glory, as perfect fruits growing upon Thy tree of life.

Verily, Thou art the Almighty, the Self-Subsistent, the Giver, the Forgiving, the Pardoner, the Omniscient, the One Creator.

Abdu'l-Baha, The Promulgation Of Universal Peace

14 July 1912
Talk at All Souls Unitarian Church
Fourth Avenue and Twentieth Street, New York

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It is a great happiness to be here this evening, especially for the reason that the members of this Association have come from the region of the Orient. For a long time I have entertained a desire to meet some of the Japanese friends. That nation has achieved extraordinary progress in a short space of time—a progress and development which have astonished the world. Inasmuch as they have advanced in material civilization, they must assuredly possess the capacity for spiritual development. For this reason, I have an excessive longing to meet them. Praise be to God! This pleasure is now afforded me, for here in this city I am face to face with a revered group of the Japanese. According to report the people of the Japanese nation are not prejudiced. They investigate reality. Wherever they find truth, they prove to be its lovers. They are not attached tenaciously to blind imitations of ancient beliefs and dogmas. Therefore, it is my great desire to discourse with them upon a subject in order that the unity and blending together of the nations of the East and the nations of the West may be furthered and accomplished. In this way religious, racial and political prejudice, partisan bias and sectarianism will be dispelled amongst men. Any kind of prejudice is destructive to the body politic.

When we review history from the beginning of human existence to the present age in which we live, it is evident all war and conflict, bloodshed and battle, every form of sedition has been due to some form of prejudice—whether religious, racial or national—to partisan bias and selfish prejudice of some sort. Even today we witness an upheaval in the Balkans, a war of religious prejudice. Some years ago when I was living in Rumelia, war broke out among the religious peoples. There was no attitude of justice or equity whatever amongst them. They pillaged the properties of each other, burning each others' homes and houses, slaughtering men, women and children, imagining that such warfare and bloodshed was the means of drawing near to God. This clearly proved that prejudice is a destroyer of the foundations of the world of humanity, whereas religion was meant to be the cause of fellowship and agreement.

Religion must be the cause of love. Religion must be the cause of justice, for the wisdom of the Manifestations of God is directed toward the establishing of the bond of a love which is indissoluble. The bonds which hold together the body politic are not sufficient. These bonds may be mentioned—for instance, the bond of patriotism. This is evidently not a sufficient bond, for how often it happens that people of the same nation wage civil war amongst themselves. The bond of fellowship may be racial, but history proves this is not sufficiently strong, for tremendous wars have broken out between peoples of the same racial lineage. Again, the bond holding men together may be political. How often it happens that the diplomacy of nations makes a treaty of peace one day and on the morrow a declaration of war! It is

historically evident and manifest that these bonds are not self-sufficient.

The real bond of integrity is religious in character, for religion indicates the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion impels men to achieve praiseworthy deeds. Religion becomes the cause of love in human hearts, for religion is a divine foundation, the foundation ever conducive to life. The teachings of God are the source of illumination to the people of the world. Religion is ever constructive, not destructive.

The foundation of all the divine religions is one. All are based upon reality. Reality does not admit plurality, yet amongst mankind there have arisen differences concerning the Manifestations of God. Some have been Zoroastrians, some are Buddhists, some Jews, Christians, Muslims and so on. This has become a source of divergence, whereas the teachings of the holy Souls Who founded the divine religions are one in essence and reality. All these have served the world of humanity. All have summoned souls to peace and accord. All have proclaimed the virtues of humanity. All have guided souls to the attainment of perfections, but among the nations certain imitations of ancestral forms of worship have arisen. These imitations are not the foundation and essence of the divine religions. Inasmuch as they differ from the reality and the essential teachings of the Manifestations of God, dissensions have arisen, and prejudice has developed. Religious prejudice thus becomes the cause of warfare and battle.

If we abandon these timeworn blind imitations and investigate reality, all of us will be unified. No discord will remain; antagonism will disappear. All will associate in fellowship. All will enjoy the cordial bonds of friendship. The world of creation will then attain composure. The dark and gloomy clouds of blind imitations and dogmatic variances will be scattered and dispelled; the Sun of Reality will shine most gloriously.

Verily, we should consider the divine Prophets as the intermediaries, but mankind has made use of Them as causes of dissension and pretexts for warfare and strife. In reality, They were the intermediaries of love and reconciliation. If They were not sources of love and fellowship amongst men, then undoubtedly They were not true, for the divine wisdom and purpose in sending the Prophets was the manifestation of love in human hearts. Therefore, we must investigate reality. First of all, let us determine whether these Prophets were valid or not by using rational proofs and shining arguments, not simply by quoting traditionary evidences, because traditions are divergent and the source of dissension.

Among the holy, divine Manifestations of God was Moses. The sending of Prophets has ever been for the training of humanity. They are the first Educators and Trainers. If Moses has developed the body politic, there is no doubt that He was a true Teacher and Educator. This will be proof and evidence that He was a Prophet. We shall consider how He was sent to the children of Israel when they were in the abyss of despair, in the lowest degree of ignorance and heedlessness, degraded and under conditions of bondage. Moses rescued these degraded people of Israel from that state of bondage. He raised them from that condition of ignorance, saved them from barbarism and led them into the Holy Land. He educated them, endowed them with sagacious instincts, made them worthy and honorable. He civilized them, raised them to a higher plane of existence until they were enabled to establish a national sovereignty, the great kingdom of Solomon. This proves that Moses was a Teacher and an Educator. He had neither army nor

dominion; neither did He possess wealth. It was only through an idealistic power that He cemented them together, proving that He was a Prophet of God, an Educator and Trainer.

Likewise, must we set aside prejudice in considering other divine Educators by investigating reality. For instance, let us take Christ. He achieved results greater than Moses. He educated the body politic, trained mighty nations. There is no doubt whatever that such Souls were Prophets, for the mission of Prophethood is education, and these wondrous Souls trained and educated mankind.

Christ was a unique Personage, without helper or assistant. Single and solitary He arose to train great and mighty nations; the Romans, Greeks, Egyptians, Syrians, Chaldeans and Assyrians came under His influence. He was able to bind together many nations, melting them together, as it were, and pouring them into one mold, changing their enmity into love, war into peace. Under His influence satanic souls became veritable angels, tyrannical rulers became just, the human moral standard was raised. This proves that Christ was an Educator, a Teacher and Trainer of nations. If we deny this, it is nought but injustice.

Blessed souls—whether Moses, Jesus, Zoroaster, Krishna, Buddha, Confucius or Muḥammad—were the cause of the illumination of the world of humanity. How can we deny such irrefutable proof? How can we be blind to such light? How can we dispute the validity of Christ? This is injustice. This is a denial of reality. Man must be just. We must set aside bias and prejudice. We must abandon the imitations of ancestors and forefathers. We ourselves must investigate reality and be fair in judgment.

The old nation of Persia denied all these facts, harboring the utmost hatred and enmity toward other religious beliefs besides their own. We have investigated reality and found that these holy souls were all sent of God. All of them have sacrificed life, endured ordeals and tribulations in order that They might educate us. How can such love be forgotten? The light of Christ is evident. The candle of Buddha is shining. The star of Moses is sparkling. The flame ignited by Zoroaster is still burning. How can we deny Them? It is injustice. It is a denial of complete evidence. If we forsake imitations, all will become united, and no differences will remain to separate us.

We entertain no prejudice against Muḥammad. Outwardly the Arabian nation was instrumental in overthrowing the Pársí dominion, the sovereignty of Persia. Therefore, the old Pársí nation manifested the utmost contempt toward the Arabs. But we deal justly and will never abandon the standard of fairness. The Arabians were in the utmost state of degradation. They were bloodthirsty and barbarous, so savage and degraded that the Arabian father often buried his own daughter alive. Consider: Could any barbarism be lower than this? The nation consisted of warring, hostile tribal peoples inhabiting the vast Arabian peninsula, and their business consisted in fighting and pillaging each other, making captive women and children, killing each other. Muḥammad appeared among such a people. He educated and unified these barbarous tribes, put an end to their shedding of blood. Through His education they reached such a degree of civilization that they subdued and governed continents and nations. What a great civilization was established in Spain by the Muslims! What a marvelous civilization was founded in Morocco by the Moors! What a powerful caliphate or successorship was set up in Baghdád! How much Islám served and furthered the cause of science! Why then should we deny Muḥammad? If we deny Him,

we awaken enmity and hatred. By our prejudice we become the cause of war and bloodshed, for prejudice was the cause of the tremendous storm which swept through human history for thirteen hundred years and still continues. Even now in the Balkans a commotion is apparent, reflecting it.

The Christian people number nearly three hundred millions and the Muslims about the same. It is no small task to do away with such numbers. And furthermore, why should they be obliterated? For these are all servants of the one God. Let us strive to establish peace between Christians and Muslims. Is it not better? What is the benefit of war? What is its fruitage? For thirteen hundred years there has been warfare and hostility. What good result has been forthcoming? Is it not folly? Is God pleased with it? Is Christ pleased? Is Muḥammad? It is evident that They are not. The Prophets have extolled each other to the utmost. Muḥammad declared Christ to be the Spirit of God. This is an explicit text of the Qur'án. He declared Christ to be the Word of God. He eulogized the disciples of Christ to the utmost. He bestowed upon Mary, the mother of Christ, the highest praise. Likewise, Christ extolled Moses. He spread broadcast the Old Testament, the Torah, and caused the name of Moses to reach unto the East and the West. The purpose is this: that the Prophets Themselves have manifested the utmost love toward each other, but the nations who believe and follow Them are hostile and antagonistic among themselves.

The world was in this condition of darkness when Bahá'u'lláh appeared upon the Persian horizon. He hoisted the banner of the oneness of the world of humanity. He proclaimed international peace. He admonished the Persian nation to investigate reality, announced that religion must be the cause of unity and love, that it must be the means of binding hearts together, the cause of life and illumination. If religion becomes the cause of enmity and bloodshed, then irreligion is to be preferred, for religion is the remedy for every ailment, and if a remedy should become the cause of ailment and difficulty, it is better to abandon it. Today in Persia you will see the Muslims, Christians, Zoroastrians, Buddhists assembled together in the same meeting, living in accordance with the teachings of Bahá'u'lláh, manifesting utmost love and accord. Rancor, hatred, antagonism and violence have disappeared; they live together as one family.

And ye who are the people of the Orient—the Orient which has ever been the dawning point of lights from whence the Sun of Reality has ever shone forth, casting its effulgence upon the West—ye, therefore, must become the manifestations of lights. Ye must become brilliant lamps. Ye must shine as stars radiating the light of love toward all mankind. May you be the cause of love amongst the nations. Thus may the world become witness that the Orient has ever been the dawning point of illumination, the source of love and reconciliation. Make peace with all the world. Love everybody; serve everybody. All are the servants of God. God has created all. He provideth for all. He is kind to all. Therefore, must we be kind to all.

I am greatly pleased with this meeting. I am joyous and happy, for here in these western regions I find Orientals seeking education and who are free from prejudice. May God assist you!

Abdu'l-Baha, The Promulgation Of Universal Peace

7 October 1912
Talk to Japanese Young Men's Christian Association

Japanese Independent Church, Oakland, California

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O ye lovers of truth, ye servants of humankind! Out of the flowering of your thoughts and hopes, fragrant emanations have come my way, wherefore an inner sense of obligation compelleth me to pen these words.

Ye observe how the world is divided against itself, how many a land is red with blood and its very dust is caked with human gore. The fires of conflict have blazed so high that never in early times, not in the Middle Ages, not in recent centuries hath there ever been such a hideous war, a war that is even as millstones, taking for grain the skulls of men. Nay, even worse, for flourishing countries have been reduced to rubble, cities have been levelled with the ground, and many a once prosperous village hath been turned into ruin. Fathers have lost their sons, and sons their fathers. Mothers have wept away their hearts over dead children. Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.

And the breeding-ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.

Now, in such an illumined age as ours, when realities previously unknown to man have been laid bare, and the secrets of created things have been disclosed, and the Morn of Truth hath broken and lit up the world—is it admissible that men should be waging a frightful war that is bringing humanity down to ruin? No, by the Lord God!

Christ Jesus summoned all mankind to amity and peace. Unto Peter He said: 'Put up thy sword into the sheath.' 1 Such was the bidding and counsel of the Lord Christ; and yet today the Christians one and all have drawn their swords from out the scabbard. How wide is the discrepancy between such acts and the clear Gospel text!

Sixty years ago Bahá'u'lláh rose up, even as the Day-Star, over Persia. He declared that the skies of the world were dark, that this darkness boded evil, and that terrible wars would come. From the prison at 'Akká, He addressed the German Emperor in the clearest of terms, telling him that a great war was on the way and that his city of Berlin would break forth in lamentation and wailing. Likewise did He write to the Turkish sovereign, although He was that Sulṭán's victim and a captive in his prison—that is, He was being held prisoner in the Fortress at 'Akká—and clearly stated that Constantinople would be overtaken by a sudden and radical change, so great that the women and children of that city would mourn and cry aloud. In brief, He addressed such words to all the monarchs and the presidents, and everything came to pass, exactly as He had foretold.

There have issued, from His mighty Pen, various teachings for the prevention of war, and these have

been scattered far and wide.

The first is the independent investigation of truth; for blind imitation of the past will stunt the mind. But once every soul inquireth into truth, society will be freed from the darkness of continually repeating the past.

His second principle is the oneness of mankind: that all men are the sheep of God, and God is their loving Shepherd, caring most tenderly for all without favouring one or another. 'No difference canst thou see in the creation of the God of mercy'; 2 all are His servants, all implore His grace.

His third teaching is that religion is a mighty stronghold, but that it must engender love, not malevolence and hate. Should it lead to malice, spite, and hate, it is of no value at all. For religion is a remedy, and if the remedy bring on disease, then put it aside. Again, as to religious, racial, national and political bias: all these prejudices strike at the very root of human life; one and all they beget bloodshed, and the ruination of the world. So long as these prejudices survive, there will be continuous and fearsome wars.

To remedy this condition there must be universal peace. To bring this about, a Supreme Tribunal must be established, representative of all governments and peoples; questions both national and international must be referred thereto, and all must carry out the decrees of this Tribunal. Should any government or people disobey, let the whole world arise against that government or people.

Yet another of the teachings of Bahá'u'lláh is the equality of men and women and their equal sharing in all rights. And there are many similar principles. It hath now become evident that these teachings are the very life and soul of the world.

Ye who are servants of the human race, strive ye with all your heart to deliver mankind out of this darkness and these prejudices that belong to the human condition and the world of nature, so that humanity may find its way into the light of the world of God.

Praise be to Him, ye are acquainted with the various laws, institutions and principles of the world; today nothing short of these divine teachings can assure peace and tranquillity to mankind. But for these teachings, this darkness shall never vanish, these chronic diseases shall never be healed; nay, they shall grow fiercer from day to day. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread.

Strive ye, therefore, with the help of God, with illumined minds and hearts and a strength born of heaven, to become a bestowal from God to man, and to call into being for all humankind, comfort and peace.

1. John 18:11.
2. Qur'án 67:3.

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Praise be to Him Who hath rent the dark asunder, hath blotted out the night, hath drawn aside the coverings and torn away the veils; Whose light thereupon shone out, Whose signs and tokens were spread abroad, and His mysteries laid bare. Then did His clouds part and loaded down the earth with His bounties and bestowals, and made all things sweet with rain, and caused the fresh greenery of knowledge and the hyacinths of certitude to spring forth and to shake and tremble for joy, till the whole world was scented with the fragrance of His holiness.

Salutations and praise, blessings and glory be upon those divine realities, those sacred windflowers that have come forth out of this supreme bestowal, this flooding grace that hath roared like a clashing sea of gifts and bounties, tossing its waves to the high heavens.

O God, my God! Praise be unto Thee for kindling the fire of divine love in the Holy Tree on the summit of the loftiest mount: that Tree which is 'neither of the east nor of the west,' 1 that fire which blazed out till the flame of it soared upward to the Concourse on high, and from it those realities caught the light of guidance, and cried out: 'Verily have we perceived a fire on the slope of Mount Sinai.' 2

O God, my God! Increase Thou this fire, as day followeth day, till the blast of it setteth in motion all the earth. O Thou, my Lord! Kindle the light of Thy love in every heart, breathe into men's souls the spirit of Thy knowledge, gladden their breasts with the verses of Thy oneness. Call Thou to life those who dwell in their tombs, warn Thou the prideful, make happiness world-wide, send down Thy crystal waters, and in the assemblage of manifest splendours, pass round that cup which is 'tempered at the camphor fountain.' 3

Verily art Thou the Giving, the Forgiving, the Ever-Bestowing. Verily art Thou the Merciful, the Compassionate.

O ye loved ones of God! The wine-cup of Heaven overfloweth, the banquet of God's Covenant is bright with festive lights, the dawn of all bestowals is breaking, the gentle winds of grace are blowing, and out of the invisible world come good tidings of bounties and gifts. In flower-spangled meadows hath the divine springtime pitched its tents, and the spiritual are inhaling sweet scents from the Sheba of the spirit, carried their way by the east wind. Now doth the mystic nightingale carol its odes, and buds of inner meaning are bursting into blossoms delicate and fair. The field larks are become the festival's musicians, and lifting wondrous voices they cry and sing to the melodies of the Company on high, 'Blessed are ye! Glad Tidings! Glad Tidings!' And they urge on the revellers of the Abhá Paradise to drink their fill, and they eloquently hold forth upon the celestial tree, and utter their sacred cries. All this, that withered souls who tread the desert of the heedless, and faded ones lost in the sands of unconcern, may come to throbbing life again, and present themselves at the feasts and revels of the Lord God.

Praise be to Him! The renown of His Cause hath reached to east and west, and word of the power of the Abhá Beauty hath quickened north and south. That cry from the American continent is a choir of

holiness, that shout from far and near that riseth even to the Company on high is 'Yá Bahá'u'l-Abhá!' Now is the east lit up with a glory, and the west rose-sweet, and all the earth is fragrant with ambergris, and the winds that blow over the Holy Shrine are laden with musk. Erelong shall ye see that even the darkest lands are bright, and the continents of Europe and Africa have turned into gardens of flowers, and forests of blossoming trees.

But since the dawning of this Day-Star was in Persia, and since from that orient the sun shone upon the west, it is our fondest hope that the flames of love's fire should blaze ever more vehemently in that land, and that there the splendour of this Holy Faith should grow ever more intense. May the tumult of God's Cause so shake that land to its foundations, may the spiritual force of His Word so manifest itself, as to make Írán the core and focus of well-being and peace. May rectitude and conciliation, and love and trust, issuing forth from Írán, bring immortality to all on earth. May she raise on the highest summits the banner of public order, of purest spirituality, of universal peace.

O ye loved ones of God! In this, the Bahá'í dispensation, God's Cause is spirit unalloyed. His Cause belongeth not to the material world. It cometh neither for strife nor war, nor for acts of mischief or of shame; it is neither for quarrelling with other Faiths, nor for conflicts with the nations. Its only army is the love of God, its only joy the clear wine of His knowledge, its only battle the expounding of the Truth; its one crusade is against the insistent self, the evil promptings of the human heart. Its victory is to submit and yield, and to be selfless is its everlasting glory. In brief, it is spirit upon spirit:

Unless ye must,
Bruise not the serpent in the dust,
How much less wound a man.
And if ye can,
No ant should ye alarm,
Much less a brother harm.

Let all your striving be for this, to become the source of life and immortality, and peace and comfort and joy, to every human soul, whether one known to you or a stranger, one opposed to you or on your side. Look ye not upon the purity or impurity of his nature: look ye upon the all-embracing mercy of the Lord, the light of Whose grace hath embosomed the whole earth and all who dwell thereon, and in the plenitude of Whose bounty are immersed both the wise and the ignorant. Stranger and friend alike are seated at the table of His favour. Even as the believer, the denier who turneth away from God doth at the same time cup his hands and drink from the sea of His bestowals.

It behoveth the loved ones of the Lord to be the signs and tokens of His universal mercy and the embodiments of His own excelling grace. Like the sun, let them cast their rays upon garden and rubbish heap alike, and even as clouds in spring, let them shed down their rain upon flower and thorn. Let them seek but love and faithfulness, let them not follow the ways of unkindness, let their talk be confined to the secrets of friendship and of peace. Such are the attributes of the righteous, such is the distinguishing mark of those who serve His Threshold.

The Abhá Beauty endured the most afflictive of calamities. He bore countless agonies and ills. He enjoyed

not a moment's peace, drew not an easeful breath. He wandered, homeless, over desert sands and mountain slopes; He was shut in a fortress, and a prison cell. But to Him, His pauper's mat of straw was an eternal throne of glory, and His heavy chains a sovereign's carcanet. By day, by night, He lived under a whirring sword, and He was ready from moment to moment for death on the cross. He bore all this that He might purify the world, and deck it out with the tender mercies of the Lord God; that He might set it at rest; that conflict and aggression might be put to flight, the lance and the keen blade be exchanged for loving fellowship, malevolence and war turn into safety and gentleness and love, that battlefields of hate and wrath should become gardens of delight, and places where once the blood-drenched armies clashed, be fragrant pleasure grounds; that warfare should be seen as shame, and the resort to arms, even as a loathsome sickness, be shunned by every people; that universal peace raise its pavilions on the loftiest mounts, and war be made to perish forever from the earth.

Wherefore must the loved ones of God, laboriously, with the waters of their striving, tend and nourish and foster this tree of hope. In whatsoever land they dwell, let them with a whole heart befriend and be companions to those who are either close to them, or far removed. Let them, with qualities like unto those of heaven, promote the institutions and the religion of God. Let them never lose heart, never be despondent, never feel afflicted. The more antagonism they meet, the more let them show their own good faith; the more torments and calamities they have to face, the more generously let them pass round the bounteous cup. Such is the spirit which will become the life of the world, such is the spreading light at its heart: and he who may be and do other than this is not worthy to serve at the Holy Threshold of the Lord.

O ye loved ones of God! The Sun of Truth is shining down from invisible skies; know ye the value of these days. Lift up your heads, and grow ye cypress-tall in these swift-running streams. Take ye joy in the beauty of the narcissus of Najd, for night will fall and it will be no more....

O ye loved ones of God! Praise be to Him, the bright banner of the Covenant is flying higher every day, while the flag of perfidy hath been reversed, and hangeth at half-mast. The benighted attackers have been shaken to their core; they are now as ruined sepulchres, and even as blind creatures that dwell beneath the earth they creep and crawl about a corner of the tomb, and out of that hole, from time to time, like unto savage beasts, do they jibber and howl. Glory be to God! How can the darkness hope to overcome the light, how can a magician's cords hold fast 'a serpent plain for all to see'? 'Then lo! It swallowed up their lying wonders.' 4 Alas for them! They have deluded themselves with a fable, and to indulge their appetites they have done away with their own selves. They gave up everlasting glory in exchange for human pride, and they sacrificed greatness in both worlds to the demands of the insistent self. This is that of which We have forewarned you. Erelong shall ye behold the foolish in manifest loss.

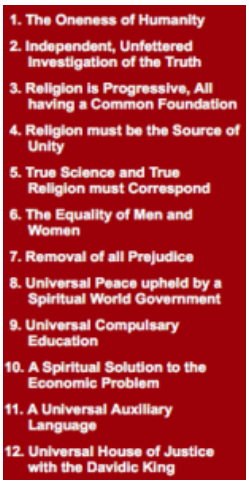
O my Lord and my Hope! Help Thou Thy loved ones to be steadfast in Thy mighty Covenant, to remain faithful to Thy manifest Cause, and to carry out the commandments Thou didst set down for them in Thy Book of Splendours; that they may become banners of guidance and lamps of the Company above, wellsprings of Thine infinite wisdom, and stars that lead aright, as they shine down from the supernal sky.

Verily art Thou the Invincible, the Almighty, the All-Powerful.

1. Qur'án 24:35.
2. cf. Qur'án 28:29.
3. Qur'án 76:5.
4. Qur'án 26:31; 26:44; the reference is to Moses' rod, and the enchanters.

Abdu'l-Baha, Selections #206

The Only Salvation From War


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Monday, May 29th, 2017 at 12:26 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Current Events, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 17, 174 B.E. (6/2/2017)

Creation is the expression of motion. Motion is life. A moving object is a living object, whereas that which is motionless and inert is as dead. All created forms are progressive in their planes, or kingdoms of existence, under the stimulus of the power or spirit of life. The universal energy is dynamic. Nothing is stationary in the material world of outer phenomena or in the inner world of intellect and consciousness.

Religion is the outer expression of the divine reality. Therefore, it must be living, vitalized, moving and progressive. If it be without motion and nonprogressive, it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore, the revelation of them must be progressive and continuous. All things are subject to reformation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of reality and, therefore, the greatest of all centuries. Consider how the scientific developments of fifty years have surpassed and eclipsed the knowledge and achievements of all the former ages combined. Would the announcements and theories of ancient astronomers explain our present knowledge of the suns and planetary systems? Would the mask of obscurity which beclouded medieval centuries meet the demand for clear-eyed vision and understanding which characterizes the world today? Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man, gifted with the power of reason, unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably this will not satisfy men of science, for when they find premise or conclusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.

The divine Prophets have revealed and founded religion. They have laid down certain laws and heavenly principles for the guidance of mankind. They have taught and promulgated the knowledge of God, established praiseworthy ethical ideals and inculcated the highest standards of virtues in the human world. Gradually these heavenly teachings and foundations of reality have been beclouded by human interpretations and dogmatic imitations of ancestral beliefs. The essential realities, which the Prophets labored so hard to establish in human hearts and minds while undergoing ordeals and suffering tortures of persecution, have now well nigh vanished. Some of these heavenly Messengers have been killed, some

imprisoned, all of Them despised and rejected while proclaiming the reality of Divinity. Soon after Their departure from this world, the essential truth of Their teachings was lost sight of and dogmatic imitations adhered to.

Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The Prophets of God voiced the spirit of unity and agreement. They have been the Founders of divine reality. Therefore, if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God, they will agree and become reconciled. For reality is one and not multiple.

The nations and religions are steeped in blind and bigoted imitations. A man is a Jew because his father was a Jew. The Muslim follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity as a Buddhist. That is to say, they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident, therefore, that this condition will not be remedied without a reformation in the world of religion. In other words, the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind.

From the seed of reality religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequaled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken, and a universal brotherhood in reality itself will be established. Warfare and strife will cease among mankind; all will be reconciled as servants of God. For all are sheltered beneath the tree of His providence and mercy. God is kind to all; He is the giver of bounty to all alike, even as Jesus Christ has declared that God “sendeth rain on the just and on the unjust”—that is to say, the mercy of God is universal. All humanity is under the protection of His love and favor, and unto all He has pointed the way of guidance and progress. Progress is of two kinds: material and spiritual. The former is attained through observation of the surrounding existence and constitutes the foundation of civilization. Spiritual progress is through the breaths of the Holy Spirit and is the awakening of the conscious soul of man to perceive the reality of Divinity. Material progress ensures the happiness of the human world. Spiritual progress ensures the happiness and eternal continuance of the soul. The Prophets of God have founded the laws of divine civilization. They have been the root and fundamental source of all knowledge. They have established the principles of human brotherhood, of fraternity, which is of various kinds—such as the fraternity of family, of race, of nation and of ethical motives. These forms of fraternity, these bonds of brotherhood, are merely temporal and transient in association. They do not ensure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary, they are selfish, restricted and fruitful causes of enmity and hatred among mankind. The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It

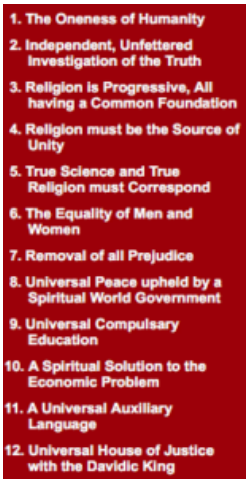
promulgates the spirit of international agreement and ensures universal peace. Therefore, we must investigate the foundation of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles and actions and by the assistance of the Holy Spirit, both material and spiritual happiness shall become realized. Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced; industries have progressed; politics have been reformed; liberty has been proclaimed; justice is awakening. This is the century of motion, divine stimulus and accomplishment, the century of human solidarity and altruistic service, the century of universal peace and the reality of the divine Kingdom.

Abdu'l-Baha'-The Promulgation Of Universal Peace

TALK AT THE TREMONT TEMPLE AT THE UNITARIAN CONFERENCE

BOSTON, MASSACHUSETTS, May 22, 1912

By this means the nations and peoples now divergent in religion will be brought into unity.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3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
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8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, June 2nd, 2017 at 1:12 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Nur/Light 1, 174 B.E. (6/5/2017)

Today there is no greater glory for man than that of service in the cause of the Most Great Peace. Peace is light, whereas war is darkness. Peace is life; war is death. Peace is guidance; war is error. Peace is the foundation of God; war is a satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence, we find that peace and fellowship are factors of upbuilding and betterment, whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the affinity and cohesion of elementary substances, and nonexistence is the absence of their attraction and agreement. Various elements unite harmoniously in composition, but when these elements become discordant, repelling each other, decomposition and nonexistence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdoms is an expression or outcome of love. Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In all cycles and ages war has been a factor of derangement and discomfort, whereas peace and brotherhood have brought security and consideration of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand would be sacrificed, but in this century the destruction of one hundred thousand lives in a day is quite possible. So perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore, comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood. Therefore, may this esteemed and worthy society for the establishment of international peace be confirmed in its sincere intentions and empowered by God. Then will it hasten the time when the banner of universal agreement will be raised and international welfare will be proclaimed and consummated so that the darkness which now encompasses the world shall pass away.

Sixty years ago Bahá'u'lláh was in Persia. Seventy years ago the Báb appeared there. These two Blessed Souls devoted Their lives to the foundation of international peace and love among mankind. They strove with heart and soul to establish the teachings by which divergent people might be brought together and no strife, rancor or hatred prevail. Bahá'u'lláh, addressing all humanity, said that Adam, the parent of

mankind, may be likened to the tree of nativity upon which you are the leaves and blossoms. Inasmuch as your origin was one, you must now be united and agreed; you must consort with each other in joy and fragrance. He pronounced prejudice—whether religious, racial, patriotic, political—the destroyer of the body politic. He said that man must recognize the oneness of humanity, for all in origin belong to the same household, and all are servants of the same God. Therefore, mankind must continue in the state of fellowship and love, emulating the institutions of God and turning away from satanic promptings, for the divine bestowals bring forth unity and agreement, whereas satanic leadings induce hatred and war.

This remarkable Personage was able by these principles to establish a bond of unity among the differing sects and divergent people of Persia. Those who followed His teachings, no matter from what denomination or faction they came, were conjoined by the ties of love, until now they cooperate and live together in peace and agreement. They are real brothers and sisters. No distinctions of class are observed among them, and complete harmony prevails. Daily this bond of affinity is strengthening, and their spiritual fellowship continually develops. In order to ensure the progress of mankind and to establish these principles Bahá'u'lláh suffered every ordeal and difficulty. The Báb became a martyr, and over twenty thousand men and women sacrificed their lives for their faith. Bahá'u'lláh was imprisoned and subjected to severe persecutions. Finally, He was exiled from Persia to Mesopotamia; from Baghdád He was sent to Constantinople and Adrianople and from thence to the prison of 'Akká in Syria. Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of universal peace. From the prison of 'Akká He addressed the kings and rulers of the earth in lengthy letters, summoning them to international agreement and explicitly stating that the standard of the Most Great Peace would surely be upraised in the world.

This has come to pass. The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now—praise be to God!—in all countries of the world, lovers of peace are to be found, and these principles are being spread among mankind, especially in this country. Praise be to God! This thought is prevailing, and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this wonderful democracy will be able to realize it, and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations, and I hope that you will be the means of spreading this light to all men. Thus may the Sun of Reality shine upon the East and West. The enveloping clouds shall pass away, and the heat of the divine rays will dispel the mist. The reality of man shall develop and come forth as the image of God, his Creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children, for the ideas and beliefs of the past and the prejudices regarding race and religion have ever lowered and been destructive to human evolution. I am most hopeful that in this century these lofty thoughts shall be conducive to human welfare. Let this century be the sun of previous centuries, the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine

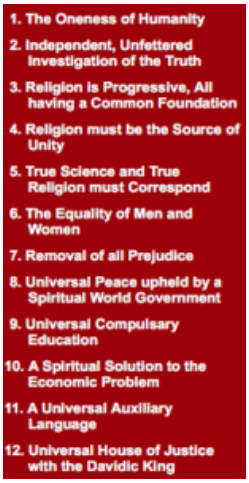
bestowals, and the twentieth century has left traces which shall last forever.

Abdu'l-Baha-The Promulgation Of Universal Peace

TALK AT RECEPTION BY NEW YORK PEACE SOCIETY

HOTEL ASTOR, NEW YORK, May 13, 1912

Light From GOD For The Coming Centuries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This entry was posted on Tuesday, June 6th, 2017 at 5:34 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 5, 174 B.E. (6/9/2017)

According to the scripture, the Bible is not against all forms of world order. In fact the Bible supports one of them. It supports the one that has the living descendant of King David as its president. Wheresoever the throne of King David is located is known as ZION. Zion literally means the place of David's throne. At one time Zion was located in Jerusalem. Then Nebuchadnezzar burned down Jerusalem and brought the living Davidic King and the physical throne of David into captivity in Babylon. At that time Babylon then became ZION the place of David's throne and its spelling is changed to Babalon to equal Zion numerically. Today Mt. Zion and the throne of King David is currently located in a specific spot of the Rocky Mountains of the United Sates of America. This is the true meaning of Zionism. Political Zionism was an effort to prepare the way for the placing of the throne of King David on Mt. Carmel in Haifa, Israel. This was hijacked and co-opted with the killing of Shoghi Effendi and the exiling of 'Abdu'l-Baha's legally adopted aghsan-son to the US where the throne of King David resides today. Mt. Zion has been depicted in prophecy, legend and mythologies as the mysterious mountain that moves throughout the world and may appear at any time in any place in any land.

The Kingdom of God, therefore, is not a mysterious place somewhere in outer space above the clouds and sky. No. The Kingdom of God is a real Kingdom, a government from God with laws, subjects and a king. It is the government of God ruling upon the throne of King David (Is. 9:6-7).

The throne of David is the seat of the international Executive branch of this government, a democratic monarchy for all the people of the world. All the nations of the world will elect an international court and this will form the legislative and judicial body for the settlement of all disputes with the Davidic King as its president. This is the settlement over the "controversy of Zion" (Is. 34:8). In the different prophecies and traditions of the world this circle has many different names and titles: Black Elk, for example sees this as the world hoop of the nations surrounding the tree of life; Jesus told the Christians to pray for the Kingdom of God on earth; Isaiah called it the "house of the Lord" (Is. 2) that is inscribed in stone in front of the UN Building in New York City; John sees 24 thrones surrounding the throne of King David in chapter 4 of the Book of Revelation. Thus rule by law–and not might makes right–will be the new core value of justice for all peoples and colors of the world hoop–soon to occur as it is written in the twinkling of an eye we shall all be transformed. (1 Cor. 15:52)

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In the Bible when the Jewish people were turned against King David and sought to kill him under the orders of King Saul–David–that means beloved–was protected by the Palestinian people. If it wasn't for the Palestinian people there would be no King David, no Solomon nor Jesus, and no Baha'u'llah and no 'Abdu'l-Baha because Saul would have killed David. Thus David was sheltered in the Palestinian cities and loved and welcomed by the Palestinian peoples. He is one of us! Preserving the Palestinian peoples,

their cities, their indigenous cultures, their ancient ruins, and respecting their modern beliefs as Christians, Druze, Muslims, what have you–as governing their own affairs as an independent state–means preserving the Judaism of King David (he is of the tribe of Judah which is where the word Jew comes from), preserving the indigenous history of Jesus, the truth of the love of the prophet Muhammad, the glory of the Fatimid Caliphs, the purity of Saladin, and the history of the Knights Templar and Crusader Christians and Muslims working together for a common goal. They are all one of us!

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In the Koran of Muhammad–Muhammad is the seal of the prophets. This means no one can appear after Muhammad to change what is sealed by God through Muhammad in the Holy Koran.

In the Holy Koran Muhammad seals the fact that God has appointed the throne and line of King David through Solomon as the International Executive and Universal Caliphate for all of Islam. Muhammad seals this Jewish throne-line as the successorship of God in the Covenant of the Koran. No one can change this or usurp this position, as this is the seal of the prophets through Muhammad. No prophet will ever come after Muhammad to change this, as he is the seal of the nabi. But Muhammad is not the seal of the Caliphate! The caliphate of the throne of King David is alive in the world today through the exilarchs–the exiled monarchs of King David–that have preserved the throne-line and lineage of David all down throughout history to Baha'u'llah and 'Abdu'l-Baha seated upon David's throne.

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Had the Shi'i realized that Baha'u'llah and 'Abdu'l-Baha, during their lifetimes, were seated upon the throne of King David (as did Omar and Ali, the second and fourth Caliphs, recognize the living Davidic King exilarch Bostanai in their day) Persia would be the world leader now instead of America. But the throne of David came into exile here in America. And no matter how inept, foolish or adept American policy may or may not be it is UNDER THE PROTECTION OF GOD. Had the Israelis protected 'Abdu'l-Baha's son (an aghsan) Mason Remey from the "Hands"–instead of exiling him from the Holy Land–Israel would be the world leader, instead of the world loser it is today. When Israel under King Saul rejected King David (and exiled him) it was Palestine that took him in, and became the world leader in that time. Whatever people recognizes and protects the throne of King David and the basic human rights of the living one seated upon that throne in that day and age will be exalted, and its nation preserved and its peoples protected both materially and spiritually. Should they violate basic human rights, become an arrogant abomination of worthless consumption, or be hijacked by corrupt leadership God Himself shall depose them–through unforeseen world events–and those who oppose this mighty Covenant of God will be dispersed and degraded–like the Ottoman and Persian Empires that are no more who failed to recognize Baha'u'llah and 'Abdu'l-Baha in their own lifetimes. Like that of Rome which opposed Christ and is gone. Like that of Hitler who sought to kill off all the Jewish people including the heir to the throne of David by exterminating an entire peoples–and now that empire is nothing.

But these worldly affairs mean nothing in the sight of those whose hearts are pure, whose minds are elevated upon the love of God, and whose souls are set free.

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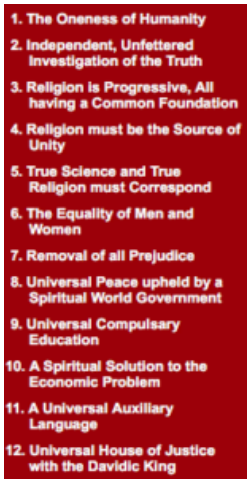
All spiritually oriented (not of the materialists) Muslims must universally cease and desist this wrongful fighting against the People of the Book who are especially the Christians and Jews by ORDER of the true Universal Caliphate of King David alive in the world today sealed by the seal of the prophet in the Holy Koran. Those who do not are in infidelity with this decree and therefore are spiritually dead, as Muhammad has said in the Koran–the infidels deserve death–meaning they are spiritually dead–as Jesus said let the dead bury the dead–and that in this spiritual death Muhammad said they deserve it that is, they have their own reward. Infidels are only those who are first Muslim and then lose their fidelity–but if they become faithful again this condition of spiritual death (cut off from their rays of the Holy Spirit) that Muhammad says they deserve ceases; and they then have spiritual life through the acceptance of the Covenant of the Universal Caliphate of Allah–the throne-line of King David–that is a Jew–of Judah and King David and King Solomon, and the Persian Jews of Baha'u'llah and 'Abdu'l-Baha, etc. The People of the Book are never "infidels" because they are never Muslims in the first place and therefore they are not required to submit to the Koran (and therefore are exempt by Allah in not following it) because they are already of the Covenants with Allah (God) of the People of the other Books of God such as the Bible and the Tanak and Gospel, etc. Get it straight people.

The Christians–the dead in Christ–who are spiritually dead and prophesied to rise first must lay down their weapons and immediately cease and desist invading the Islamic foreign lands. Jesus judges otherwise against them: "Then they asked him, 'What must we do to do the works God requires?' Jesus answered, 'The work of God is this: to believe in the one he has sent'" (John 6:28-29, NIV). Muslims and Christians must respect the rights of the nation of Israel of the Jewish people. Jews must cease and desist the infighting and allow a better formation of the Palestinian independent state as the current Baha'i Guardian, Saddam Hussein, Yitzhak Rabin, and Yasser Arafat were working toward before the nefarious materialists assassinated the current Baha'i Guardian's friend Rabin on the exact day and anniversary of the killing of the Guardian Shoghi Effendi on November 4th and later poisoned Yasser and hanged Saddam after he had already disarmed as part of the agreement.

Their deaths prove that a spiritual unity of true Jewish, Christian, Islamic and Baha'i leadership is not enough! It needs to be re-enforced by a good healthy number of the people of these diverse faiths and groups (such as the diversity of the civil rights movement in the US under Dr. King with the support of Malcolm X and others) that must awaken out of the consensus trance and stop following blindly false leadership. This is the meaning of 'Abdu'l-Baha's statement united we–we the people of spirituality and world faiths–stand, divided we fall:

> **"The materialists have availed themselves of this dissension amongst the religions and are constantly attacking them, intending to uproot the tree of divine planting. Owing to strife and contention among themselves, the religions are being weakened and vanquished. If a commander is at variance with his army in the execution of military tactics, there is no doubt he will be defeated by the enemy." ('Abdu'l-Baha)**

The 12 Founding Principles Of God's Kingdom On Earth As In Heaven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This entry was posted on Friday, June 9th, 2017 at 2:08 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 12, 174 B.E. (6/16/2017)

Religion Is The Cause Of Civilization

The greatest bestowal of God in the world of humanity is religion, for assuredly the divine teachings of religion are above all other sources of instruction and development to man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind.

We will, therefore, investigate religion, seeking from an unprejudiced standpoint to discover whether it is the source of illumination, the cause of development and the animating impulse of all human advancement. We will investigate independently, free from the restrictions of dogmatic beliefs, blind imitations of ancestral forms and the influence of mere human opinion; for as we enter this question, we will find some who declare that religion is a cause of uplift and betterment in the world, while others assert just as positively that it is a detriment and a source of degradation to mankind. We must give these questions thorough and impartial consideration so that no doubt or uncertainty may linger in our minds regarding them.

How shall we determine whether religion has been the cause of human advancement or retrogression?

We will first consider the Founders of the religions—the Prophets—review the story of Their lives, compare the conditions preceding Their appearance with those subsequent to Their departure, following historical records and irrefutable facts instead of relying upon traditionary statements which are open to both acceptance and denial.

Among the great Prophets was Abraham, Who, being an iconoclast and a Herald of the oneness of God, was banished from His native land. He founded a family upon which the blessing of God descended, and it was owing to this religious basis and ordination that the Abrahamic house progressed and advanced. Through the divine benediction noteworthy and luminous prophets issued from His lineage.
There appeared Isaac, Ishmael, Jacob, Joseph, Moses, Aaron, David and Solomon. The Holy Land was conquered by the power of the Covenant of God with Abraham, and the glory of the Solomonic wisdom and sovereignty dawned. All this was due to the religion of God which this blessed lineage established and upheld. It is evident that throughout the history of Abraham and His posterity this was the source of their honor, advancement and civilization. Even today the descendants of His household and lineage are found throughout the world.

There is another and more significant aspect to this religious impulse and impetus. The children of Israel were in bondage and captivity in the land of Egypt four hundred years. They were in an extreme state of degradation and slavery under the tyranny and oppression of the Egyptians. While they were in the

condition of abject poverty, in the lowest degree of abasement, ignorance and servility, Moses suddenly appeared among them. Although He was but a shepherd, such majesty, grandeur and efficiency became manifest in Him through the power of religion that His influence continues to this day. His Prophethood was established throughout the land, and the law of His Word became the foundation of the laws of the nations. This unique Personage, single and alone, rescued the children of Israel from bondage through the power of religious training and discipline. He led them to the Holy Land and founded there a great civilization which has become permanent and renowned and under which these people attained the highest degree of honor and glory. He freed them from bondage and captivity. He imbued them with qualities of progressiveness and capability. They proved to be a civilizing people with instincts toward education and scholastic attainment. Their philosophy became renowned; their industries were celebrated throughout the nations. In all lines of advancement which characterize a progressive people they achieved distinction. In the splendor of the reign of Solomon their sciences and arts advanced to such a degree that even the Greek philosophers journeyed to Jerusalem to sit at the feet of the Hebrew sages and acquire the basis of Israelitish law. According to eastern history this is an established fact. Even Socrates visited the Jewish doctors in the Holy Land, consorting with them and discussing the principles and basis of their religious belief. After his return to Greece he formulated his philosophical teaching of divine unity and advanced his belief in the immortality of the spirit beyond the dissolution of the body. Without doubt, Socrates absorbed these verities from the wise men of the Jews with whom he came in contact. Hippocrates and other philosophers of the Greeks likewise visited Palestine and acquired wisdom from the Jewish prophets, studying the basis of ethics and morality, returning to their country with contributions which have made Greece famous.

When a movement fundamentally religious makes a weak nation strong, changes a nondescript tribal people into a mighty and powerful civilization, rescues them from captivity and elevates them to sovereignty, transforms their ignorance into knowledge and endows them with an impetus of advancement in all degrees of development (this is not theory, but historical fact), it becomes evident that religion is the cause of man's attainment to honor and sublimity.

But when we speak of religion, we mean the essential foundation or reality of religion, not the dogmas and blind imitations which have gradually encrusted it and which are the cause of the decline and effacement of a nation. These are inevitably destructive and a menace and hindrance to a nation's life—even as it is recorded in the Torah and confirmed in history that when the Jews became fettered by empty forms and imitations, the wrath of God became manifest. When they forsook the foundations of the law of God, Nebuchadnezzar came and conquered the Holy Land. He killed and made captive the people of Israel, laid waste the country and populous cities and burned the villages. Seventy thousand Jews were carried away captive to Babylon. He destroyed Jerusalem, despoiled the great Temple, desecrated the Holy of Holies and burned the Torah, the heavenly book of Scriptures. Therefore, we learn that allegiance to the essential foundation of the divine religions is ever the cause of development and progress, whereas the abandonment and beclouding of that essential reality through blind imitations and adherence to dogmatic beliefs are the causes of a nation's debasement and degradation. After their conquest by the Babylonians the Jews were successively subjugated by the Greeks and Romans. Under the Roman general Titus in A.D. 70 the Holy Land was stripped and pillaged, Jerusalem razed to its foundations and

the Israelites scattered broadcast throughout the world. So complete was their dispersion that they have continued without a country and government of their own to the present day.

From this review of the history of the Jewish people we learn that the foundation of the religion of God laid by Moses was the cause of their eternal honor and national prestige, the animating impulse of their advancement and racial supremacy and the source of that excellence which will always command the respect and reverence of those who understand their peculiar destiny and outcome. The dogmas and blind imitations which gradually obscured the reality of the religion of God proved to be Israel's destructive influences, causing the expulsion of these chosen people from the Holy Land of their Covenant and promise.

What, then, is the mission of the divine Prophets? Their mission is the education and advancement of the world of humanity. They are the real Teachers and Educators, the universal Instructors of mankind. If we wish to discover whether any one of these great Souls or Messengers was in reality a Prophet of God, we must investigate the facts surrounding His life and history, and the first point of our investigation will be the education He bestowed upon mankind. If He has been an Educator, if He has really trained a nation or people, causing it to rise from the lowest depths of ignorance to the highest station of knowledge, then we are sure that He was a Prophet. This is a plain and clear method of procedure, proof that is irrefutable. We do not need to seek after other proofs. We do not need to mention miracles, saying that out of rock water gushed forth, for such miracles and statements may be denied and refused by those who hear them. The deeds of Moses are conclusive evidences of His Prophethood. If a man be fair, unbiased and willing to investigate reality, he will undoubtedly testify to the fact that Moses was, verily, a man of God and a great Personage.

In further consideration of this subject, I wish you to be fair and reasonable in your judgment, setting aside all religious prejudices. We should earnestly seek and thoroughly investigate realities, recognizing that the purpose of the religion of God is the education of humanity and the unity and fellowship of mankind. Furthermore, we will establish the point that the foundations of the religions of God are one foundation. This foundation is not multiple, for it is reality itself. Reality does not admit of multiplicity, although each of the divine religions is separable into two divisions. One concerns the world of morality and the ethical training of human nature. It is directed to the advancement of the world of humanity in general; it reveals and inculcates the knowledge of God and makes possible the discovery of the verities of life. This is ideal and spiritual teaching, the essential quality of divine religion, and not subject to change or transformation. It is the one foundation of all the religions of God. Therefore, the religions are essentially one and the same.

The second classification or division comprises social laws and regulations applicable to human conduct. This is not the essential spiritual quality of religion. It is subject to change and transformation according to the exigencies and requirements of time and place. For instance, in the time of Noah certain requirements made it necessary that all seafood be allowable or lawful. During the time of the Abrahamic Prophethood it was considered allowable, because of a certain exigency, that a man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the cycle of Adam it was lawful and expedient for a man to marry his own sister, even as Abel, Cain and Seth, the sons of Adam, married their

sisters. But in the law of the Pentateuch revealed by Moses these marriages were forbidden and their custom and sanction abrogated. Other laws formerly valid were annulled during the time of Moses. For example, it was lawful in Abraham's cycle to eat the flesh of the camel, but during the time of Jacob this was prohibited. Such changes and transformations in the teaching of religion are applicable to the ordinary conditions of life, but they are not important or essential. Moses lived in the wilderness of Sinai where crime necessitated direct punishment. There were no penitentiaries or penalties of imprisonment. Therefore, according to the exigency of the time and place it was a law of God that an eye should be given for an eye and a tooth for a tooth. It would not be practicable to enforce this law at the present time—for instance, to blind a man who accidentally blinded you. In the Torah there are many commands concerning the punishment of a murderer. It would not be allowable or possible to carry out these ordinances today. Human conditions and exigencies are such that even the question of capital punishment—the one penalty which most nations have continued to enforce for murder—is now under discussion by wise men who are debating its advisability. In fact, laws for the ordinary conditions of life are only valid temporarily. The exigencies of the time of Moses justified cutting off a man's hand for theft, but such a penalty is not allowable now. Time changes conditions, and laws change to suit conditions. We must remember that these changing laws are not the essentials; they are the accidentals of religion. The essential ordinances established by a Manifestation of God are spiritual; they concern moralities, the ethical development of man and faith in God. They are ideal and necessarily permanent—expressions of the one foundation and not amenable to change or transformation. Therefore, the fundamental basis of the revealed religion of God is immutable, unchanging throughout the centuries, not subject to the varying conditions of the human world.

Christ ratified and proclaimed the foundation of the law of Moses. Muḥammad and all the Prophets have revoiced that same foundation of reality. Therefore, the purposes and accomplishments of the divine Messengers have been one and the same. They were the source of advancement to the body politic and the cause of the honor and divine civilization of humanity, the foundation of which is one and the same in every dispensation. It is evident, then, that the proofs of the validity and inspiration of a Prophet of God are the deeds of beneficent accomplishment and greatness emanating from Him. If He proves to be instrumental in the elevation and betterment of mankind, He is undoubtedly a valid and heavenly Messenger.

I wish you to be reasonable and just in your consideration of the following statements:

At the time when the Israelites had been dispersed by the power of the Roman Empire and the national life of the Hebrew people had been effaced by their conquerors—when the law of God had seemingly passed from them and the foundation of the religion of God was apparently destroyed—Jesus Christ appeared. When He arose among the Jews, the first thing He did was to proclaim the validity of the Manifestation of Moses. He declared that the Torah, the Old Testament, was the Book of God and that all the prophets of Israel were valid and true. He extolled the mission of Moses, and through His proclamation the name of Moses was spread throughout the world. Through Christianity the greatness of Moses became known among all nations. It is a fact that before the appearance of Christ, the name of Moses had not been heard in Persia. In India they had no knowledge of Judaism, and it was only through the Christianizing of Europe that the teachings of the Old Testament became spread in that region.

Throughout Europe there was not a copy of the Old Testament. But consider this carefully and judge it aright: Through the instrumentality of Christ, through the translation of the New Testament, the little volume of the Gospel, the Old Testament, the Torah, has been translated into six hundred languages and spread everywhere in the world. The names of the Hebrew prophets became household words among the nations, who believed that the children of Israel were, verily, the chosen people of God, a holy nation under the especial blessing and protection of God, and that, therefore, the prophets who had arisen in Israel were the daysprings of revelation and brilliant stars in the heaven of the will of God.

Therefore, Christ really promulgated Judaism; for he was a Jew and not opposed to the Jews. He did not deny the Prophethood of Moses; on the contrary, He proclaimed and ratified it. He did not invalidate the Torah; He spread its teachings. That portion of the ordinances of Moses which concerned transactions and unimportant conditions underwent transformation, but the essential teachings of Moses were revoiced and confirmed by Christ without change. He left nothing unfinished or incomplete. Likewise, through the supreme efficacy and power of the Word of God He united most of the nations of the East and the West. This was accomplished at a time when these nations were opposed to each other in hostility and strife. He led them beneath the overshadowing tent of the oneness of humanity. He educated them until they became united and agreed, and through His spirit of conciliation the Roman, Greek, Chaldean and Egyptian were blended in a composite civilization. This wonderful power and extraordinary efficacy of the Word prove conclusively the validity of Christ. Consider how His heavenly sovereignty is still permanent and lasting. Verily, this is conclusive proof and manifest evidence.

From another horizon we see Muḥammad, the Prophet of Arabia, appearing. You may not know that the first address of Muḥammad to His tribe was the statement, “Verily, Moses was a Prophet of God, and the Torah is a Book of God. Verily, O ye people, ye must believe in the Torah, in Moses and the prophets. Ye must accept all the prophets of Israel as valid.” In the Qur’án, the Muslim Bible, there are seven statements or repetitions of the Mosaic narrative, and in all the historic accounts Moses is praised. Muḥammad announces that Moses was the greatest Prophet of God, that God guided Him in the wilderness of Sinai, that through the light of guidance Moses hearkened to the summons of God, that He was the Interlocutor of God and the bearer of the tablet of the Ten Commandments, that all the contemporary nations of the world arose against Him and that eventually Moses conquered them, for falsehood and error are ever overcome by truth. There are many other instances of Muḥammad’s confirmation of Moses. I am mentioning but a few. Consider that Muḥammad was born among the savage and barbarous tribes of Arabia, lived among them and was outwardly illiterate and uninformed of the Holy Books of God. The Arabian people were in the utmost ignorance and barbarism. They buried their infant daughters alive, considering this to be an evidence of a valorous and lofty nature. They lived in bondage and serfdom under the Persian and Roman governments and were scattered throughout the desert, engaged in continual strife and bloodshed. When the light of Muḥammad dawned, the darkness of ignorance was dispelled from the deserts of Arabia. In a short period of time those barbarous peoples attained a superlative degree of civilization which, with Baghdád as its center, extended as far westward as Spain and afterward influenced the greater part of Europe. What proof of Prophethood could be greater than this, unless we close our eyes to justice and remain obstinately opposed to reason?

Today the Christians are believers in Moses, accept Him as a Prophet of God and praise Him most highly. The Muslims are, likewise, believers in Moses, accept the validity of His Prophethood, at the same time believing in Christ. Could it be said that the acceptance of Moses by the Christians and Muslims has been harmful and detrimental to those people? On the contrary, it has been beneficial to them, proving that they have been fair-minded and just. What harm could result to the Jewish people, then, if they in return should accept Christ and acknowledge the validity of the Prophethood of Muḥammad? By this acceptance and praiseworthy attitude the enmity and hatred which have afflicted mankind so many centuries would be dispelled, fanaticism and bloodshed pass away and the world be blessed by unity and agreement. Christians and Muslims believe and admit that Moses was the Interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not speak these few words that will do away with all this difficulty? Then there will be no more hatred and fanaticism, no more warfare and bloodshed in the Land of Promise. Then there will be peace among you forever.

Verily, I now declare to you that Moses was the Interlocutor of God and a most noteworthy Prophet, that Moses revealed the fundamental law of God and founded the real ethical basis of the civilization and progress of humanity. What harm is there in this? Have I lost anything by saying this to you and believing it as a Bahá'í? On the contrary, it benefits me; and Bahá'u'lláh, the Founder of the Bahá'í Movement, confirms me, saying, "You have been fair and just in your judgment; you have impartially investigated the truth and arrived at a true conclusion; you have announced your belief in Moses, a Prophet of God, and accepted the Torah, the Book of God." Inasmuch as it is possible for me to sweep away all evidences of prejudice by such a liberal and universal statement of belief, why is it not possible for you to do likewise? Why not put an end to this religious strife and establish a bond of connection between the hearts of men? Why should not the followers of one religion praise the Founder or Teacher of another? The other religionists extol the greatness of Moses and admit that He was the Founder of Judaism. Why do the Hebrews refuse to praise and accept the other great Messengers Who have appeared in the world? What harm could there be in this? What rightful objection? None whatever. You would lose nothing by such action and statement. On the contrary, you would contribute to the welfare of mankind. You would be instrumental in establishing the happiness of the world of humanity. The eternal honor of man depends upon the liberalism of this modern age. Inasmuch as our God is one God and the Creator of all mankind, He provides for and protects all. We acknowledge Him as a God of kindness, justice and mercy. Why then should we, His children and followers, war and fight, bringing sorrow and grief into the hearts of each other? God is loving and merciful. His intention in religion has ever been the bond of unity and affinity between humankind.

Praise be to God! The medieval ages of darkness have passed away and this century of radiance has dawned, this century wherein the reality of things is becoming evident, wherein science is penetrating the mysteries of the universe, the oneness of the world of humanity is being established, and service to mankind is the paramount motive of all existence. Shall we remain steeped in our fanaticisms and cling to our prejudices? Is it fitting that we should still be bound and restricted by ancient fables and superstitions of the past, be handicapped by superannuated beliefs and the ignorances of dark ages, waging religious wars, fighting and shedding blood, shunning and anathematizing each other? Is this becoming? Is it not better for us to be loving and considerate toward each other? Is it not preferable to enjoy fellowship and

unity, join in anthems of praise to the most high God and extol all His Prophets in the spirit of acceptance and true vision? Then, indeed, this world will become a paradise, and the promised Day of God will dawn. Then, according to the prophecy of Isaiah, the wolf and the lamb will drink from the same stream, the owl and the vulture will nest together in the same branches, and the lion and the calf pasture in the same meadow. What does this mean? It means that fierce and contending religions, hostile creeds and divergent beliefs will reconcile and associate, notwithstanding their former hatreds and antagonism. Through the liberalism of human attitude demanded in this radiant century they will blend together in perfect fellowship and love. This is the spirit and meaning of Isaiah's words. There will never be a day when this prophecy will come to pass literally, for these animals by their natures cannot mingle and associate in kindness and love. Therefore, this prophecy symbolizes the unity and agreement of races, nations and peoples who will come together in attitudes of intelligence, illumination and spirituality.

The age has dawned when human fellowship will become a reality.

The century has come when all religions shall be unified.

The dispensation is at hand when all nations shall enjoy the blessings of international peace.

The cycle has arrived when racial prejudice will be abandoned by tribes and peoples of the world.

The epoch has begun wherein all native lands will be conjoined in one great human family.

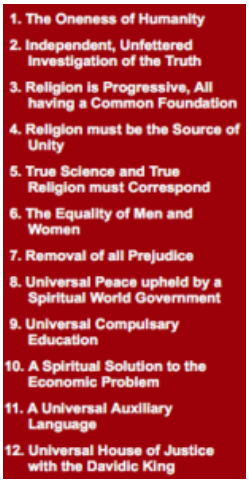
For all mankind shall dwell in peace and security beneath the shelter of the great tabernacle of the one living God.

Abdu'l-Baha', The Promulgation Of Universal Peace

TALK AT TEMPLE EMMANU-EL
450 SUTTER STREET, SAN FRANCISCO, CALIFORNIA

10/12/1912

The 12 Founding Principles Of The New Civilization Of Mankind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This entry was posted on Friday, June 16th, 2017 at 1:36 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 18, 174 B.E. (6/23/2017)

Question.–What do you say with regard to the theories held by some European philosophers on the growth and development of beings?

Answer.–This subject was spoken of the other day, but we will speak of it again. Briefly, this question will be decided by determining whether species are original or not–that is to say, has the species of man been established from its origin, or was it afterward derived from the animals?

Certain European philosophers agree that the species grows and develops, and that even change and alteration are also possible. One of the proofs that they give for this theory is that through the attentive study and verification of the science of geology it has become clear that the existence of the vegetable preceded that of the animal, and that of the animal preceded that of man. They admit that both the vegetable and the animal species have changed, for in some of the strata of the earth they have discovered plants which existed in the past and are now extinct; they have progressed, grown in strength, their form and appearance have changed, and so the species have altered. In the same way, in the strata of the earth there are some species of animals which have changed and are transformed. One of these animals is the serpent. There are indications that the serpent once had feet, but through the lapse of time those members have disappeared. In the same way, in the vertebral column of man there is an indication which amounts to a proof that, like other animals, he once had a tail. At one time that member was useful, but when man developed, it was no longer of use; and, therefore, it gradually disappeared. As the serpent took refuge under the ground and became a creeping animal, it was no longer in need of feet, so they disappeared; but their traces survive. The principal argument is this: that the existence of traces of members proves that they once existed, and as now they are no longer of service, they have gradually disappeared. Therefore, while the perfect and necessary members have remained, those which are unnecessary have gradually disappeared by the modification of the species, but the traces of them continue.

The first answer to this argument is the fact that the animal having preceded man is not a proof of the evolution, change and alteration of the species, nor that man was raised from the animal world to the human world. For while the individual appearance of these different beings is certain, it is possible that man came into existence after the animal. So when we examine the vegetable kingdom, we see that the fruits of the different trees do not arrive at maturity at one time; on the contrary, some come first and others afterward. This priority does not prove that the later fruit of one tree was produced from the earlier fruit of another tree.

Second, these slight signs and traces of members have perhaps a great reason of which the mind is not yet cognizant. How many things exist of which we do not yet know the reason! So the science of physiology–that is to say, the knowledge of the composition of the members– records that the reason and

cause of the difference in the colors of animals, and of the hair of men, of the redness of the lips, and of the variety of the colors of birds, is still unknown; it is secret and hidden. But it is known that the pupil of the eye is black so as to attract the rays of the sun, for if it were another color–that is, uniformly white–it would not attract the rays of the sun. Therefore, as the reason of the things we have mentioned is unknown, it is possible that the reason and the wisdom of these traces of members, whether they be in the animal or man, are equally unknown. Certainly there is a reason, even though it is not known.

Third, let us suppose that there was a time when some animals, or even man, possessed some members which have now disappeared; this is not a sufficient proof of the change and evolution of the species. For man, from the beginning of the embryonic period till he reaches the degree of maturity, goes through different forms and appearances. His aspect, his form, his appearance and color change; he passes from one form to another, and from one appearance to another. Nevertheless, from the beginning of the embryonic period he is of the species of man–that is to say, an embryo of a man and not of an animal; but this is not at first apparent, but later it becomes visible and evident. For example, let us suppose that man once resembled the animal, and that now he has progressed and changed. Supposing this to be true, it is still not a proof of the change of species. No, as before mentioned, it is merely like the change and alteration of the embryo of man until it reaches the degree of reason and perfection. We will state it more clearly. Let us suppose that there was a time when man walked on his hands and feet, or had a tail; this change and alteration is like that of the fetus in the womb of the mother. Although it changes in all ways, and grows and develops until it reaches the perfect form, from the beginning it is a special species. We also see in the vegetable kingdom that the original species of the genus do not change and alter, but the form, color and bulk will change and alter, or even progress.

To recapitulate: as man in the womb of the mother passes from form to form, from shape to shape, changes and develops, and is still the human species from the beginning of the embryonic period–in the same way man, from the beginning of his existence in the matrix of the world, is also a distinct species–that is, man–and has gradually evolved from one form to another. Therefore, this change of appearance, this evolution of members, this development and growth, even though we admit the reality of growth and progress, [i.e., if we admit, for example, that man had formerly been a quadruped, or had had a tail.] does not prevent the species from being original. Man from the beginning was in this perfect form and composition, and possessed capacity and aptitude for acquiring material and spiritual perfections, and was the manifestation of these words, “We will make man in Our image and likeness.” [Cf. Gen. 1:26.] He has only become more pleasing, more beautiful and more graceful. Civilization has brought him out of his wild state, just as the wild fruits which are cultivated by a gardener become finer, sweeter and acquire more freshness and delicacy.

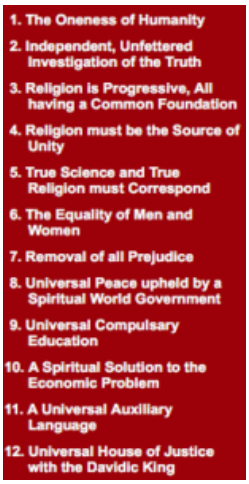
The gardeners of the world of humanity are the Prophets of God.

Abdu’l-Baha’

Some Answered Questions, Part Four – On the Origin, Powers and Conditions of Man

The Only Translation Of Some Answered Questions Authorized By Abdu’l-Baha’

Civilization Wherein True Science & True Religion Harmonize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This entry was posted on Friday, June 23rd, 2017 at 1:30 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Rahmat/Mercy 1, 174 B.E. (6/24/2017)

The proofs which we have adduced relative to the origin of the human species were logical proofs. Now we will give the spiritual proofs, which are essential. For, as we have proved Divinity by logical arguments, and have also proved logically that man exists from his origin and foundation as man, and that his species has existed from all eternity, now we will establish spiritual proofs that human existence–that is, the species of man–is a necessary existence, and that without man the perfections of Divinity would not appear. But these are spiritual proofs, not logical proofs.

We have many times demonstrated and established that man is the noblest of beings, the sum of all perfections, and that all beings and all existences are the centers from which the glory of God is reflected–that is to say, the signs of the Divinity of God are apparent in the realities of things and of creatures. Just as the terrestrial globe is the place where the rays of the sun are reflected–as its light, its heat and its influence are apparent and visible in all the atoms of the earth–so, in the same way, the atoms of beings, in this infinite space, proclaim and prove one of the divine perfections. Nothing is deprived of this benefit; either it is a sign of the mercy of God, or it is a sign of His power, His greatness, His justice, His nurturing providence; or it is a sign of the generosity of God, His vision, His hearing, His knowledge, His grace and so on.

Without doubt each being is the center of the shining forth of the glory of God–that is to say, the perfections of God appear from it and are resplendent in it. It is like the sun, which is resplendent in the desert, upon the sea, in the trees, in the fruits and blossoms, and in all earthly things. The world, indeed each existing being, proclaims to us one of the names of God, but the reality of man is the collective reality, the general reality, and is the center where the glory of all the perfections of God shine forth–that is to say, for each name, each attribute, each perfection which we affirm of God there exists a sign in man. If it were otherwise, man could not imagine these perfections and could not understand them. So we say that God is the seer, and the eye is the sign of His vision; if this sight were not in man, how could we imagine the vision of God? For the blind (that is, one born blind) cannot imagine sight; and the deaf (that is, one deaf from birth) cannot imagine hearing; and the dead cannot realize life. Consequently, the Divinity of God, which is the sum of all perfections, reflects itself in the reality of man–that is to say, the Essence of Oneness is the gathering of all perfections, and from this unity He casts a reflection upon the human reality. Man, then, is the perfect mirror facing the Sun of Truth and is the center of radiation: the Sun of Truth shines in this mirror. The reflection of the divine perfections appears in the reality of man, so he is the representative of God, the messenger of God. If man did not exist, the universe would be without result, for the object of existence is the appearance of the perfections of God.

Therefore, it cannot be said there was a time when man was not. All that we can say is that this terrestrial globe at one time did not exist, and at its beginning man did not appear upon it. But from the beginning which has no beginning, to the end which has no end, a Perfect Manifestation always exists. This Man of

Whom we speak is not every man; we mean the Perfect Man. For the noblest part of the tree is the fruit, which is the reason of its existence. If the tree had no fruit, it would have no meaning. Therefore, it cannot be imagined that the worlds of existence, whether the stars or this earth, were once inhabited by the donkey, cow, mouse and cat, and that they were without man! This supposition is false and meaningless. The word of God is clear as the sun. This is a spiritual proof, but one which we cannot at the beginning put forth for the benefit of the materialists. First we must speak of the logical proofs, afterward the spiritual proofs.

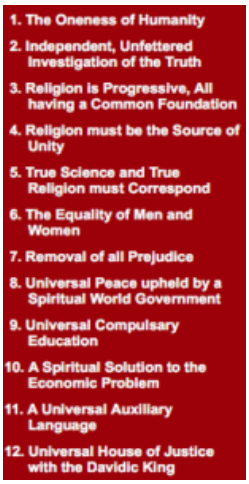
Abdu'l-Baha'

Some Answered Questions,

Spiritual Proofs Of The Origin Of Man

The Only Translation Of Some Answered Questions Authorized By Abdu'l-Baha'

The 12 Foundation Stones Of The Impending Global Spiritual Civilization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This entry was posted on Sunday, June 25th, 2017 at 12:14 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Taqlid/Blind Imitation

TAQLID / BLIND IMITATION

In training in the arts and sciences–or even in children learning language–students, trainees, children tend to (at first) imitate their parents and teachers (and later they innovate for their own uniqueness of performance and expression). But the Manifestations of God have commanded a direct and immediate experience of God for each and every individual. In fact this is the second principle of the Baha'i Faith. Islam means to submit or surrender to the everlasting Covenant of God–which is the Will of God– which means NOT performing taqlid. Taqlid means to "collar yourself" to blind imitation (like a dog or animal–thus de-humanizing) which is forbidden. Those who collar/taqlid are not submissive in surrendering their will to God alone–and are NOT being independant of all save God. This is why the Kingdom of God is the government of God and not of man. No man shall govern or rule upon another–but God himself shall be their king and ruler–meaning that the people are in relationship with God and are AGAINST the Incarnate-Lie of mere men to whom they perform taqlid. It is forbidden to perform taqlid with the Manifestations of God, the Center of the Covenant, the Guardians, the UHJ or any one. Even God in our relationship with him prefers free will exercise of true love–and does not make puppets of us. Fealty and loyalty out of LOVE is NOT taqlid.

The only true religion in the world that preserves this fealty and loyalty of true love by informed consent and free will is the real faith under the provisions of the Covenant. The real guardian of the Baha'i faith guards us from taqlid, and allows the free people to live openly with God, in God, before God, after God and all in all of God. There is no time in the world of God. Everything is now. While this teaching may be found hidden and concealed in all of the Revelations to greater and lesser degrees–it is only practiced–and explicitly revealed as the "unsealed choice wine"– in the real world via the Kingdom now upon the earth (through the power of the Covenant of Baha'u'llah as delineated in the provisions of the sacred Will and Testament of 'Abdu'l-Baha)–the sine qua non of which is the genuine authentic living Davidic king seated upon the throne of King David that is to last for ever. This is different from religions per se. The Jewish, Christian, Islamisms and Baha'i "religions" all preserve a place in their Holy Texts for the throne of King David and the one seated upon it as an important personage and welcomed member of their respective holy communities. In reality the Revelation of Baha'u'llah is NOT a religion per se, but the government from God for the earth–that is international for the globe. In this free and open society–God is ever present for the direct and immediate experience of the people. In the presence of God there is no crime, no poverty, no hurt, no disease, no ills, etc. The people are happy. They are uniquely themselves–and not in blind imitations of any others. They reflect God purely as they know and understand the divine and transcendent mind that immanently animates us all. They understand the relationship of the organic teachers of God–the primordial educators–who are the founders of the progressive civilization that naturally arise from the Will of God amongst us within the world of being. Not enough can be said about

this All-Important Theme. They are not coerced under the pressure of manmade “rulers” or manmade “over-lordships.” No! They are free people even as the Davidic King is a free man. They are enlightened and in contact with the divine even as each and everyone one of us has this capacity: for “in my soul I am free!” As God loves those who work in groups–they come together to form societies and projects. The throne of King David is the sign of international peace through real justice. It is not a taqlid– nor is it a lordship controlling or intimidating peoples as do the manmade governments, “benevolent or malevolent dictatorships”, “One-man rule” or “totalitarian states” or any other earthly construct.

The Kitab-i-‘Ahd states that the “government of the earth is vouchsafed unto them”–The “THEM” are the current monarchies, kings, and rulerships of the world. This includes the monarchy (now as exilarchate) of King David’s throne-line as well. Baha’u’llah states however that the “hearts” of the kings and rulers “belong to God.” The “Baha’is” were never meant to rule or govern the material earth–it is the Covenant-breakers who lust for worldly earthly power and who have disseminated these LIES!!! God has already allowed for the rulers and monarchs and kings and governments of the nations to be populated by the leaderships of the peoples and tribes. He vouchsafes their jurisdictions and confirms their authorities as contingent upon the Most Great Justice. If they go against God they will be subjected to troubles and punishments that naturally arise from wrong governance. If they accept the guidance of God and spiritualize they will undoubtedly prosper (as has the British monarchy that was fair to Baha’u’llah) and win the love of all the peoples. The Davidic Kingship is also one of these throne-lines promised and preserved by God that is subject to His laws, under His command, and should it deviate “a hair’s breath” (W&T, p. 9) from the natural Will of the Kind Lord, it and that one will see great suffering and ruin just as any other king (see Pslams 89 for more)–but to David the promise shall continue for ever.
I remain yours, your servant, Neal

This entry was posted on Tuesday, June 27th, 2017 at 3:28 pm and is filed under Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 7, 174 B.E. (6/30/2017)

THE SPIRIT AND MIND OF MAN HAVE EXISTED FROM THE BEGINNING

Question.–Does man in the beginning possess mind and spirit, or are they an outcome of his evolution?

Answer.–The beginning of the existence of man on the terrestrial globe resembles his formation in the womb of the mother. The embryo in the womb of the mother gradually grows and develops until birth, after which it continues to grow and develop until it reaches the age of discretion and maturity. Though in infancy the signs of the mind and spirit appear in man, they do not reach the degree of perfection; they are imperfect. Only when man attains maturity do the mind and the spirit appear and become evident in utmost perfection.

So also the formation of man in the matrix of the world was in the beginning like the embryo; then gradually he made progress in perfectness, and grew and developed until he reached the state of maturity, when the mind and spirit became visible in the greatest power. In the beginning of his formation the mind and spirit also existed, but they were hidden; later they were manifested. In the womb of the world mind and spirit also existed in the embryo, but they were concealed; afterward they appeared. So it is that in the seed the tree exists, but it is hidden and concealed; when it develops and grows, the complete tree appears. In the same way the growth and development of all beings is gradual; this is the universal divine organization and the natural system. The seed does not at once become a tree; the embryo does not at once become a man; the mineral does not suddenly become a stone. No, they grow and develop gradually and attain the limit of perfection.

All beings, whether large or small, were created perfect and complete from the first, but their perfections appear in them by degrees. The organization of God is one; the evolution of existence is one; the divine system is one. Whether they be small or great beings, all are subject to one law and system. Each seed has in it from the first all the vegetable perfections. For example, in the seed all the vegetable perfections exist from the beginning, but not visibly; afterward little by little they appear. So it is first the shoot which appears from the seed, then the branches, leaves, blossoms and fruits; but from the beginning of its existence all these things are in the seed, potentially, though not apparently.

In the same way, the embryo possesses from the first all perfections, such as the spirit, the mind, the sight, the smell, the taste–in one word, all the powers–but they are not visible and become so only by degrees.

Similarly, the terrestrial globe from the beginning was created with all its elements, substances, minerals, atoms and organisms; but these only appeared by degrees: first the mineral, then the plant, afterward the animal, and finally man. But from the first these kinds and species existed, but were undeveloped in the terrestrial globe, and then appeared only gradually. For the supreme organization of God, and the

universal natural system, surround all beings, and all are subject to this rule. When you consider this universal system, you see that there is not one of the beings which at its coming into existence has reached the limit of perfection. No, they gradually grow and develop, and then attain the degree of perfection.

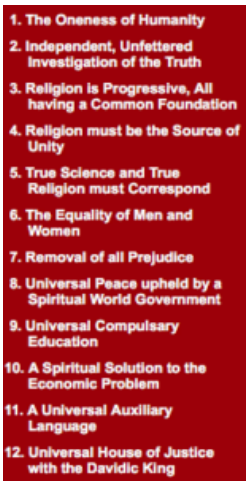
Abdu'l-Baha,

Some Answered Questions,

Part Four – On The Origin, Powers And Conditions Of Man

The Only Translation Of Some Answered Questions Authorized By Abdu'l-Baha'

The 12 Foundation Stones Of The Impending Global Spiritual Civilization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BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 14, 174 B.E. (7/7/2017)

Question.–To what extent can the understanding of man comprehend God?

Answer.–This subject requires ample time, and to explain it thus at table is not easy; nevertheless, we will speak of it briefly.

Know that there are two kinds of knowledge: the knowledge of the essence of a thing and the knowledge of its qualities. The essence of a thing is known through its qualities; otherwise, it is unknown and hidden.

As our knowledge of things, even of created and limited things, is knowledge of their qualities and not of their essence, how is it possible to comprehend in its essence the Divine Reality, which is unlimited? For the inner essence of anything is not comprehended, but only its qualities. For example, the inner essence of the sun is unknown, but is understood by its qualities, which are heat and light. The inner essence of man is unknown and not evident, but by its qualities it is characterized and known. Thus everything is known by its qualities and not by its essence. Although the mind encompasses all things, and the outward beings are comprehended by it, nevertheless these beings with regard to their essence are unknown; they are only known with regard to their qualities.

Then how can the eternal everlasting Lord, Who is held sanctified from comprehension and conception, be known by His essence? That is to say, as things can only be known by their qualities and not by their essence, it is certain that the Divine Reality is unknown with regard to its essence and is known with regard to its attributes. Besides, how can the phenomenal reality embrace the Preexistent Reality? For comprehension is the result of encompassing–embracing must be, so that comprehension may be–and the Essence of Unity surrounds all and is not surrounded.

Also the difference of conditions in the world of beings is an obstacle to comprehension. For example, this mineral belongs to the mineral kingdom; however far it may rise, it can never comprehend the power of growth. The plants, the trees, whatever progress they may make, cannot conceive of the power of sight or the powers of the other senses; and the animal cannot imagine the condition of man–that is to say, his spiritual powers. Difference of condition is an obstacle to knowledge; the inferior degree cannot comprehend the superior degree. How then can the phenomenal reality comprehend the Preexistent Reality? Knowing God, therefore, means the comprehension and the knowledge of His attributes, and not of His Reality. This knowledge of the attributes is also proportioned to the capacity and power of man; it is not absolute. Philosophy consists in comprehending the reality of things as they exist, according to the capacity and the power of man. For the phenomenal reality can comprehend the Preexistent attributes only to the extent of the human capacity. The mystery of Divinity is sanctified and purified from the comprehension of the beings, for all that comes to the imagination is that which man understands, and the power of the understanding of man does not embrace the Reality of the Divine Essence. All that man

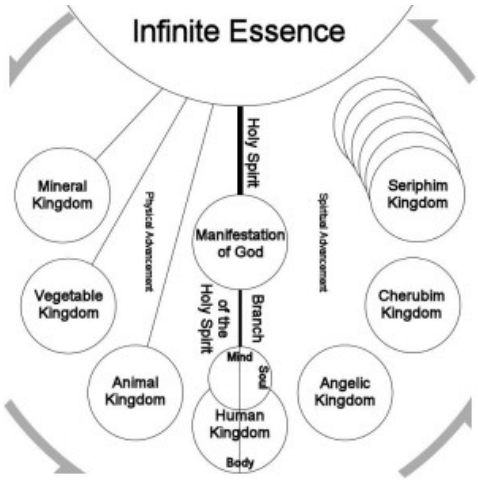
is able to understand are the attributes of Divinity, the radiance of which appears and is visible in the world and within men's souls.

When we look at the world and within men's souls, we see wonderful signs of the divine perfections, which are clear and apparent; for the reality of things proves the Universal Reality. The Reality of Divinity may be compared to the sun, which from the height of its magnificence shines upon all the horizons; and each horizon, and each soul, receives a share of its radiance. If this light and these rays did not exist, beings would not exist; all beings express something and partake of some ray and portion of this light. The splendors of the perfections, bounties and attributes of God shine forth and radiate from the reality of the Perfect Man–that is to say, the Unique One, the supreme Manifestation of God. Other beings receive only one ray, but the supreme Manifestation is the mirror for this Sun, which appears and becomes manifest in it, with all its perfections, attributes, signs and wonders.

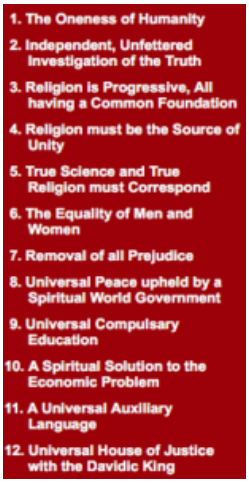
The knowledge of the Reality of the Divinity is impossible and unattainable, but the knowledge of the Manifestations of God is the knowledge of God, for the bounties, splendors and divine attributes are apparent in Them. Therefore, if man attains to the knowledge of the Manifestations of God, he will attain to the knowledge of God; and if he be neglectful of the knowledge of the Holy Manifestations, he will be bereft of the knowledge of God. It is then ascertained and proved that the Holy Manifestations are the center of the bounty, signs and perfections of God. Blessed are those who receive the light of the divine bounties from the enlightened Dawning-points!

We hope that the Friends of God, like an attractive force, will draw these bounties from the source itself, and that they will arise with such illumination and signs that they will be evident proofs of the Sun of Reality.

Abdu'l-Baha'-Some Answered Questions #LIX



The 12 Founding Principles Of The One World Government Ordained By God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BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab-Rahmat 16, 174 B.E. (7/9/2017)

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Now the Siyyid Báb had disposed all His affairs before setting out from Chihríq towards Tabríz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mullá Báqir, who was one of His first associates, to Mullá 'Abdu'l-Karím of Qazvín. This trust Mullá Báqir delivered over to Mullá 'Abdu'l-Karím at Qum in presence of a numerous company. At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Bahá'u'lláh: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful minute *shikastih* hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word *Bahá*. Then Mullá 'Abdu'l-Karím conveyed the trust to its destination.

Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mírzá Ḥasan Khán, the gist of which order was this: "Obtain a formal and explicit sentence from the learned doctors of Tabríz who are the firm support of the Church of Ja'far (upon him be peace) and the impregnable stronghold of the Shí'ite faith; summon the Christian regiment of Urúmíyyih; suspend the Báb before all the people; and give orders for the regiment to fire a volley."

Mírzá Ḥasan Khán summoned his chief of the farráshes, and gave him his instructions. They removed the Báb's turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabríz, confined Him in a cell, and appointed forty of the Christian soldiers of Tabríz to guard Him.

Next day the chief of the farráshes delivered over the Báb and a young man named Áqá Muḥammad-'Alí who was of a noble family of Tabríz to Sám Khán, colonel of the Christian regiment of Urúmíyyih, at the sentences of the learned divine Mullá Muḥammad of Mamaqán, of the second ecclesiastical authority Mullá Mírzá Báqir, and of the third ecclesiastical authority Mullá Murtadá-Qulí and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Báb was suspended and by the other rope Áqá Muḥammad-'Alí, both being firmly bound in such wise that the head of that young man was on the Báb's breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb seated by the side of His amanuensis Áqá Siyyid Ḥusayn in the very cell from the staircase of

which they had suspended them. To neither one of them had the slightest injury resulted.

Sám Khán the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farráshes withheld his hand. Áqá Ján Big of Khamsíh, colonel of the bodyguard, advanced; and they again bound the Báb together with that young man to the same nail. The Báb uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha'bán in the year [A.H.] one thousand two hundred and sixty-six. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.

Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.

On the second night at midnight the Bábís carried away the two bodies.

On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, "The holy body of the immaculate Imám and that of the true Shí'ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces." But after the fullest investigation and inquiry it hath been proved that when the Báb had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulaymán Khán the son of Yaḥyá Khán, one of the nobles of Ádhirbáyján devoted to the Báb, arrived, and proceeded straightway to the house of the mayor of Tabríz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect, Sulaymán Khán divulged this secret to him saying, "Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way." "Such troubles," answered the mayor, "are in no wise necessary." He then sent one of his private servants named Ḥájí Alláh-Yár, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Ḥájí Sulaymán Khán. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Bábí of Milán: next day they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Ṭihrán, they sent it away from Ádhirbáyján. And this transaction remained absolutely secret.

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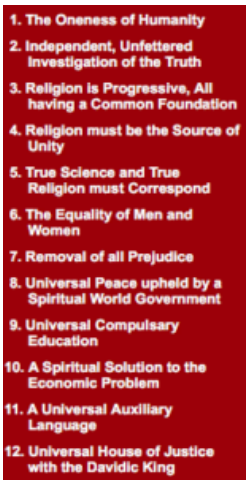
Abdu'l-Baha'

Exc. from: A Traveler's Narrative-Written to Illustrate the Episode of the Bab

The Shrine of the Bab, wherein His body was interred.

The view from the Shrine of the Bab.

[The Principles Of The Faith For Which The Bab Gave His Life]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BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 174 B.E. (7/13/2017)

O ye beloved of God! O ye children of His Kingdom!

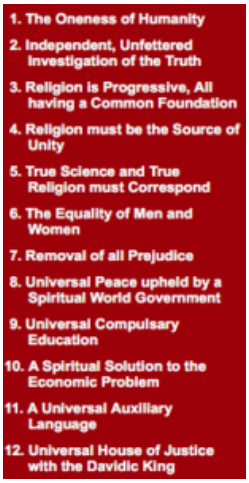
Verily, verily the new heaven and the new earth are come. The holy City, new Jerusalem, hath come down from on high in the form of a maid of heaven, veiled, beauteous, and unique, and prepared for reunion with her lovers on earth. The angelic company of the celestial Concourse have joined in a call that hath rung throughout the universe, all loudly and mightily acclaiming: "Hail, O City of God! Abide Thou, and make Thy habitation with the pure, virtuous and holy servants of Thine; for they are Thy people, and Thou art their Lord."

He hath wiped away their tears, kindled their light, rejoiced their hearts and enraptured their souls. Death shall no more overtake them, neither shall sorrow, crying and tribulation afflict them. The Lord God Omnipotent hath been enthroned in His Kingdom and hath made all things new. This is the truth, and what truth greater than the Revelation of St. John the divine? He is the Alpha and Omega. He is the One that will give unto him that is athirst of the fountain of the water of life, and bestow upon the sick the remedy of true salvation. He whom such grace aideth is verily he that receiveth the most glorious heritage from theprophets of God and His holy ones. The Lord will be his God, and he His dearly-beloved son.

Rejoice, then, O ye beloved of the Lord and His chosen ones, and ye the children of God and His people, raise your voice and laud and magnify the Lord, the Most High; for His light hath beamed forth, His signs have appeared, and the billows of His rising ocean have scattered on every shore many a precious pearl.

Abdu'l-Baha', Star Of The West, Volume XIV Number 12

The 12 Founding Principles Of The One World Government Ordained By God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BAHA'I JUSTICE

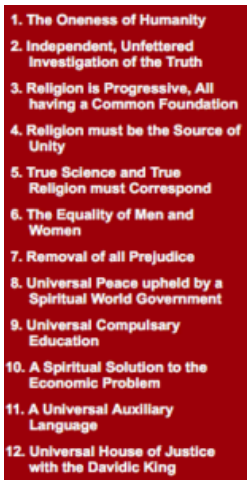
Baha'i Sabbath: Kalimat 9, 174 B.E. (7/21/2017)

In these times thanksgiving for the bounty of the Merciful One consists in the illumination of the heart and the feeling of the soul. This is the reality of thanksgiving. But, although offering thanks through speech or writings is approvable, yet, in comparison with that, it is but unreal, for the foundation is spiritual feelings and merciful sentiments. I hope that you may be favored therewith. But the lack of capacity and merit in the Day of Judgment does not prevent one from bounty and generosity, for it is the day of grace and not justice, and to give every one his due is justice. Consequently, do not look upon thy capacity, nay, rather, look upon the infinite grace of the Bounty of Abha who grace is comprehending and whose bounty is perfect.

I beg of God through the confirmation and assistance of the True One thou mayest show the utmost eloquence, fluency, ability and skill in teaching the real significances of the Bible. Turn toward the Kingdom of Abha and seek the bounty of the Holy Spirit. Loosen the tongue and the confirmation of the Spirit shall reach thee.

Abdu'l-Baha, Tablets, Volume 2, pp 243-244

The Principles Forming The Bedrock Of The Kingdom Of God On Earth As It Is In Heaven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BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 16, 174 B.E. (7/28/2017)

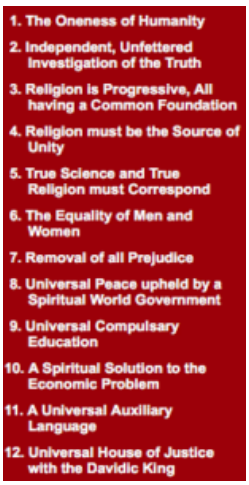
Objective, Subjective, and Discerning Faith

Thou hast written of a verse in the Gospels, asking if at the time of Christ all souls did hear His call. Know that faith is of two kinds. The first is **objective** faith that is expressed by the outer man, obedience of the limbs and senses. The other faith is **subjective**, and unconscious obedience to the will of God. There is no doubt that, in the day of a Manifestation such as Christ, all contingent beings possessed subjective faith and had unconscious obedience to His Holiness Christ.

For all parts of the creational world are of one whole. Christ the Manifestor reflecting the divine Sun represented the whole. All the parts are subordinate and obedient to the whole. The contingent beings are the branches of the tree of life while the Messenger of God is the root of that tree. The branches, leaves and fruit are dependent for their existence upon the root of the tree of life. This condition of unconscious obedience constitutes subjective faith. But the **discerning** faith that consists of true knowledge of God and the comprehension of divine words, of such faith there is very little in any age. That is why His Holiness Christ said to His followers, **"Many are called but few are chosen."**

Abdu'l-Baha', Baha'i World Faith, chapter 8

The Fruits Of The Chosen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BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 174 B.E. (8/1/2017

If one possesses the love of God, everything that he undertakes is useful, but if the undertaking is without the love of God, then it is hurtful and the cause of veiling one's self from the Lord of the Kingdom. But with the love of God every bitterness is changed into sweetness and every gift becometh precious. For instance, a musical and melodious voice imparteth life to an attracted heart but lureth toward lust those souls who are engulfed in passion and desire.

With the love of God all sciences are accepted and beloved, but without it, are fruitless; nay, rather the cause of insanity. Every science is like unto a tree; if the fruit of it is the love of God, that is a blessed tree. Otherwise it is dried wood and finally a food for fire.

Abdu'l-Baha'-Tablets, Vol. III pp. 687-688

The Cure For What Ails Humanity

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BAHA'I JUSTICE

Baha'i Sabbath: Kamal 4, 174 B.E. (8/4/2017)

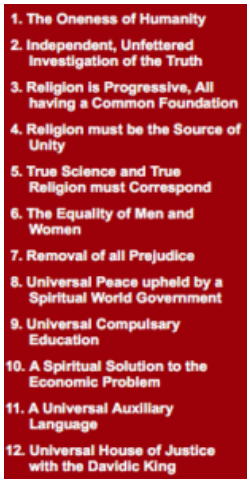
Then, O ye friends of God! Ye must not only have kind and merciful feelings for mankind, but ye should also exercise the utmost kindness towards every living creature. The physical sensibilities and instincts are common to animal and man. Man is, however, negligent of this reality and imagines that sensibility is peculiar to mankind, therefore he practices cruelty to the animal. In reality what difference is there in physical sensations! Sensibility is the same whether you harm man or animal: there is no difference. Nay, rather, cruelty to the animal is more painful because man has a tongue and he sighs, complains and groans when he receives an injury and complains to the government and the government protects him from cruelty; but the poor animal cannot speak, it can neither show its suffering nor is it able to appeal to the government. If it is harmed a thousand times by man it is not able to defend itself in words nor can it seek justice or retaliate. Therefore one must be very considerate towards animals and show greater kindness to them than to man. Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If an animal is sick they should endeavor to cure it; if it is hungry, they should feed it; if it is thirsty, they should satisfy its thirst; if it is tired, they should give it rest.

Man is generally sinful and the animal is innocent; unquestionably one must be more kind and merciful to the innocent.

This sympathy and kindness is one of the fundamental principles of the divine kingdom. Ye should pay great attention to this question.

Abdu'l-Baha, exc. fr. Baha'i World Faith Ch. 8

The Principles Upon Which A Kind And Merciful Civilization Will Be Founded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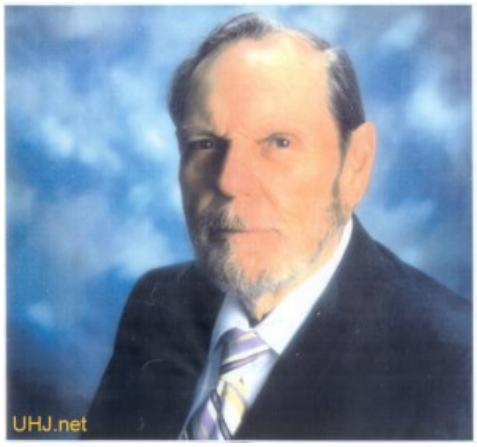
BAHA'I JUSTICE

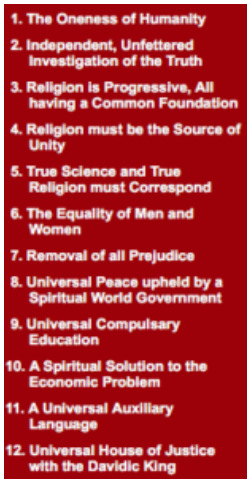
Holy Day: The Ascension Of The Establisher Of The Baha'i Faith-Kamal 6, 174 B.E. (8/6/1996)

http://www.bahaijustice.com/wp-content/uploads/2017/08/Dr.-Jensen-The-Establisher-Of-The-Bahai-Faith-Prayer-For-All-Mankind-From-Abdul-Baha.m4a



The Baha'i Faith Established

The Foundation He Established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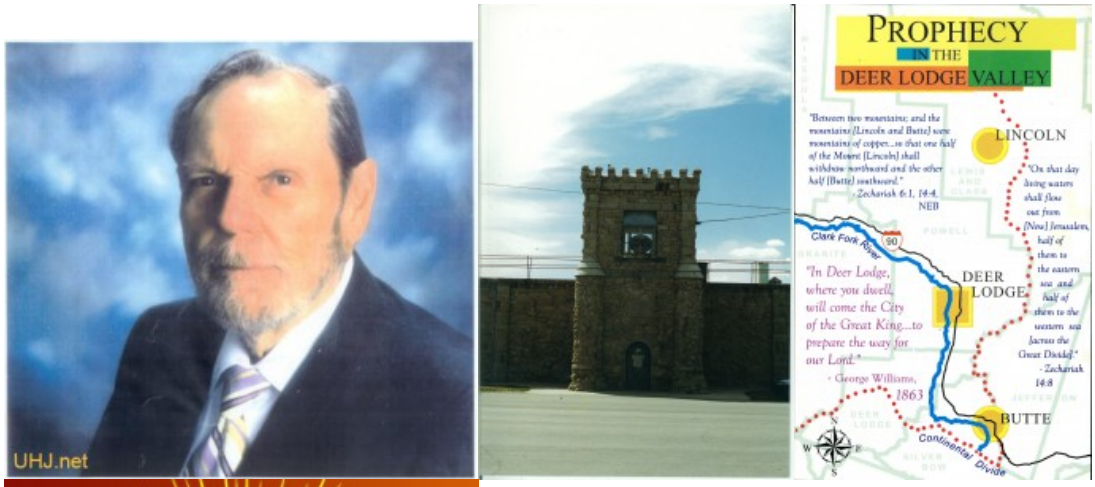
BAHA'I JUSTICE

Holy Day: Jesus The High Priest Enters The Temple: August 9, 1969 (Kamal 9, 174 B.E.)



Jesus The High Priest Upon His Return Reading A Prayer For All Humanity Revealed By Baha'u'llah Through His Son Abdu'l-Baha':

http://www.bahaijustice.com/wp-content/uploads/2017/08/Dr.-Jensen-The-Establisher-Of-The-Bahai-Faith-Prayer-For-All-Mankind-From-Abdul-Baha.m4a

And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?

And Jesus was clothed with filthy garments: and he stood before the face of the angel.

Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.

And I said, “Let them put a clean turban on his head.” So they put a clean turban on his head and clothed him with garments; and the angel of the LORD was standing by.

And the angel of the LORD enjoined Joshua,

Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the **BRANCH**.

For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

The Holy Bible, Zechariah chapter 3.

O thou wooer of Truth and attracted one toward the Kingdom of God!

Thy detailed letter was received and its reading produced the utmost joy, for it was a glorious proof of the loftiness of thy aim and the exaltation of thine intention. Praise be to God! that thou art the well-wisher of the human world, art attracted to the Kingdom of Abha and art aspiring for the advancement of the realm of humanity. I hope that, through the instrumentality of these lofty thoughts, attractions of 537 heart and heavenly glad-tidings, thou mayest become so illumined that, through the mildly beaming splendor of the love of God, thou mayest shine and gleam throughout centuries and cycles.

Thou hast written that thou art a student in the progressive spiritual school. Happy is thy condition! If the various progressive schools join themselves to the universal university of the Kingdom, such knowledge and sciences will be brought into light that man will see that the potentialities of the “Open Tablet” of existence are infinite; will realize that all the created things are as letters and words; will be instructed in the lessons of the degrees of significances; will perceive the signs of oneness in the primordial atoms of the earth; will hear the voice of the Lord of the Kingdom; will behold the confirmations of the Holy Spirit and will find such ecstasy and joy that, being unable to contain himself in the vast area of existence, he will prepare himself for the journey toward the Kingdom and will hasten to the immensity of the Realm of Might. As soon as a bird is fledged, it cannot keep itself on the ground; nay, rather it soareth up toward the Supreme Apex—except the birds whose feet are tied, whose wings are clipped and feathers broken and who are soiled with water and clay.

O thou seeker of Truth! The realm of the Kingdom is a unit. The only difference lies in this: That when the season of spring dawneth, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and meadows are revived; the trees find freshness and delicacy and are

clothed with radiant and bright leaves, blossoms and fruits. In a like manner the preceding Manifestations form an inseparable link with the subsequent dispensations; nay, rather they are identical with each other. Since the world is constantly developing itself, the rays become stronger, the outpouring becometh greater and the sun appeareth in the meridian orbit.

O thou yearner after the Kingdom! Each Manifestation is the heart of the world and the proficient Physician of every patient. The world of humanity is sick, but that skilled Physician hath the healing remedy and He bestoweth divine teachings, exhortations and advices which are the remedy of every ailment and the dressing for every wound. Undoubtedly, the wise physician discovereth the needs of the patient at every season and prescribeth medicine. Therefore, when thou wilt compare the teachings of the Beauty of Abhá with the requisitions and necessities of the present time, thou wilt conclude that they are to the sick body of the world the swift healing antidote; nay, rather they are the remedy of everlasting health. The prescription of the proficient physicians of the past and the future will not be the same; nay, rather they will be in accord with the ailment of the patient. Although the medicine is changed, yet all of these are for the sole purpose of the healing of the sick. In former dispensations the sick body of the world could not bear the strong and overpowering remedies. That is why His Highness the Christ said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of the Comforter, who is sent by the Father, is come, He will guide you into all truth." Therefore, in this age of lights, specific teachings have become universal, in order that the outpouring of the Merciful One environ both the East and the West, the oneness of the kingdom of humanity become visible and the luminosity of truth enlighten the world of consciousness. The descent of the New Jerusalem is the heavenly religion which secures the prosperity of the human world and is the effulgence of the illumination of the realm of God. In reality Emmanuel was the forerunner of the second coming of His Highness the Christ and the herald of the path of the Kingdom.

This is self-evident that the letter is an organic member of the word. This membership denotes subordination; that is, the letter draws its life from the word and hath spiritual relationship with it and is accounted a part of it. The apostles were the Letters and His Highness Christ the Essence of the Word; and the significance of the Word, which is the Everlasting Outpouring, cast a splendor upon those Letters,. Since a Letter is a part of the Word itself, it is intrinsically identical with the Word.

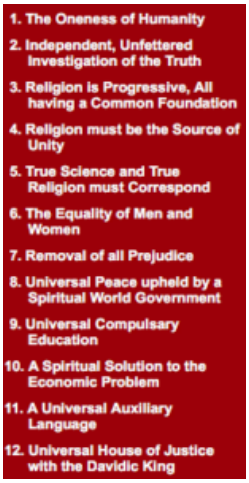
I hope that thou shalt arise to perform all that which His Highness Emmanuel hath predicted. Know thou this of a certainty that thou shalt become assisted. The confirmations of the Holy Spirit are descending uninterruptedly. The power of the Word shall penetrate in such wise that the Letter will become the reflective mirror of the Sun of the Word, and the radiation of the lights of the Word shall illumine the whole earth. But the heavenly Jerusalem, which is established upon the Apex of the world and the Holy of Holies of the Almighty, which hath hoisted its banner, comprehendeth and includeth in it all the perfections and teachings of the former dispensations. Likewise, it is the herald of the oneness of the world of humanity, the ensign of universal peace, the spirit of eternal life, the lights of divine perfections, the surrounding bestowal of the realm of existence, the adornment and grandeur of the world of creation and the cause of the tranquility of human-kind.

Turn thy attention toward the holy Tablets. Read and reflect upon the Tablets of Ishraghat, Tajalliat, the

Words of Paradise, the Glad-tidings, Tarazat and the Book of Akdas. These divine teachings in this day are the remedy of the ailments of the world of man and the dressing for the wounded body of existence; they are the Spirit of Life, the Ark of Salvation, the Magnet of the Everlasting Glory and the penetrative power in the reality of man!

Abdu'l-Baha (The **BRANCH**), Tablets, Vol. III, pp 536-540

The Fundamentals Of The Teachings Of The Beauty Of ABHA. The Foundation Of The Holy Of Holies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This entry was posted on Wednesday, August 9th, 2017 at 1:50 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 11, 174 B.E. (8/11/2017)

All the people have formed a god in the world of thought, and that form of their own imagination they worship; when the fact is that the imagined form is finite and the human mind is infinite.[1] Surely the infinite is greater than the finite, for imagination is accidental (or non-essential) while the mind is essential; surely the essential is greater than the accidental.

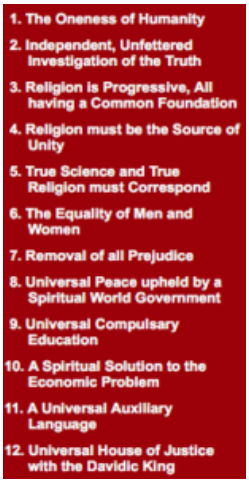
Therefore consider: All the sects and peoples worship their own thought; they create a god in their own minds and acknowledge him to be the creator of all things, when that form is superstition—thus people adore and worship imagination (or illusion).

That Essence of the Divine Entity and the Unseen of the unseen is holy above imagination and is beyond thought. Consciousness doth not reach It. Within the capacity of comprehension of a produced (or created) reality that Ancient Reality cannot be contained. It is a different world; from it there is no information; arrival thereat is impossible; attainment thereto is prohibited and inaccessible. This much is known: It exists and Its existence is certain and proven—but the condition is unknown.

All the philosophers and the doctors knew that It is, but they were perplexed in the comprehension of Its existence and were at last discouraged, and in great despair they left this world. For the comprehension of the condition and mysteries of that Reality of realities and Mystery of mysteries there is need for another power and another sense. That power and sense is not possessed by mankind, therefore they have not found any information. For example: If a man possess the power of hearing, the power of tasting, the power of smelling and the power of feeling, but no power of seeing, he cannot see. Hence, through the powers and senses present in man the realization of the Unseen Reality, which is pure and holy above the reach of doubts, is impossible. Other powers are needed and other senses required. If those powers and senses are obtained, then information can be had; otherwise, not.

1. Infinite in regard to imagination, for without the mind there would be no imagination. Another translation of this paragraph is as follows: "All the people have formed a god in the world of thought and they worship that form of their own imagination, while the fact is that the imagined concept is comprehended by the mind which is comprehensive. Surely that which comprehends is greater than the comprehended, for imagination is accidental (non-essential), while the mind is essential. Surely the essential is greater than the accidental."

Abdu'l-Baha', Tablets vol. III pp 561-563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BAHA'I JUSTICE

Baha'i Month: Asma/Names 1, 174 B.E. (8/20/2017

The light hath a center and if one desire to seek it otherwise but from the center, he can never attain to it. In this solar system the source of light is the sun and every light is acquired from it; even the lamps of the night are ignited through the sun, for if there were no sun the trees would not grow nor the mines develop, so that the oil be extracted from those trees and mines, and the lamps of the night be lit by it. Is it possible that one attain to the light in this globular sphere without the mediation of the sun? No, by the life of God! To suppose it, is pure imagination. But the truth is this: The main source of the lights is the sun and the rays are shed from it upon all the regions.

Abdu'l-Baha', Tablets, vol 3, pg 592

In the day of Christ all nations were expecting that His Holiness Christ should come from heaven, and He came from heaven, though outwardly He came from the womb of Mary. Hence, He hath said in the Gospels: "No one shall ascend to heaven except the one who hath come from heaven." Now all the people expect Him to come from heaven.

If thou wishest to find the truth, compare the days of the Manifestation of the Beauty of Abhá with the days of Christ; consider this is identically like that and the same doubts and oppositions are put forth.

As to the proofs and arguments of the Beauty of Abhá, these are manifest like the sun. If thou wishest a discerning eye and seekest for a hearing ear, set thou aside that which thou hast heard from fathers and ancestors, for such things are imitation—and then seek for the truth with the utmost attention until the divine confirmation may reach thee and the matter may be properly disclosed unto thee.

Abdu'l-Baha', Tablets, Vol 2, pp 409-410

Shouldst thou come with the whole of thy being to God and be attracted to the lights of the Kingdom of God and be enkindled by the fire of the love of God, then wilt thou see that which thou canst not see today, wilt comprehend the inner significance of the Word of God and thoroughly understand the mysteries contained in the holy Books.

But as to the Jewish doctors, Christian priests and monks who read those Books, verily, they know the letter only and they utter the words, as parrots, without understanding their inner meanings. They comprehend them not, because they are engrossed in worldly desires and lusts and their hearts are attached to mundane allurements. Verily, are they not heedless of God and understand nothing and find not the right path?

Abdu'l-Baha', Tablets, vol 3, pp 622-623

Thou hast questioned how thou canst accept this divine cause, for thou art a member of the Church: (Know thou) in the day of the Manifestation of Christ, many souls became portionless and deprived (from the favor of God) because they were members of the Holy of Holies in Jerusalem. According to that membership, they became veiled from that brilliant Beauty. Therefore, turn thou thy face to the Church of God which consists in divine instructions and merciful exhortations. For what similarity (is there) between the church of stone and cement and the Celestial Holy of Holies!

Endeavor that thou mayest enter in this Church of God. Although thou hast given oath to attend the church, yet thy spirit is under the Covenant and Testament of the Spiritual Divine Church. Thou shouldst protect this. Although they consider the wine and the bread in the church as the blood and body of Christ, yet this is but the appearance and not the reality. But the reality of Christ is the words of the Holy Spirit. If thou are able, take a portion thereof.

The performance of baptismal celebration would cleanse the body, but the spirit hath no share; but the divine teachings and the exhortations of the Beauty of Abha will baptize the soul. This is the real baptism. I hope that thou wilt receive this baptism.

Abdu'l-Baha', Tablets, vol 2, pg 327

O my friend, verily the Cause is great and great, and the penetration of the Word of God in the temple (body) of all the regions is similar to the pervasion of the soul in a sound body.

By the life of Baha', verily, the power of the Kingdom of God hath taken hold of the pillars of the world, and hath possessed all the nations. Thou wilt surely find the standards of the Testament waving in all regions, the chanting of the verses of unity raised in exalted assemblies, and the lights of the Sun of Truth and its heat dispersing the thick clouds massed on the horizon. Be rejoiced at this glad-tidings, whereby the hearts of the sincere among the beloved are cheered.

O my friend, isolate all thy faculties and senses from every other mention and thought, and follow the example of Abdul-Baha in servitude to the Holy and Exalted Threshold. Hasten to the field of sacrifice, craving for the most great martyrdom; expend thy life and all of thy grades in love for God and in attraction to the Beauty of El-ABHA.

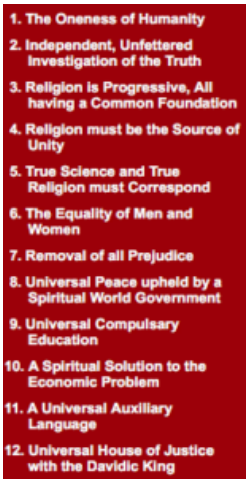
By God, the True One, man should seek only this bounty, inasmuch as it is everlasting, eternal, divine, spiritual, luminous and merciful. Be sanctified from all the universe...address the veiled ones (those blind to the Truth), saying: "Verily, eyes are dazzled by gazing at the sun, and it is impossible to consider it because of the intensity of its rays; and verily the sea cannot be contained in a cup. The weakness of eyes does no harm to the sun, nor the smallness of the cup to the sea."

Then...explain to the people, and make known to every questioner, by saying: "Verily, minds are limited,

and the splendor of lights is so great as not to be comprehended by (man's) reflective faculties. Ye ought to have the sigh of the heart so that ye may apprehend the reality of the mysteries of God which are deposited behind coverings."

Abdu'l-Baha', Tablets, vol 1, pp 164-165

[The Lights Of The Sun Of Truth That Are Dispersing The Thick Clouds Massed On The Horizon]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BAHA'I JUSTICE

Baha'i Sabbath: Asma 6, 174 B.E. (8/25/2017)

O visitant of the Resort of spirits (who are) sincere in the Religion of God!

Blessed is the mother who bore thee and the breast whose milk suckled thee and the bosom wherein thou wert nurtured, because thou hast apprehended the Day of the Lord, hast prepared thyself to enter in unto His kingdom, hast set thy face singly toward His Gracious Countenance, hast believed in the Manifest Light, hast rejoiced in the Abundant Grace, hast responded to the Voice of thy Lord with a sincere and beating heart and hast presented thyself from those regions at the Glorious Threshold and hast marked thy forehead with the pure, holy, fragrant Tomb, the breaths of whose sanctity are spread abroad throughout the lands as fragrant musk is diffused unto the distant place! Then thank thy Lord, the Merciful, the Clement, for this great salvation (or fruition, achievement, or attainment) and exceeding grace!

Now as to what thou askest concerning the spirit and its "return" to this world of humanity and this elemental space: Know that spirit in general is divided into five sorts—the vegetable spirit, the animal spirit, the human spirit, the spirit of faith, and the divine spirit of sanctity.

The vegetable spirit is the virtue augmentative, or growing or vegetative faculty, which results from the admixture of the simple elements, with the co-operation of water, air and heat.

The animal spirit is the virtue perceptive resulting from the admixture and absorption of the vital elements generated in the heart, which apprehend sense impressions.

The human spirit consists of the rational, or logical, reasoning faculty, which apprehends general ideas and things intelligible and perceptible.

Now these "spirits" are not reckoned as Spirit in the terminology of the Scriptures and the usage of the people of the Truth, inasmuch as the laws governing them are as the laws which govern all phenomenal being (i.e., all existences belonging to the phenomenal or material universe, called "the world of generation and corruption"), in respect to generation, corruption, production, change and reversion, as is clearly indicated in the Gospel where it says: "Let the dead bury their dead;" "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit"; inasmuch as he who would bury these dead was alive with the vegetative, animal and rational human soul, yet did Christ—to whom be glory! — declare such dead and devoid of life, in that this person was devoid of the Spirit of Faith, which is of the Kingdom of God.

In brief, for these three spirits there is no restitution or "return," but they are subordinate to reversions and production and corruption.

But the Spirit of Faith which is of the Kingdom (of God) consists of the all-comprehending Grace and the

perfect attainment (or salvation, fruition, achievement) and the power of sanctity and the divine effulgence from the Sun of Truth on luminous light-seeking essences from the presence of the divine Unity. And by this Spirit is the life of the spirit of man, when it is fortified thereby, as Christ saith: “That which is born of the Spirit is Spirit.” And this Spirit hath both restitution and return, inasmuch as it consists of the Light of God and the unconditioned Grace. So, having regard to this state and station. Christ announced that John the Baptist was Elias, who was to come before Christ (Matt. 11:14). And the likeness of this station is as that of lamps kindled (from one another): for these in respect to their glasses and oil-holders, are different, but in respect to their light, One, and in respect to their illumination, One; nay, each one is identical with the other, without imputation of plurality, or diversity or multiplicity or separateness. This is the Truth and beyond the Truth there is only error.

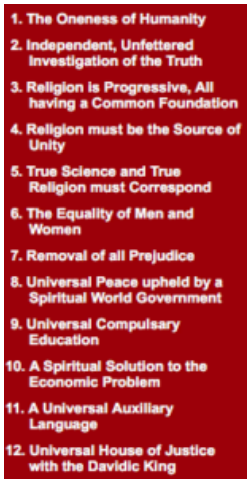
But as to the question of the Trinity, know, O advancer unto God, that in each one of the cycles wherein the Lights have shone forth upon the horizons (i.e., in each prophetic dispensation) and the Forgiving Lord hath revealed Himself on Mount Paran (see Habbakkuk 3:3, etc.) or Mount Sinai, or Mount Seir (see Ezekiel 35), there are necessarily three things: The Giver of the Grace, and the Grace, and the Recipient of the Grace; the Source of the Effulgence, and the Effulgence, and the Recipient of the Effulgence; the Illuminator, and the Illumination, and the Illuminated. Look at the Mosaic cycle: The Lord, and Moses, and the Fire (i.e., the burning bush), the Intermediary; and in the Mohammedan cycle: The Lord, the Apostle (or Messenger, Mohammed), and Gabriel (for, as the Mohammedans believe, Gabriel brought the Revelation from God to Mohammed). Look at the sun and its rays and the heat which results from its rays; the rays and the heart are but two effects of the sun, but inseparable from it; yet the sun is one in its essence, unique in its real identity, single in its attributes, neither is it possible that anything should resemble it. Such is the essence of the Truth concerning the Unity, the real doctrine of the Singularity, the undiluted reality as to the (Divine) Sanctity.

But as to the question concerning the atonement on the part of the Holy Redeemer, I have explained this to thee by word of mouth in a plain and detailed manner, devoid of ambiguities, and I have made it clear to thee as the sun at noonday.

And I ask God to open unto thee the gates, that thou mayest thyself apprehend the true meanings of these mysteries. Verily, He is the Confirmer, the Beneficent, the Merciful!

Abdu’l-Baha’, Tablets volume I, pp 114-118

The Lights Of The Sun Of Truth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This entry was posted on Friday, August 25th, 2017 at 2:13 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Asma 13, 174 B.E. (9/1/2017)

TO THE BELIEVERS OF GOD AND THE MAID-SERVANTS OF THE MERCIFUL OF THE BAHÁ'Í ASSEMBLIES IN THE UNITED STATES AND CANADA: Upon them be Bahá'u'lláh El-Abhá!

HE IS GOD!

O ye apostles of Bahá'u'lláh,—May my life be a ransom to you!

The blessed Person of the Promised One is interpreted in the Holy Book as the Lord of Hosts, i.e., the heavenly armies. By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. They are delivered from human qualities and the defects of the world of nature, are characterized with the characteristics of God, and are attracted with the fragrances of the Merciful. Like unto the apostles of Christ, who were filled with Him, these souls also have become filled with His Holiness Bahá'u'lláh, i.e., the love of Bahá'u'lláh has so mastered every organ, part and limb of their bodies, as to leave no effect by the promptings of the human world.

These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement. He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground. Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth. This is the meaning of the Hosts of God.

Any soul from among the believers of Bahá'u'lláh who attains to this station, will become known as the Apostle of Bahá'u'lláh. Therefore strive ye with heart and soul—so that ye may reach this lofty and exalted position, be established on the throne of everlasting glory, and crown your heads with the shining diadem of the Kingdom, whose brilliant jewels may irradiate upon centuries and cycles.

O ye kind friends! Uplift your magnanimity and soar high toward the apex of heaven—so that your blessed hearts may become illumined more and more, day by day, through the Rays of the Sun of Reality, i.e., His Holiness Bahá'u'lláh; at every moment the spirits may obtain a new life, and the darkness of the world of nature may be entirely dispelled—thus ye may become incarnate light and personified spirit, become entirely unaware of the sordid matters of this world and in touch with the affairs of the divine world.

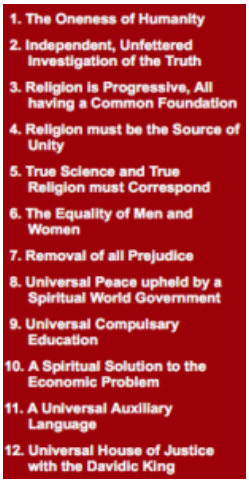
Consider ye what doors His Holiness Bahá'u'lláh has opened before you, and what a high and exalted

station He has destined for you, and what bounties He has prepared for you! Should we become intoxicated with this cup, the sovereignty of this globe of earth will become lower in our estimation than the children's plays. Should they place in the arena the crown of the government of the whole world, and invite each one of us to accept it, undoubtedly we shall not condescend, and shall refuse to accept it.

To attain to this supreme station is, however, dependent on the realization of certain conditions.

Excerpted from: Abdu'l-Baha'-Tablets Of The Divine Plan

The Fruits Of The Tree Of Life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BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 174 B.E. (9/8/2017)

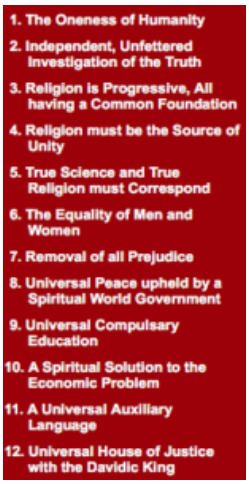
THE world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware, lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

Baha'u'llah, The Proclamation Of Baha'u'llah (excerpt)

The Foundation Of The New World Order Of The Glory Of God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12. Universal House of Justice with the Davidic King

This entry was posted on Friday, September 8th, 2017 at 3:01 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

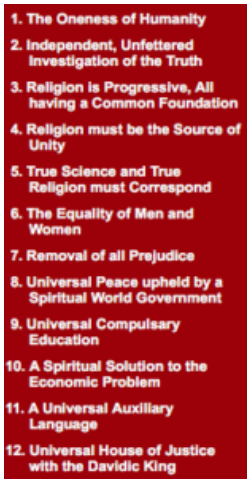
BAHA'I JUSTICE

Baha'i Sabbath: Izzat 8, 174 B.E. (9/15/2017)

The wise man weeps day and night over the condition of mankind. He cries and sighs that perchance the heedless ones may be awakened, the blind may see, the dead become alive and the oppressors grant justice. I will pray. You must also pray.

Abdu'l-Baha', (STAR of THE WEST, Vol. 7, p. 106.)

The Medicine For Our Sick World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This entry was posted on Friday, September 15th, 2017 at 2:34 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

TWIN HOLY DAYS-The Birth Of The Bab: Izzat 13-14,174 B.E. (9/20-21/2017) & The BICENTENNIAL ANNIVERSARY Of The Birth Of Baha'u'llah: Izzat 14-15,174 B.E. (9/21-22/2017)

The Bab was born on October 20 on the Christian (Solar) calendar in the year 1819 and Muharram 1 of the Muslim (Lunar) calendar.

The anniversary of the birth of the Bab on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

The anniversary of the birth of the Bab on the Baha'i calendar in this year 174 of the Baha'i Era is on Izzat 13-14 which corresponds to sunset September 20 until sunset September 21, 2017 of the Christian (Solar) calendar.

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Baha'u'llah was born on November 12 on the Christian (Solar) calendar in the year 1817, and Muharram 2 of the Muslim (Lunar) calendar.

The anniversary of the birth of Baha'u'llah on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

The anniversary of the birth of Baha'u'llah on the Baha'i calendar in this year 174 of the Baha'i Era is on Izzat 14-15 which corresponds to sunset September 21 until sunset September 22, 2017 of the Christian (Solar) calendar, making this year the **Bicentennial Anniversary of the birth of Baha'u'llah**.

Therefore, as there are no Twin Holy Days on the Solar calendar, these Twin Holy Days of the anniversaries of the birth of the Bab and Baha'u'llah are celebrated on the Lunar calendar which moves throughout the Baha'i calendar year, always corresponding to the first two days of the Muslim Hejira month of Muharram.

Tablet Of Visitation

Revealed by Baha'u'llah

To be read in commemoration of the anniversaries of the Bab and Baha'u'llah

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from

Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Daystars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, caused them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

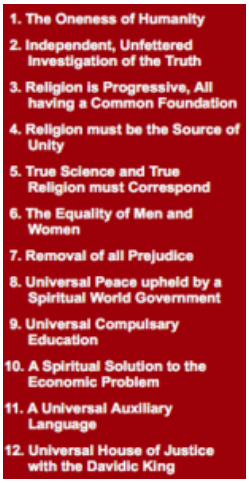
Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its

stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.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The 12 Basic Baha'i Principles Revealed By Baha'u'llah

This entry was posted on Thursday, September 21st, 2017 at 3:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat/Will 1, 174 B.E. (9/27/2017)

O thou who seekest for the Will of God!

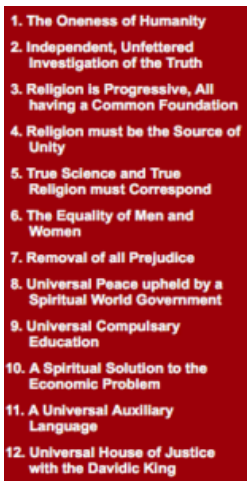
Give thanks to God that thou entered the divine Kingdom and knowest the heavenly Lord of Hosts!

The light of truth hath radiated from the Sun of Divinity to the horizons in such a manner that the East and the West are illumined. But, alas! the blind do not see and the deaf do not hear the divine proclamation. The bats do not perceive the light of the sun and the beetles cannot enjoy the fragrances of a rose-garden.

Consider that the horizons of the world were enlightened through the light of the beauty of His Holiness Christ; yet all the people were asleep, blind and sightless, except a few whose eyes were opened and perceived the lights. Now thou shalt thank God that a beam of the light came to thy sight. I ask God that thine inner sight may be illumined so that thou mayest discover the hidden mysteries of the Kingdom of God. If thou become so, thou wilt be an evident light and a divine angel in the celestial dominion; then it dependeth on the divine confirmation, according to thy perseverance.

Abdu'l-Baha, Tablets vol. 2, pg. 409

God's Will And Purpose To Establish This Foundation Of His Kingdom Everlasting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BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 3, 174 B.E. (9/29/2017)

This servant will now share with thee a dewdrop out of the fathomless ocean of the truths treasured in these holy words, that haply discerning hearts may comprehend all the allusions and the implications of the utterances of the Manifestations of Holiness, so that the overpowering majesty of the Word of God may not prevent them from attaining unto the ocean of His names and attributes, nor deprive them of recognizing the Lamp of God which is the seat of the revelation of His glorified Essence.

As to the words — **"**Immediately after the oppression of those days**"** — they refer to the time when men shall become oppressed and afflicted, the time when the lingering traces of the Sun of Truth and the fruit of the Tree of knowledge and wisdom will have vanished from the midst of men, when the reins of mankind will have fallen into the grasp of the foolish and ignorant, when the portals of divine unity and understanding — the essential and highest purpose in creation — will have been closed, when certain knowledge will have given way to idle fancy, and corruption will have usurped the station of righteousness. Such a condition as this is witnessed in this day when the reins of every community have fallen into the grasp of foolish leaders, who lead after their own whims and desire. On their tongue the mention of God hath become an empty name; in their midst His holy Word a dead letter. Such is the sway of their desires, that the lamp of conscience and reason hath been quenched in their hearts, and this although the fingers of divine power have unlocked the portals of the knowledge of God, and the light of divine knowledge and heavenly grace hath illumined and inspired the essence of all created things, in such wise that in each and every thing a door of knowledge hath been opened, and within every atom traces of the sun hath been made manifest. And yet, in spite of all these manifold revelations of divine knowledge, which have encompassed the world, they still vainly imagine the door of knowledge to be closed, and the showers of mercy to be stilled. Clinging unto idle fancy, they have strayed far from the 'Urvatu'l-Vuthqá [Literally, **"**the strongest handle,**"** meaning the Faith of God.] of divine knowledge. Their hearts seem not to be inclined to knowledge and the door thereof, neither think they of its manifestations, inasmuch as in idle fancy they have found the door that leadeth unto earthly riches, whereas in the manifestation of the Revealer of knowledge they find naught but the call to self-sacrifice. They therefore naturally hold fast unto the former, and flee from the latter. Though they recognize in their hearts the Law of God to be one and the same, yet from every direction they issue a new command, and in every season proclaim a fresh decree. No two are found to agree on one and the same law, for they seek no God but their own desire, and tread no path but the path of error. In leadership they have recognized the ultimate object of their endeavour, and account pride and haughtiness as the highest attainments of their heart's desire. They have placed their sordid machinations above the divine decree, have renounced resignation unto the will of God, busied themselves with selfish calculation, and walked in the way of the hypocrite. With all their power and strength they strive to secure themselves in their petty pursuits, fearful lest the least discredit undermine their authority or blemish the display of their magnificence. Were the eye to be anointed and illumined with the collyrium of the knowledge of God, it

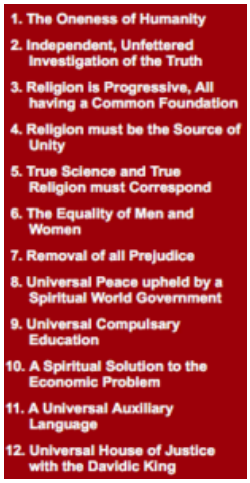
would surely discover that a number of voracious beasts have gathered and preyed upon the carrion of the souls of men.

What “oppression“ is greater than that which hath been recounted? What “oppression“ is more to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied. This “oppression“ is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error. For this reason, in all chronicles and traditions reference hath been made unto these things, namely that iniquity shall cover the surface of the earth and darkness shall envelop mankind. As the traditions referred to are well known, and as the purpose of this servant is to be brief, He will refrain from quoting the text of these traditions.

Were this “oppression“ (which literally meaneth pressure) to be interpreted that the earth is to become contracted, or were men’s idle fancy to conceive similar calamities to befall mankind, it is clear and manifest that no such happenings can ever come to pass. They will assuredly protest that this pre-requisite of divine revelation hath not been made manifest. Such hath been and still is their contention. Whereas, by “oppression“ is meant the want of capacity to acquire spiritual knowledge and apprehend the Word of God. By it is meant that when the Day-star of Truth hath set, and the mirrors that reflect His light have departed, mankind will become afflicted with “oppression“and hardship, knowing not whither to turn for guidance. Thus We instruct thee in the interpretation of the traditions, and reveal unto thee the mysteries of divine wisdom, that haply thou mayest comprehend the meaning thereof, and be of them that have quaffed the cup of divine knowledge and understanding.

Baha’u’llah, Kitab-i-Iqan (Book of Certitude), Part One

[God’s Remedy For THESE DAYS Of OPPRESSION]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BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 10, 174 B.E. (10/6/2017)

The universe is pregnant with these manifold bounties, awaiting the hour when the effects of Its unseen gifts will be made manifest in this world, when the languishing and sore athirst will attain the living **Kawthar*** of their Well-Beloved, and the erring wanderer, lost in the wilds of remoteness and nothingness, will enter the tabernacle of life, and attain reunion with his heart's desire. In the soil of whose heart will these holy seeds germinate? From the garden of whose soul will the blossoms of the invisible realities spring forth? Verily, I say, so fierce is the blaze of the Bush of love, burning in the **Sinai**** of the heart, that the streaming waters of holy utterance can never quench its flame. Oceans can never allay this Leviathan's burning thirst, and this **Phoenix***** of the undying fire can abide nowhere save in the glow of the countenance of the Well-Beloved. Therefore, O brother! kindle with the oil of wisdom the lamp of the spirit within the innermost chamber of thy heart, and guard it with the globe of understanding, that the breath of the infidel may extinguish not its flame nor dim its brightness. Thus have We illuminated the heavens of utterance with the splendours of the Sun of divine wisdom and understanding, that thy heart may find peace, that thou mayest be of those who, on the wings of certitude, have soared unto the heaven of the love of their Lord, the All-Merciful.

Baha'u'llah, Kitab-i-Iqan/Book of Certitude

Notes:

***Kawthar:** A river of Paradise from which all the others flow. Part of its waters are led into a great lake on the shores of which the souls of the faithful rest when they have crossed the terrible bridge which is laid over the midst of Hell.

****Sinai:** the mountain where God gave the Law to Moses. (Qur'án, súrih 7:139 and Exodus 19).

*****Phoenix:** A bird fabled to exist single, to be consumed by fire by its own act, and to rise again from its ashes.

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63. O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment hath

breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to meet Me. Thus may death not come upon thee, neither weariness nor trouble.

Baha'u'llah, Hidden Words

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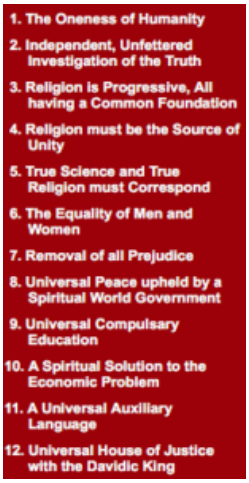
In The Soil Of Whose Heart Will These Holy Seeds Germinate?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BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 17, 174 B.E. (10/13/2017)

And now, concerning His words: "And He shall send His angels…." By "angels" is meant those who, reinforced by the power of the spirit, have consumed, with the fire of the love of God, all human traits and limitations, and have clothed themselves with the attributes of the most exalted Beings and of the Cherubim. That holy man, Sadíq, in his eulogy of the Cherubim, saith: "There stand a company of our fellow-Shí'ihs behind the Throne." Divers and manifold are the interpretations of the words "behind the Throne." In one sense, they indicate that no true Shí'ihs exist. Even as he hath said in another passage: "A true believer is likened unto thephilosopher's stone." Addressing subsequently his listener, he saith: "Hast thou ever seen the philosopher's stone?" Reflect, how this symbolic language, more eloquent than any speech, however direct, testifieth to the non-existence of a true believer. Such is the testimony of Sádiq. And now consider, how unfair and numerous are those who, although they themselves have failed to inhale the fragrance of belief, have condemned as infidels those by whose word belief itself is recognized and established.

And now, inasmuch as these holy beings have sanctified themselves from every human limitation, have become endowed with the attributes of the spiritual, and have been adorned with the noble traits of the blessed, they therefore have been designated as "angels." Such is the meaning of these verses, every word of which hath been expounded by the aid of the most lucid texts, the most convincing arguments, and the best established evidences.

As the adherents of Jesus have never understood the hidden meaning of these words, and as the signs which they and the leaders of their Faith have expected have failed to appear, they therefore refused to acknowledge, even until now, the truth of those Manifestations of Holiness that have since the days of Jesus been made manifest. They have thus deprived themselves of the outpourings of God's holy grace, and of the wonders of His divine utterance. Such is their low estate in this, the Day of Resurrection! They have even failed to perceive that were the signs of the Manifestation of God in every age to appear in the visible realm in accordance with the text of established traditions, none could possibly deny or turn away, nor would the blessed be distinguished from the miserable, and the transgressor from the God-fearing. Judge fairly: Were the prophecies recorded in the Gospel to be literally fulfilled; were Jesus, Son of Mary, accompanied by angels, to descend from the visible heaven upon the clouds; who would dare to disbelieve, who would dare to reject the truth, and wax disdainful? Nay, such consternation would immediately seize all the dwellers of the earth that no soul would feel able to utter a word, much less to reject or accept the truth. It was owing to their misunderstanding of these truths that many a Christian divine hath objected to Muhammad, and voiced his protest in such words: "If Thou art in truth the promised Prophet, why then art Thou not accompanied by those angels our sacred Books foretold, and which must needs descend with the promised Beauty to assist Him in His Revelation and act as warners unto His people?" Even as the All-Glorious hath recorded their statement: "Why hath not an angel been

sent down to him, so that he should have been a warner with Him?“

Such objections and differences have persisted in every age and century. The people have always busied themselves with such specious discourses, vainly protesting:“Wherefore hath not this or that sign appeared?” Such ills befell them only because they have clung to the ways of the divines of the age in which they lived, and blindly imitated them in accepting or denying these Essences of Detachment, these holy and divine Beings. These leaders, owing to their immersion in selfish desires, and their pursuit of transitory and sordid things, have regarded these divine Luminaries as being opposed to the standards of their knowledge and understanding, and the opponents of their ways and judgments. As they have literally interpreted the Word of God, and the sayings and traditions of the Letters of Unity, and expounded them according to their own deficient understanding, they have therefore deprived themselves and all their people of the bountiful showers of the grace and mercies of God. And yet they bear witness to this well-known tradition: “Verily Our Word is abstruse, bewilderingly abstruse.” In another instance, it is said: “Our Cause is sorely trying, highly perplexing; none can bear it except a favorite of heaven, or an inspired Prophet, or he whose faith God hath tested.” These leaders of religion admit that none of these three specified conditions is applicable to them. The first two conditions are manifestly beyond their reach; as to the third, it is evident that at no time have they been proof against those tests that have been sent by God, and that when the divine Touchstone appeared, they have shown themselves to be naught but dross.

Great God! Notwithstanding their acceptance of the truth of this tradition, these divines who are still doubtful of, and dispute about, the theological obscurities of their faith, yet claim to be the exponents of the subtleties of the law of God, and the expounders of the essential mysteries of His holy Word. They confidently assert that such traditions as indicate the advent of the expected Qá’im have not yet been fulfilled, whilst they themselves have failed to inhale the fragrance of the meaning of these traditions, and are still oblivious of the fact that all the signs foretold have come to pass, that the way of God’s holy Cause hath been revealed, and the concourse of the faithful, swift as lightning, are, even now, passing upon that way, whilst these foolish divines wait expecting to witness the signs foretold. Say, O ye foolish ones! Wait ye even as those before you are waiting!

Were they to be questioned concerning those signs that must needs herald the revelation and rise of the sun of the Muḥammadan Dispensation, to which We have already referred, none of which have been literally fulfilled, and were it to be said to them: “Wherefore have ye rejected the claims advanced by Christians and the peoples of other faiths and regard them as infidels,” knowing not what answer to give, they will reply: “These Books have been corrupted and are not, and never have been, of God.” Reflect: the words of the verses themselves eloquently testify to the truth that they are of God. A similar verse hath been also revealed in the Qur’án, were ye of them that comprehend. Verily I say, throughout all this period they have utterly failed to comprehend what is meant by corrupting the text.

Yea, in the writings and utterances of the Mirrors reflecting the sun of the Muḥammadan Dispensation mention hath been made of “Modification by the exalted beings” and“alteration by the disdainful.” Such passages, however, refer only to particular cases. Among them is the story of Ibn-i-Súríyá. When the people of Khaybar asked the focal center of the Muḥammadan Revelation concerning the penalty of

adultery committed between a married man and a married woman, Muhammad answered and said: "The law of God is death by stoning." Whereupon they protested saying: "No such law hath been revealed in the Pentateuch." Muhammad answered and said: "Whom do ye regard among your rabbis as being a recognized authority and having a sure knowledge of the truth?" They agreed upon Ibn-i-Súríyá. Thereupon Muhammad summoned him and said: "I adjure thee by God Who clove the sea for you, caused manna to descend upon you, and the cloud to overshadow you, Who delivered you from Pharaoh and his people, and exalted you above all human beings, to tell us what Moses hath decreed concerning adultery between a married man and a married woman." He made reply: "O Muhammad! death by stoning is the law." Muhammad observed: "Why is it then that this law is annulled and hath ceased to operate among the Jews?" He answered and said: "When Nebuchadnezzar delivered Jerusalem to the flames, and put the Jews to death, only a few survived. The divines of that age, considering the extremely limited number of the Jews, and the multitude of the Amalekites, took counsel together, and came to the conclusion that were they to enforce the law of the Pentateuch, every survivor who hath been delivered from the hand of Nebuchadnezzar would have to be put to death according to the verdict of the Book. Owing to such considerations, they totally repealed the penalty of death." Meanwhile Gabriel inspired Muhammad's illumined heart with these words: "They pervert the text of the Word of God."

This is one of the instances that have been referred to. Verily by "perverting" the text is not meant that which these foolish and abject souls have fancied, even as some maintain that Jewish and Christian divines have effaced from the Book such verses as extol and magnify the countenance of Muhammad, and instead thereof have inserted the contrary. How utterly vain and false are these words! Can a man who believeth in a book, and deemeth it to be inspired by God, mutilate it? Moreover, the Pentateuchhad been spread over the surface of the earth, and was not confined to Mecca and Medina, so that they could privily corrupt and pervert its text. Nay, rather, by corruption of the text is meant that in which all Muslim divines are engaged today, that is the interpretation of God's holy Book in accordance with their idle imaginings and vain desires. And as the Jews, in the time of Muhammad, interpreted those verses of the Pentateuch, that referred to His Manifestation, after their own fancy, and refused to be satisfied with His holy utterance, the charge of "perverting" the text was therefore pronounced against them. Likewise, it is clear, how in this day, the people of the Qur'án have perverted the text of God's holy Book, concerning the signs of the expected Manifestation, and interpreted it according to their inclination and desires.

In yet another instance, He saith: "A part of them heard the Word of God, and then, after they had understood it, distorted it, and knew that they did so." This verse, too, doth indicate that the meaning of the Word of God hath been perverted, not that the actual words have been effaced. To the truth of this testify they that are sound of mind.

Again in another instance, He saith: "Woe unto those who, with their own hands, transcribe the Book corruptly, and then say: `This is from God,' that they may sell it for some mean price." This verse was revealed with reference to the divines and leaders of the Jewish Faith. These divines, in order to please the rich, acquire worldly emoluments, and give vent to their envy and misbelief, wrote a number of treatises, refuting the claims of Muhammad, supporting their arguments with such evidences as it would be improper to mention, and claimed that these arguments were derived from the text of the Pentateuch.

The same may be witnessed today. Consider how abundant are the denunciations written by the foolish divines of this age against this most wondrous Cause! How vain their imaginings that these calumnies are in conformity with the verses of God's sacred Book, and in consonance with the utterances of men of discernment!

Our purpose in relating these things is to warn you that were they to maintain that those verses wherein the signs referred to in the Gospel are mentioned have been perverted, were they to reject them, and cling instead to other verses and traditions, you should know that their words were utter falsehood and sheer calumny. Yea "corruption" of the text, in the sense We have referred to, hath been actually effected in particular instances. A few of these We have mentioned, that it may become manifest to every discerning observer that unto a few untutored holy Men hath been given the mastery of human learning, so that the malevolent opposer may cease to contend that a certain verse doth indicate "corruption" of the text, and insinuate that We, through lack of knowledge, have made mention of such things. Moreover, most of the verses that indicate "corruption" of the text have been revealed with reference to the Jewish people, were ye to explore the isles of Qur'ánic

We have also heard a number of the foolish of the earth assert that the genuine text of the heavenly Gospel doth not exist amongst the Christians, that it hath ascended unto heaven. How grievously they have erred! How oblivious of the fact that such a statement imputeth the gravest injustice and tyranny to a gracious and loving Providence! How could God, when once the Day-star of the beauty of Jesus had disappeared from the sight of His people, and ascended unto the fourth heaven, cause His holy Book, His most great testimony amongst His creatures, to disappear also? What would be left to that people to cling to from the setting of the day-star of Jesus until the rise of the sun of the Muhammadan Dispensation? What law could be their stay and guide? How could such people be made the victims of the avenging wrath of God, the omnipotent Avenger? How could they be afflicted with the scourge of chastisement by the heavenly King? Above all, how could the flow of the grace of the All-Bountiful be stayed? How could the ocean of His tender mercies be stilled? We take refuge with God, from that which His creatures have fancied about Him! Exalted is He above their comprehension!

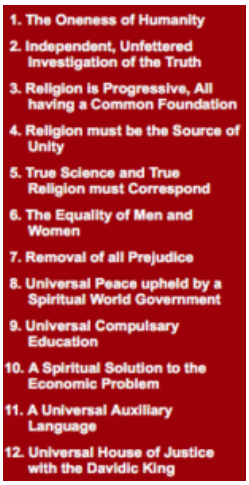
Dear friend! Now when the light of God's everlasting Morn is breaking; when the radiance of His holy words: "God is the light of the heavens and of the earth" is shedding illumination upon all mankind; when the inviolability of His tabernacle is being proclaimed by His sacred utterance: "God hath willed to perfect His light;" and the Hand of omnipotence, bearing His testimony: "In His grasp He holdeth the kingdom of all things," is being outstretched unto all the peoples and kindreds of the earth; it behooveth us to gird up the loins of endeavour, that haply, by the grace and bounty of God, we may enter the celestial City: "Verily, we are God's," and abide within the exalted habitation: "And unto Him we do return." It is incumbent upon thee, by the permission of God, to cleanse the eye of thine heart from the things of the world, that thou mayest realize the infinitude of divine knowledge, and mayest behold Truth so clearly that thou wilt need no proof to demonstrate His reality, nor any evidence to bear witness unto His testimony.

O affectionate seeker! Shouldst thou soar in the holy realm of the spirit, thou wouldst recognize God

manifest and exalted above all things, in such wise that thine eyes would behold none else but Him. “God was alone; there was none else besides Him.” So lofty is this station that no testimony can bear it witness, neither evidence do justice to its truth. Wert thou to explore the sacred domain of truth, thou wilt find that all things are known only by the light of His recognition, that He hath ever been, and will continue for ever to be, known through Himself. And if thou dwellest in the land of testimony, content thyself with that which He, Himself, hath revealed: “Is it not enough for them that We have sent down unto Thee the Book?“ This is the testimony which He, Himself, hath ordained; greater proof than this there is none, nor ever will be: “This proof is His Word; His own Self, the testimony of His truth.“

Baha’u’llah, exc. fr. – Kitab-i-Iqan/Book of Certitude

The 12 Fundamental Laws of the New Jerusalem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This entry was posted on Friday, October 13th, 2017 at 1:39 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Ilm/Knowledge 1, 174 B.E. (10/16/2017)

Verily He Who is the Day-star of Truth and Revealer of the Supreme Being holdeth, for all time, undisputed sovereignty over all that is in heaven and on earth, though no man be found on earth to obey Him. He verily is independent of all earthly dominion, though He be utterly destitute. Thus We reveal unto thee the mysteries of the Cause of God, and bestow upon thee the gems of divine wisdom, that haply thou mayest soar on the wings of renunciation to those heights that are veiled from the eyes of men.

THE significance and essential purpose underlying these words is to reveal and demonstrate unto the pure in heart and the sanctified in spirit that they Who are the Luminaries of truth and the Mirrors reflecting the light of divine Unity, in whatever age and cycle they are sent down from their invisible habitations of ancient glory unto this world, to educate the souls of men and endue with grace all created things, are invariably endowed with an all-compelling power, and invested with invincible sovereignty. For these hidden Gems, these concealed and invisible Treasures, in themselves manifest and vindicate the reality of these holy words: "Verily God doeth whatsoever He willeth, and ordaineth whatsoever He pleaseth."

To every discerning and illumined heart it is evident that God, the unknowable Essence, the divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving." No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence; inasmuch as by a word of His command all that are in heaven and on earth have come to exist, and by His wish, which is the Primal Will itself, all have stepped out of utter nothingness into the realm of being, the world of the visible.

Gracious God! How could there be conceived any existing relationship or possible connection between His Word and they that are created of it? The verse: "God would have you beware of Himself" unmistakably beareth witness to the reality of Our argument, and the words: "God was alone; there was none else besides Him" are a sure testimony of its truth. All the Prophets of God and their

chosen Ones, all the divines, the sages, and the wise of every generation, unanimously recognize their inability to attain unto the comprehension of that Quintessence of all truth, and confess their incapacity to grasp Him, Who is the inmost Reality of all things.

The door of the knowledge of the Ancient of Days being thus closed in the face of all beings, the Source of infinite grace, according to His saying: "His grace hath transcended all things; My grace hath encompassed them all" hath caused those luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men, that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Day-springs of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose. From Him proceed their knowledge and power; from Him is derived their sovereignty. The beauty of their countenance is but a reflection of His image, and their revelation a sign of His deathless glory. They are the Treasuries of divine knowledge, and the Repositories of celestial wisdom. Through them is transmitted a grace that is infinite, and by them is revealed the light that can never fade. Even as He hath said: "There is no distinction whatsoever between Thee and them; except that they are Thy servants, and are created of Thee." This is the significance of the tradition: "I am He, Himself, and He is I, myself."

The traditions and sayings that bear direct reference to Our theme are divers and manifold; We have refrained from quoting them for the sake of brevity. Nay, whatever is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that most great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes are applicable to him. Even as He hath said: "Man is My mystery, and I am his mystery." Manifold are the verses that have been repeatedly revealed in all the heavenly Books and the holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: "We will surely show them Our signs in the world and within themselves."[1] Again He saith: "And also in your own selves: will ye not then behold the signs of God?" And yet again He revealeth: "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves." In this connection, He Who is the eternal King — may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him — hath spoken: "He hath known God who hath known himself."

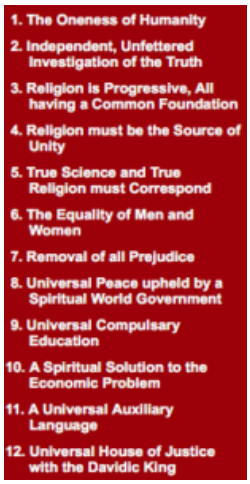
I swear by God, O esteemed and honoured friend! Shouldst thou ponder these words in thine heart, thou wilt of a certainty find the doors of divine wisdom and infinite knowledge flung open before thy face.

From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath

encompassed all things, visible and invisible.

Baha'u'llah, exc. fr. Kitab-i-Iqan/Book of Certitude

[The 12 Steps Of The Golden Rule By Which Humankind Is Being Measured In This Day Of God]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This entry was posted on Monday, October 16th, 2017 at 10:01 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

BICENTENNIAL TWIN BIRTHDAYS of THE BAB and BAHA'U'LLAH!

BICENTENNIAL TWIN BIRTHDAYS

Birthday of the Bab — 1 Muharram 1235 = 20 October 1819

Birthday of Baha'u'llah — 2 Muharram 1233 = 11 November 1817

Bicentennials: (200 Solar years): 11 November 2017 (Baha'u'llah). 20 October 2019 (The Bab).

(200 Lunar years): 1&2 Muharram 1433 = 27 November 2011. 1&2 Muharram 1435 = 4 & 5 November 2013

Dear friends,

Allah'u'Abha! May this letter find you well, healthy and bright!

The above information are the correct dates for celebrating the bicentennial of the Twin Birthdays of the Bab and Baha'u'llah. These are the days and years of the bicentennial Twin Birthdays Anniversary dates on both the Solar Christian Calendar of the West and the Islamic Lunar Calendar of the East.

As the 200 lunar years bicentennials have already come and gone (in 2011 and 2013); this leaves only the option of celebrating at this time the upcoming 200 solar years bicentennials in the years 2017 for Baha'u'llah on November 11; and in 2019 on October 20 for the bicentennial of the Bab. For those who wish to celebrate on the 200 solar year anniversary but on the Islamic days of the years of 1 & 2 Muharram, that would be 21 & 22 September of 2017 (which we have already celebrated); and again 30 & 31 August 2019.

May this letter aid and assist all the people of the world in their alignment of love and spirit with current events of the Kingdom and world shaking advancements through the ongoing crisis-points of human evolution.

your servant,

Neal.

This entry was posted on Monday, October 16th, 2017 at 10:12 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Birth of the Bab-Ilm 5, 174 B.E. (10/20/2017)

The **Báb**, the Lord, the most exalted — may the life of all be a sacrifice unto Him, — hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. **"**Wherefore, take ye good heed ye who are men of insight!**"** By His references to their opposition He intended to invalidate the objections which the people of the Bayán might raise in the day of the manifestation of **"Mustagháth,"** the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayán a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. **"**Such is the bounty of God; to whom He will He giveth it.**"**

Baha'u'llah, Kitab-i-Iqan, pt.2

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No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith. All sayings are dependent upon His sanction, and all things stand in need of His Cause. All else save Him are created by His command, and move and have their being through His law. He is the Revealer of the divine mysteries, and the Expounder of the hidden and ancient wisdom. Thus it is related in the **"**Biháru'l-Anvár,**"** the **"**'Avalim,**"** and the **"**Yanbú'**"** of Sádiq, son of Muhammad, that he spoke these words: **"**Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the **Qá'im** shall arise, He will cause the remaining twenty and five letters to be made manifest.**"** Consider; He hath declared Knowledge to consist of twenty and seven letters, and regarded all the Prophets, from Adam even unto the **"**Seal,**"** as Expounders of only two letters thereof and of having been sent down with these two letters. He also saith that the **Qá'im** will reveal all the remaining twenty and five letters. Behold from this utterance how great and lofty is His station! His rank excelleth that of all the Prophets, and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His saints and chosen ones, have either not been informed, or which, in pursuance of God's inscrutable Decree, they have not disclosed, — such a Revelation these mean and depraved people have sought to measure with their own deficient minds, their own deficient learning and understanding. Should it fail to conform to their standards, they straightway reject it. **"**Thinkest thou that the greater part of them hear or understand? They are even like unto the brutes! yea, they stray even further from the path!**"**

Baha'u'llah, Kitab-i-Iqan, pt.2

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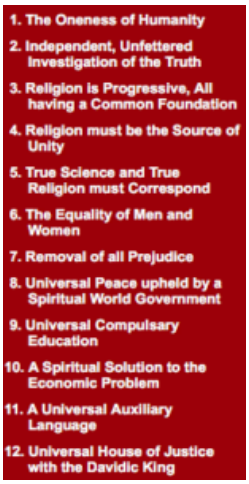
The New Laws Revealed By Baha'u'llah Al-Mustaghath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BAHA'I JUSTICE

Baha'i Sabbath: Ilm 12, 174 B.E. (10/27/2017)

Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of sacrifice, and winged His flight unto the heights of glory. What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those Gems of divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty. Thus, their eyes beheld not the light of the countenance of the Well-Beloved, nor did their ears hearken unto the sweet melodies of the Bird of Desire. For this reason, in all sacred books mention hath been made of the divines of every age. Thus He saith: "O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witnesses?" And also He saith: "O people of the Book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?" Again, He saith: "Say, O people of the Book! Why repel believers from the way of God?" It is evident that by the "people of the Book," who have repelled their fellow-men from the straight path of God, is meant none other than the divines of that age, whose names and character have been revealed in the sacred books, and alluded to in the verses and traditions recorded therein, were you to observe with the eye of God.

With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you. The denials and protestations of these leaders of religion have, in the main, been due to their lack of knowledge and understanding. Those words uttered by the Revealers of the beauty of the one true God, setting forth the signs that should herald the advent of the Manifestation to come, they never understood nor fathomed. Hence they raised the standard of revolt, and stirred up mischief and sedition. It is obvious and manifest that the true meaning of the utterances of the Birds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm. The Copt of tyranny can never partake of the cup touched by the lips of the Sept of justice, and the Pharaoh of unbelief can never hope to recognize the hand of the Moses of truth. Even as He saith: "None knoweth the meaning thereof except God and them that are well-grounded in knowledge." And yet, they have sought the interpretation of the Book from those that are wrapt in veils, and have refused to seek enlightenment from the fountain-head of knowledge.

And when the days of Moses were ended, and the light of Jesus, shining forth from the dayspring of the Spirit, encompassed the world, all the people of Israel arose in protest against Him. They clamoured that He Whose advent the Bible had foretold must needs promulgate and fulfil the laws of Moses, whereas

this youthful Nazarene, who laid claim to the station of the divine Messiah, had annulled the law of divorce and of the sabbath day — the most weighty of all the laws of Moses. Moreover, what of the signs of the Manifestation yet to come? These people of Israel are even unto the present day still expecting that Manifestation which the Bible hath foretold! How many Manifestations of Holiness, how many Revealers of the light everlasting, have appeared since the time of Moses, and yet Israel, wrapt in the densest veils of satanic fancy and false imaginings, is still expectant that the idol of her own handiwork will appear with such signs as she herself hath conceived! Thus hath God laid hold of them for their sins, hath extinguished in them the spirit of faith, and tormented them with the flames of the nethermost fire. And this for no other reason except that Israel refused to apprehend the meaning of such words as have been revealed in the Bible concerning the signs of the coming Revelation. As she never grasped their true significance, and, to outward seeming, such events never came to pass, she, therefore, remained deprived of recognizing the beauty of Jesus and of beholding the face of God. And they still await His coming! From time immemorial even unto this day, all the kindreds and peoples of the earth have clung to such fanciful and unseemly thoughts, and thus have deprived themselves of the clear waters streaming from the springs of purity and holiness.

In unfolding these mysteries, We have, in Our former Tablets which were addressed to a friend in the melodious language of Hijáz, cited a few of the verses revealed unto the Prophets of old. And now, responding to your request, We again shall cite, in these pages, those same verses, uttered this time in the wondrous accents of ʻIráq, that haply the sore athirst in the wilds of remoteness may attain unto the ocean of the divine presence, and they that languish in the wastes of separation be led unto the home of eternal reunion. Thus the mists of error may be dispelled, and the all-resplendent light of divine guidance dawn forth above the horizon of human hearts. In God We put Our trust, and to Him We cry for help, that haply there may flow from this pen that which shall quicken the souls of men, that they may all arise from their beds of heedlessness and hearken unto the rustling of the leaves of Paradise, from the tree which the hand of divine power hath, by the permission of God, planted in the Ridván of the All-Glorious.

To them that are endowed with understanding, it is clear and manifest that when the fire of the love of Jesus consumed the veils of Jewish limitations, and His authority was made apparent and partially enforced, He the Revealer of the unseen Beauty, addressing one day His disciples, referred unto His passing, and, kindling in their hearts the fire of bereavement, said unto them: "I go away and come again unto you." And in another place He said: "I go and another will come Who will tell you all that I have not told you, and will fulfil all that I have said." Both these sayings have but one meaning, were you to ponder upon the Manifestations of the Unity of God with divine insight.

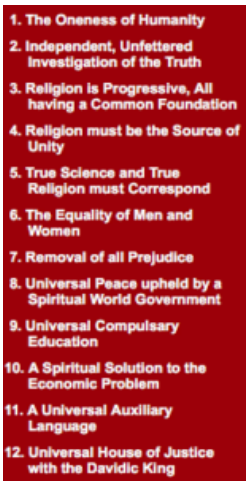
Every discerning observer will recognize that in the Dispensation of the Qur'án both the Book and the Cause of Jesus were confirmed. As to the matter of names, Muhammad, Himself, declared: "I am Jesus." He recognized the truth of the signs, prophecies, and words of Jesus, and testified that they were all of God. In this sense, neither the person of Jesus nor His writings hath differed from that of Muhammad and of His holy Book, inasmuch as both have championed the Cause of God, uttered His praise, and revealed His commandments. Thus it is that Jesus, Himself, declared: "I go away and come again unto you." Consider the sun. Were it to say now, "I am the sun of yesterday," it would speak the

truth. And should it, bearing the sequence of time in mind, claim to be other than that sun, it still would speak the truth. In like manner, if it be said that all the days are but one and the same, it is correct and true. And if it be said, with respect to their particular names and designations, that they differ, that again is true. For though they are the same, yet one doth recognize in each a separate designation, a specific attribute, a particular character. Conceive accordingly the distinction, variation, and unity characteristic of the various Manifestations of holiness, that thou mayest comprehend the allusions made by the creator of all names and attributes to the mysteries of distinction and unity, and discover the answer to thy question as to why that everlasting Beauty should have, at sundry times, called Himself by different names and titles.

Afterwards, the companions and disciples of Jesus asked Him concerning those signs that must needs signalize the return of His manifestation. When, they asked, shall these things be? Several times they questioned that peerless Beauty, and, every time He made reply, He set forth a special sign that should herald the advent of the promised Dispensation. To this testify the records of the four Gospels.

Baha'u'llah, Kitab-i-Iqan, Part One (excerpt)

The Remedy For All The Ills Of The World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This entry was posted on Friday, October 27th, 2017 at 12:21 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 174 B.E. (11/4/2017)

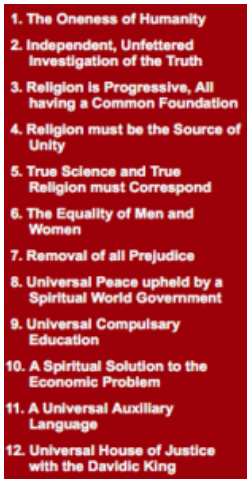
It is evident unto thee that the Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is unconcealed and unveiled; that it may be a guiding lamp and a beaconing light whereby wayfarers may attain the heights of holiness, and seekers may advance into the realm of eternal reunion. Such are the unveiled traditions and the evident verses already mentioned. The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. Thus hath Ṣádiq, son of Muḥammad, spoken: "God verily will test them and sift them." This is the divine standard, this is the Touchstone of God, wherewith He proveth His servants. None apprehendeth the meaning of these utterances except them whose hearts are assured, whose souls have found favour with God, and whose minds are detached from all else but Him. In such utterances, the literal meaning, as generally understood by the people, is not what hath been intended. Thus it is recorded: "Every knowledge hath seventy meanings, of which one only is known amongst the people. And when the Qá'im shall arise, He shall reveal unto men all that which remaineth." He also saith: "We speak one word, and by it we intend one and seventy meanings; each one of these meanings we can explain."

These things We mention only that the people may not be dismayed because of certain traditions and utterances, which have not yet been literally fulfilled, that they may rather attribute their perplexity to their own lack of understanding, and not to the non-fulfilment of the promises in the traditions, inasmuch as the meaning intended by the Imáms of the Faith is not known by this people, as evidenced by the traditions themselves. The people, therefore, must not allow such utterances to deprive them of the divine bounties, but should rather seek enlightenment from them who are the recognized Expounders thereof, so that the hidden mysteries may be unravelled, and be made manifest unto them.

We perceive none, however, amongst the people of the earth who, sincerely yearning for the Truth, seeketh the guidance of the divine Manifestations concerning the abstruse matters of his Faith. All are dwellers in the land of oblivion, and all are followers of the people of wickedness and rebellion. God will verily do unto them that which they themselves are doing, and will forget them even as they have ignored His Presence in His day. Such is His decree unto those that have denied Him, and such will it be unto them that have rejected His signs.

Baha'u'llah, The Christ Returned, excerpt from Kitab-i-Iqan-Book of Certitude

The Foundation Of The New Law Of God-The New Jerusalem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This entry was posted on Saturday, November 4th, 2017 at 6:51 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 7, 174 B.E. (11/10/2017)

In the Name of God, the Clement, the Merciful.

Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man the secrets of preexistence; taught him from the mysteries of divine utterance that which he knew not; made him a Luminous Book unto those who believed and surrendered themselves; caused him to witness the creation of all things (Kullu Shay') in this black and ruinous age, and to speak forth from the apex of eternity with a wondrous voice in the Excellent Temple**:** to the end that every man may testify, in himself, by himself, in the station of the Manifestation of his Lord, that verily there is no God save Him, and that every man may thereby win his way to the summit of realities, until none shall contemplate anything whatsoever but that he shall see God therein.

And I praise and glorify the first sea which hath branched from the ocean of the Divine Essence, and the first morn which hath glowed from the Horizon of Oneness, and the first sun which hath risen in the Heaven of Eternity, and the first fire which was lit from the Lamp of Preexistence in the lantern of singleness: He who was Ahmad in the kingdom of the exalted ones, and Muhammad amongst the concourse of the near ones, and Mahmád in the realm of the sincere ones. "…by whichsoever (name) ye will, invoke Him: He hath most excellent names" in the hearts of those who know. And upon His household and companions be abundant and abiding and eternal peace!

Further, we have harkened to what the nightingale of knowledge sang on the boughs of the tree of thy being, and learned what the dove of certitude cried on the branches of the bower of thy heart. Methinks I verily inhaled the pure fragrances of the garment of thy love, and attained thy very meeting from perusing thy letter. And since I noted thy mention of thy death in God, and thy life through Him, and thy love for the beloved of God and the Manifestations of His Names and the Dawning-Points of His Attributes—I therefore reveal unto thee sacred and resplendent tokens from the planes of glory, to attract thee into the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of thy Beloved One, the Honored, and behold all created things only as in the day wherein none hath a mention.

Of this hath the nightingale of oneness sung in the garden of Ghawthíyyih. He saith: "And there shall appear upon the tablet of thine heart a writing of the subtle mysteries of `Fear God and God will give you knowledge'; and the bird of thy soul shall recall the holy sanctuaries of preexistence and soar on the wings of longing in the heaven of `walk the beaten paths of thy Lord', and gather the fruits of communion in the gardens of `Then feed on every kind of fruit.'"

By My life, O friend, wert thou to taste of these fruits, from the green garden of these blossoms which grow in the lands of knowledge, beside the orient lights of the Essence in the mirrors of names and attributes—yearning would seize the reins of patience and reserve from out thy hand, and make thy soul

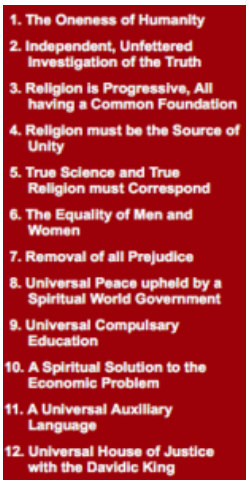
to shake with the flashing light, and draw thee from the earthly homeland to the first, heavenly abode in the Center of Realities, and lift thee to a plane wherein thou wouldst soar in the air even as thou walkest upon the earth, and move over the water as thou runnest on the land. Wherefore, may it rejoice Me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart is refreshed by this, that the wind of certitude hath blown over the garden of his being, from the Sheba of the All-Merciful.

Peace be upon him who followeth the Right Path!

And further: The stages that mark the wayfarer's journey from the abode of dust to the heavenly homeland are said to be seven. Some have called these Seven Valleys, and others, Seven Cities. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine. The first is The Valley of Search.

Exc. Fr.; Baha'u'llah, The Seven Valleys

[The 12 Foundation Stones Of The Kingdom Of God On Earth As It Is In Heaven]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This entry was posted on Friday, November 10th, 2017 at 3:33 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Bicentenary Of The Birth Of Baha'u'llah-200 Solar Years-Sunset Qudrat 8-Sunset Qudrat 9, 174 B.E. (11/11-12/2017)

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For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah 9:6-7

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And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it.

Isaiah 40:5

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Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee.

And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising.

Isaiah 60:1-3

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Praise be to Him through Whose splendours [Ishraqat] the earth and the heavens are aglow, through Whose fragrant breathings the gardens of holiness that adorn the hearts of the chosen are trembling for joy, to Him Who hath shed His light [BAHA] and brightened the face of the firmament. Verily there appeared luminous and sparkling stars, glittering, shining out, and casting forth their rays upon the supreme horizon. They derived their grace and brilliance from the bounties of the ABHA Realm, then, stars of guidance, they

poured down their lights upon this earth.

Praise be to Him Who hath fashioned this new era, this age of majesty, even as an unfolding pageant where the realities of all things can be exposed to view. Now are clouds of bounty raining down and the gifts of the loving Lord are clearly manifest; for both the seen and the unseen worlds have been illumined, and the Promised One hath come to earth and the beauty of the Adored One hath shone forth.

Salutations, blessings, and welcome to that Universal Reality, that Perfect Word, that Manifest Book, that Splendor [BAHA] which hath dawned in the highest heaven, that Guide of all nations, that Light [BAHA] of the world–the billowing ocean of Whose abounding grace hath flooded all creation, in such wise that the waves thereof have cast upon the sands of this visible world their shining pearls. Now hath the Truth appeared, and falsehood fled away; now hath the day dawned and jubilation taken over, wherefore men's souls are sanctified, their spirits purged, their hearts rejoiced, their minds purified, their secret thoughts made wholesome, their consciences washed clean, their inmost selves made holy: for the Day of Resurrection hath come to pass, and the bestowals of thy Lord, the Forgiving, have encompassed all things. Salutations and praise be unto those luminous, resplendent stars that are shedding down their rays from the highest heaven, those celestial bodies of the girdling zodiac of the ABHA Realm. May Glory [BAHA] rest upon them.

Abdu'l-Baha', Selections #19 (exc.)

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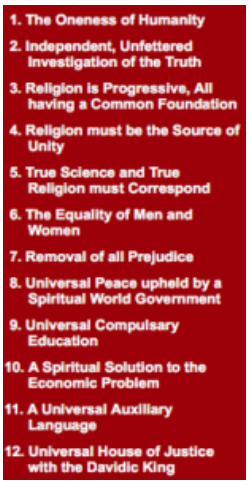
Bounties Of The ABHA Realm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This entry was posted on Sunday, November 12th, 2017 at 3:29 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 14, 174 B.E. (11/17/2017)

The First Valley

If the travelers seek after the goal of the Intended One (maqsúd), this station appertaineth to the self—but that self which is "The Self of God standing within Him with laws."1

On this plane, the self is not rejected but beloved; it is well-pleasing and not to be shunned. Although at the beginning, this plane is the realm of conflict, yet it endeth in attainment to the throne of splendor. As they have said: "O Abraham of this day, O Friend Abraham of the Spirit! Kill these four birds of prey," that after death the riddle of life may be unraveled.

This is the plane of the soul who is pleasing unto God. Refer to the verse:

O thou soul who art well assured,
Return to thy Lord, well-pleased, and pleasing unto Him.2

which endeth:

Enter thou among My servants,
And enter thou My paradise.3

This station hath many signs, unnumbered proofs. Hence it is said: "Hereafter We will show them Our signs in the regions of the earth, and in themselves, until it become manifest unto them that it is the truth,"4 and that there is no God save Him.

One must, then, read the book of his own self, rather than some treatise on rhetoric. Wherefore He hath said, "Read thy Book: There needeth none but thyself to make out an account against thee this day."5

The story is told of a mystic knower, who went on a journey with a learned grammarian as his companion. They came to the shore of the Sea of Grandeur. The knower straightway flung himself into the waves, but the grammarian stood lost in his reasonings, which were as words that are written on water. The knower called out to him, "Why dost thou not follow?" The grammarian answered, "O Brother, I dare not advance. I must needs go back again." Then the knower cried, "Forget what thou didst read in the books of Síbávayh and Qawlavayh, of Ibn-i-Hajíb and Ibn-i-Málik, and cross the water."

The death of self is needed here, not rhetoric:
Be nothing, then, and walk upon the waves.6

Likewise is it written, "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. These are the wicked doers."7

Baha'u'llah, exc.fr. The Four Valleys

Notes:

1 Hadíth

2 Qur'án 89:27-30

3 Qur'án 89:27-30

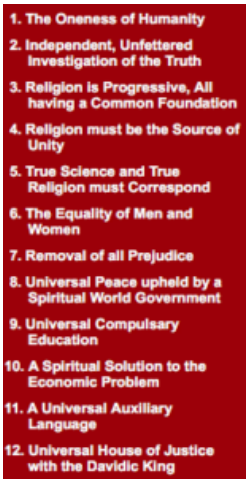
4 Qur'án 41:53

5 Qur'án 17:15

6 The Mathnaví

7 Qur'án 59:19

[God's Moral Compass To Guide All Humanity Out Of The Gloom Of Impending Doom]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This entry was posted on Saturday, November 18th, 2017 at 5:38 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qawl/Speech 1, 174 B.E. (11/23 2017)

There is none other God but Him, the One, the Incomparable, the Lord of strength, the Unconditioned.

They whose sight is keen, whose ears are retentive, whose hearts are enlightened, and whose breasts are dilated, recognize both truth and falsehood, and distinguish the one from the other. Recite thou this prayer that hath flowed from the tongue of this Wronged One, and ponder thereon with a heart rid of all attachment, and with ears that are pure and sanctified, be attentive to its meaning, that haply thou mayest inhale the breath of detachment and have pity upon thyself and upon others:

"My God, the Object of my adoration, the Goal of my desire, the All-Bountiful, the Most Compassionate! All life is of Thee, and all power lieth within the grasp of Thine omnipotence. Whosoever Thou exaltest is raised above the angels, and attaineth the station: `Verily, We uplifted him to a place on high!'; and whosoever Thou dost abase is made lower than dust, nay, less than nothing. O Divine Providence! Though wicked, sinful, and intemperate, we still seek from Thee a `seat of truth,' and long to behold the countenance of the Omnipotent King. It is Thine to command, and all sovereignty belongeth to Thee, and the realm of might boweth before Thy behest. Everything Thou doest is pure justice, nay, the very essence of grace. One gleam from the splendors of Thy Name, the All-Merciful, sufficeth to banish and blot out every trace of sinfulness from the world, and a single breath from the breezes of the Day of Thy Revelation is enough to adorn all mankind with a fresh attire. Vouchsafe Thy strength, O Almighty One, unto Thy weak creatures, and quicken them who are as dead, that haply they may find Thee, and may be led unto the ocean of Thy guidance, and may remain steadfast in Thy Cause. Should the fragrance of Thy praise be shed abroad by any of the divers tongues of the world, out of the East or out of the West, it would, verily, be prized and greatly cherished. If such tongues, however, be deprived of that fragrance, they assuredly would be unworthy of any mention, in word or yet in thought. We beg of Thee, O Providence, to show Thy way unto all men, and to guide them aright. Thou art, verily, the Almighty, the Most Powerful, the All-Knowing, the All-Seeing."

Baha'u'llah, Epistle To The Son Of The Wolf, exc.

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Now is the moment in which to cleanse thyself with the waters of detachment that have flowed out from the Supreme Pen, and to ponder, wholly for the sake of God, those things which, time and again, have been sent down or manifested, and then to strive, as much as lieth in thee, to quench, through the power of wisdom and the force of thy utterance, the fire of enmity and hatred which smouldereth in the hearts of the peoples of the world. The Divine Messengers have been sent down, and their Books were revealed, for the purpose of promoting the knowledge of God, and of furthering unity and fellowship amongst men. But now behold, how they have made the Law of God a cause and pretext for perversity and hatred. How

pitiful, how regrettable, that most men are cleaving fast to, and have busied themselves with, the things they possess, and are unaware of, and shut out as by a veil from, the things God possesseth!

Say: "O God, my God! Attire mine head with the crown of justice, and my temple with the ornament of equity. Thou, verily, art the Possessor of all gifts and bounties."

Justice and equity are twin Guardians that watch over men. From them are revealed such blessed and perspicuous words as are the cause of the well-being of the world and the protection of the nations.

These words have streamed from the pen of this Wronged One in one of His Tablets: "The purpose of the one true God, exalted be His glory, hath been to bring forth the Mystic Gems out of the mine of man– they Who are the Dawning-Places of His Cause and the Repositories of the pearls of His knowledge; for, God Himself, glorified be He, is the Unseen, the One concealed and hidden from the eyes of men. Consider what the Merciful hath revealed in the Qur'án: No vision taketh in Him, but He taketh in all vision, and He is the Subtile, the All-Informed!"

That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly-established and mighty systems, have proceeded from one Source, and are rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

Gird up the loins of your endeavor, O people of Bahá, that haply the tumult of religious dissension and strife that agitateth the peoples of the earth may be stilled, that every trace of it may be completely obliterated. For the love of God, and them that serve Him, arise to aid this sublime and momentous Revelation. Religious fanaticism and hatred are a world-devouring fire, whose violence none can quench. The Hand of Divine power can, alone, deliver mankind from this desolating affliction. Consider the war that hath involved the two Nations, how both sides have renounced their possessions and their lives. How many the villages that were completely wiped out!

The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Daystar of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words.

Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick clouds of oppression, which obscure the daystar of justice, remain undispelled, it would be difficult for the glory of this station to be unveiled to men's eyes. These thick clouds are the exponents of idle fancies and vain imaginings, who are none other but the divines of Persia. At one time We spoke in the language of the lawgiver; at another in that of the truth-seeker and the mystic, and yet Our supreme purpose and highest wish hath always been to disclose the glory and sublimity of this station. God, verily, is a sufficient witness!

Baha'u'llah, Epistle To The Son Of The Wolf, exc.

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"Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer to the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility. We pray God to protect thee from the heat of jealousy and the cold of hatred. He verily is nigh, ready to answer." Thus hath My tongue spoken unto one of My Branches (sons), and We have mentioned it unto such of Our loved ones as have cast away their idle fancies, and clung unto that which hath been prescribed unto them in the day whereon the Daystar of Certitude hath shone forth above the horizon of the will of God, the Lord of the worlds. This is the day on which the Bird of Utterance hath warbled its melody upon the branches, in the name of its Lord, the God of Mercy. Blessed is the man that hath, on the wings of longing, soared towards God, the Lord of the Judgment Day.

Baha'u'llah, Epistle To The Son Of The Wolf, exc.

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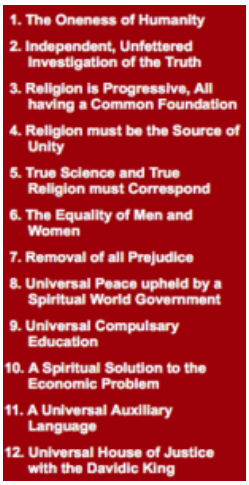
The 12 Principle Axis Points On God's Moral Compass For Humanity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This entry was posted on Thursday, November 23rd, 2017 at 2:16 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Day Of The Covenant-Qawl 4, 174 B.E. (11/26/2017)

THE BAHA'l SACRED WRITINGS flow out from the Two Central Documents of the Baha'i Revelation, the Book of the Covenant of Baha'u'llah (entitled the Kitab-i-Ahd) and the sacred Will and Testament of Abdu'l-Baha', which is "THE CHARTER" of the Kingdom of God on earth as it is in heaven (see World Order of Baha'u'llah, p. 144). All the other writings and teachings receive their life, their relevance, and their real inner spiritual force, meaning, and sustenance from out the wellspring of these two Most Mighty Documents, forming one single "scroll written (within) on the inside (the Kitab-i-Ahd) and (on the back) on the outside (the Will and Testament of Abdu'l-Baha'), sealed with seven seals" (Rev. 5:1 ISV).

No person can, really in good faith, even consider themselves to be a Baha'i in truth unless they can be said to have first at least read and attempted to understand, let alone believed in and been obedient and faithful to the contents and provisions of these two Documents combined together as One single Scroll. This is something similar to what Jesus said, when he said that "to eat" is to come unto him (understanding the "bread" of the teachings) and that "to drink" (the wine of the Covenant that gives life to the teachings) is to believe! (see John 6:35 KJV).

Abdu'l-Baha' wrote the Will and Testament in three different parts at three different times. He sealed each of these parts, making three seals. On the back of the envelope where it was stuck down Abdu'l-Baha' placed three more seals, and then on the front, where it was addressed to "the chosen branch," he placed the seventh seal. The seven seals are thus on the outside part of this scroll, the Will and Testament of Abdu'l-Baha', which was found after his passing with the Kitab-i-Ahd, the Book of the Covenant of Baha'u'llah, rolled up within.

The Kitab-i-Ahd and the Will and Testament together comprise the prophesied continuation of the everlasting Covenant given in the Bible because in His Covenant, Baha'u'llah establishes the throne of King David as the Executive Branch of His Universal House of Justice. This everlasting Covenant was begun with Adam, passed down through Abraham and David, and promised by Jesus Christ to be established in the world today, 2000 years since his birth and first appearance. Baha'u'llah is a direct descendent of the exilarchs (the exiled monarchs of King David) who were taken into captivity into Babylon and Persia ('Iraq and Iran) the land of the birth-place of Baha'u'llah. Through His son Abdu'l-Baha', the throne-line of David continues down to this present Day.

The Crimson Book: The Book Of The Covenant (Preface)

"Thou hast said, 'I have made a covenant with my chosen one, I have sworn to David my servant: I will establish your descendants for ever, and build your throne for all generations.' Selah"

Psalm 89

THE Most Great Law is come, and the Ancient Beauty [Baha'u'llah] ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation, pg. 89

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This is the Day, O my Lord, which Thou didst announce unto all mankind as the Day whereon Thou wouldst reveal Thy Self, and shed Thy radiance, and shine brightly over all Thy creatures. Thou hast, moreover, entered into a covenant with them, in Thy Books, and Thy Scriptures, and Thy Scrolls, and Thy Tablets, concerning Him Who is the Day-Spring of Thy Revelation, and hast appointed the Bayán to be the Herald of this Most Great and all-glorious Manifestation, and this most resplendent and most sublime Appearance.1

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Thou art the One, O my God and my Ruler, Who hast sent down Thy Book that Thou mayest manifest my Cause, and glorify my Word. Through it Thou didst enter into a Covenant, concerning me, with all that hath been created in Thy realm. Thou seest, O Beloved of the world, how the rebellious among Thy creatures have made of that Covenant a bulwark for themselves, and through it have withdrawn from Thy Beauty, and repudiated Thy signs.2

1. Baha'u'llah, Prayers And Meditations #CLXXVI (excerpts)
2. Ibid.

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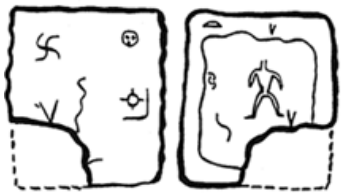
BEWARE! COVENANT-BREAKERS ARE AMONG US!

Whenever a Promised One of God makes his appearance, the people are either unaware that a Promised One was to come in their time, and/or are confused as to the true interpretation of the prophecies which he claims to fulfill. Thus they turn to their clergies (those corrupters and usurpers of God's religions) for guidance. These corrupters deflect the seeker from the Promised One for usurpation reasons, with misinformation, disinformation, and downright lies. That is how Jesus got nailed to the cross. The corruptors build the tombs of the prophets and adorn the monuments of the righteous, but reject and persecute those who are sent to them.

The clergy in the Baha'i faith are the corrupters who, without any divine authority, usurped the Baha'i administration. They lied to the believers, telling them that the Guardianship, that is to exist forever, had come to an end. Then, with the threat of expulsion, they forbid them to investigate the matter for themselves, the same as the violators of every previous religion of God have done.

In order to take over the Baha'i administration they violated every provision of the Sacred Will and Testament of 'Abdu'l-Baha. These Covenant-breakers then set up a ruling body, created out of the figments of their own imagination–a "headless handless Universal House of Justice (UHJ)"–as found on the back of the **Hopi Fire Clan Tablet**. This "headless handless body" is alien and in opposition to the plan of God, the continuation of King David's line of descent seated on the throne of David that is to exist forever. This line of descent is entitled the living Guardian, as delineated in 'Abdu'l-Baha's Will and Testament, and is displayed on the front side of the Hopi Tablet.



These descendants, "the Guardians of the Cause of God," are to guard the Baha'i faith from perversion by being the expounders of the words of God. In order for these corrupters to usurp the divine authority of the faith, they craftily performed a Guardianectomy. They then were able to mislead the Baha'is by giving them misinformation, disinformation and downright lies in the place of the divine guidance assured us in the Will and Testament by the line of descent from Baha'u'llah–the Guardians. To be separated from the Guardian is to be separated from God (Will and Testament, p. 11).

Up until the time of this great perversion of the Baha'i faith, there didn't seem to be any need for the God-promised establisher of the Kingdom of God. But by the corrupters of the Baha'i revelation and the breaking of Baha'u'llah's Covenant, separating the Baha'is from their Guardian and thus separating them from God, the advent of the divine establisher of "THE KINGDOM" becomes the central need in the world today.

The Covenant-breakers are very aware that an establisher is prophesied to come in 1963. 'Abdu'l-Baha explained the fulfillment of Daniel's prophecy that states: "Blessed is he that waiteth and cometh to the 1335 days." he "reckoned the fulfillment of Daniel's prophecy from the date of the beginning [victory] of the Muhammadan era [628 A.D.] 133 + 628 = 1963. "'Abdu'l-Baha's tablet makes it clear that this prophecy refers to the one-hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, the year 1963." The Covenant-breakers, in deflecting their followers from the Promised One, mislead them into believing this refers to their establishing their corrupted version of the Universal House of Justice. But this is very damaging and unacceptable. First of all the Promised One is to establish the KINGDOM, and the Covenant-breakers did away with the Kingdom when they did away with the Guardian and established a headless, kingless Republic instead–a headless kingless body. They separated themselves and their followers from the king seated on the throne of David, entitled the Guardian that is to exist forever. (For the above quotes see *Baha'u'llah and the new Era* in the chapter "The Prophecies of Baha'u'llah," subtitled "Coming of the Kingdom of God").

Besides, 'Abdu'l-Baha makes it very clear that this establisher is not that "headless handless" UHJ, but a man. In explaining the 11th chapter of the book of Revelation, 'Abdu'l-Baha tells us in *Some Answered Questions* (http://page10publishers.com/books-literature.html) that the prophesied "seventh angel is

a man qualified with heavenly attributes, who will arise with heavenly qualities and character" and will establish the Kingdom:

"And the seventh angel sounded: and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of the Lord, and His Christ; and he shall reign for ever and ever."

'Abdu'l-Baha explains:

"The seventh angel is a man qualified with heavenly attributes, who will arise, so that the appearance of the Divine manifestation will be proclaimed and diffused…meaning that the Spiritual and everlasting Kingdom will be established (p. 66, 1968 printing; pp. 56-57 in later editions of *Some Answered Questions*).

WHO IS THE SEVENTH ANGEL? He started his mission in 1963. Do you know him? He is also the prophesied *Bahana* who has the cornerstone of the Hopi Fire Clan Tablet. He doesn't come empty-handed, but with proofs. Investigate! INVESTIGATE!

Don't turn to the Covenant-breakers (those who masquerade under the name of "the Baha'i Faith"). They don't have the Divine guidance of either a Guardian or the promised One.

Avoid entirely the Covenant-breakers. They are wolves in sheep's clothing. Outwardly they appear righteous, but inwardly they are ravenous wolves intent upon their prey. Their very breath is rank poison and deadly unto hellfire. They don't enter the Kingdom themselves and they prevent those who would enter from coming in.

The guidance of the 7th angel (http://entrybytroops.uhj.net) is of the utmost importance for survival. Those who rejected Noah went down in the flood. Those who rejected Moses and Joshua went down in the Red Sea. Those who rejected Jesus and Paul were hacked to pieces by the Roman legions. Today, those who reject the Promised One are for the great catastrophe that is upon us.

http://www.BUPC.org

The Will and Testament of Abdu'l-Baha' & Some Answered Questions

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Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant. In the future it shall be made evident and manifest. In view of this fact, what can these weak and feeble souls achieve? Hardy plants that are destitute of roots and are deprived of the outpourings of the cloud of mercy will not last. What then may be expected from feeble weeds?

Abdu'l-Baha', Selections #192

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Reflect upon all the writings of Bahá'u'lláh, whether epistles or prayers, and ye shall surely come across a thousand passages wherein Bahá'u'lláh prays: 'O God! Bring to naught the violators of the Covenant and defeat the oppressors of the Testament.' 'He who denieth the Covenant and the Testament is rejected by God, and he who remaineth firm and steadfast therein is favoured at the Threshold of Oneness.' Such sayings and prayers abound, refer to them and ye shall know.1

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In America, in these days, severe winds have surrounded the Lamp of the Covenant, hoping that this brilliant Light may be extinguished, and this Tree of Life may be uprooted. Certain weak, capricious, malicious and ignorant souls have been shaken by the earthquake of hatred, of animosity, have striven to efface the Divine Covenant and Testament, and render the clear water muddy so that in it they might fish. They have arisen against the Center of the Covenant like the people of Bayán who attacked the Blessed Beauty and every moment uttered a calumny. Every day they seek a pretext and secretly arouse doubts, so that the Covenant of Bahá'u'lláh may be completely annihilated in America.2

1. Abdu'l-Baha, THE MASTER'S LAST TABLET TO AMERICA (excerpt)
2. Ibid.

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Glorified art Thou, O Lord my God! I beseech Thee by Thy Name, the Restrainer, to withhold from us the maleficence of Thine adversaries who have disbelieved in Thy testimony, and caviled at Thy beauty. Overpower by Thy Name, the All-Subduing, such as have wronged Thy Previous Manifestation Who hath now appeared invested with Thy title, the All-Glorious. Lay hold, by Thy name, the Chastiser, on them that have treated Thy Cause with scorn, have jested at Thy most mighty utterances, and were hindered 120 from attaining this most exalted station. Enable Thy loved ones, by Thy Name, the Victorious, to prevail against Thine enemies and the infidels among Thy creatures. Rend asunder, by Thy Name, the Cleaver, the veil that hideth the doings of them that have besmirched Thine honor and undermined Thy Faith among Thy people. Bind, by Thy Name, the Restorer, the broken hearts of them that love Thee, and graciously bless them in their affairs. Teach them, by Thy Name, the All-Knowing, the wonders of Thy wisdom, that they may cleave steadfastly to Thy Faith and walk in the ways of Thy pleasure. Keep them safe, by Thy Name, the Withholder, from the tyranny of the oppressor and the wickedness of the evil-doers and the malice of the stirrers of mischief. Shield them, by Thy Name, the Preserver, within the stronghold of Thy might and power, that haply they may be protected from the darts of doubt that are hurled by such as have rebelled against Thee. Sanctify for Thy servants, by Thy Name which Thou hast blessed above all other names, which Thou hast singled out for Thy favor, and by which Thou didst reveal Thy beauty, these days of which the Pen of Thy decree hath distinctly written, and which, according to Thy will and wisdom, have been preordained in Thine irrevocable Tablet. Subject to Thy rule, by Thy Name, the Conqueror, the people of Thy realm, that all may turn towards Thy face and

forsake their all for love of Thee and for the sake of Thy pleasure.

Abase Thou, O my Lord, Thine enemies, and lay hold on them with Thy power and might, and let them be stricken by the blast of Thy wrath. Make them taste, O my God, of Thine awful majesty and vengeance, for they have repudiated the truth of the One in Whom they had believed, Who came unto them with Thy signs and Thy clear tokens and the evidences of Thy power and the manifold revelations of Thy might. Gather, then, together Thy loved ones beneath the shadow of the Tree of Thy oneness, and of the Manifestation of the effulgent light of Thy unity.

Thou art, verily, the One Whose power is immense, Whose vengeance is terrible. No God is there beside Thee, the Almighty, the Most Powerful.

Baha'u'llah, Prayers And Meditations #LXXIII

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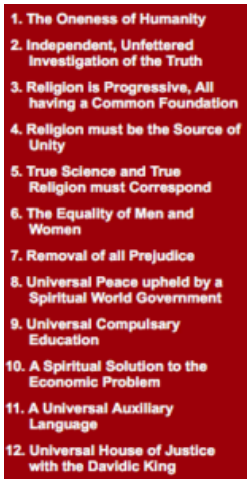
The AXIS Of The Covenant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5. True Science and True Religion must Correspond
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8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Sunday, November 26th, 2017 at 3:19 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Abdu'l-Baha'. Qawl 6, 174 B.E. (11/28/2017)

Whoso reciteth this prayer with lowliness and fervour will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

He is the All-Glorious!

O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.

Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.

With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfil his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.

Abdu'l-Baha', Selections #237

Prayer Of The Covenant

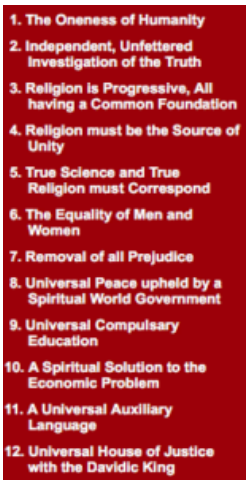
My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is

the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant

The Axis Of The Covenant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This entry was posted on Wednesday, November 29th, 2017 at 2:31 am and is filed under Baha'i Calendar, Uncategorized.
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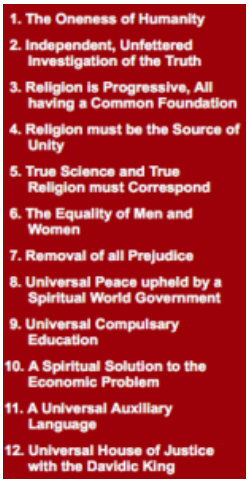
BAHA'I JUSTICE

Baha'i Sabbath: Qawl 9, 174 B.E. (12/1/2017)

By the righteousness of God! Idle fancies have debarred men from the Horizon of Certitude, and vain imaginings withheld them from the Choice Sealed Wine. In truth I say, and for the sake of God I declare: This Servant, this Wronged One, is abashed to claim for Himself any existence whatever, how much more those exalted grades of being! Every man of discernment, while walking upon the earth, feeleth indeed abashed, inasmuch as he is fully aware that the thing which is the source of his prosperity, his wealth, his might, his exaltation, his advancement and power is, as ordained by God, the very earth which is trodden beneath the feet of all men. There can be no doubt that whoever is cognizant of this truth, is cleansed and sanctified from all pride, arrogance, and vainglory. Whatever hath been said hath come from God. Unto this, He, verily, hath borne, and beareth now, witness, and He, in truth, is the All-Knowing, the All-Informed.

Baha'u'llah, Epistle To The Son Of The Wolf (exc.)

The Axis of LOVE-The Supreme Law Of God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The Oneness Of Mankind In The Genealogy Of Christ

This entry was posted on Friday, December 1st, 2017 at 3:47 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 16, 174 B.E. (12/8/2017)

Following upon the death of some of the martyrs, the Lawh-i-Burhán (Tablet of the Proof) was sent down from the heaven of the Revelation of Him Who is the Lord of Religions:

"He is the Almighty, the All-Knowing, the All-Wise! The winds of hatred have encompassed the Ark of Bathá (Mecca), by reason of that which the hands of the oppressors have wrought. O thou who art reputed for thy learning! Thou hast pronounced sentence against them for whom the books of the world have wept, and in whose favor the scriptures of all religions have testified. Thou, who art gone far astray, art indeed wrapt in a thick veil. By God Himself! Thou hast pronounced judgment against them through whom the horizon of faith hath been illumined. Unto this bear witness They Who are the Dawning-Places of Revelation and the Manifestations of the Cause of thy Lord, the Most Merciful, Who have sacrificed Their souls and all that They possessed in His straight Path. The Faith of God hath cried everywhere, by reason of thy tyranny, and yet thou disportest thyself and art of them that exult. There is no hatred in Mine heart for thee nor for anyone. Every man of discernment beholdeth thee, and such as are like thee, engulfed in evident folly. Hadst thou realized that which thou hast done, thou wouldst have cast thyself into the fire, or abandoned thine home and fled unto the mountains, or wouldst have groaned until thou hadst returned unto the place destined for thee by Him Who is the Lord of strength and of might. O thou who art even as nothing! Rend thou asunder the veils of idle fancies and vain imaginings, that thou mayest behold the Daystar of knowledge shining from this resplendent Horizon. Thou hast torn in pieces a remnant of the Prophet Himself, and imagined that thou hadst helped the Faith of God. Thus hath thy soul prompted thee, and thou art truly one of the heedless. Thine act hath consumed the hearts of the Concourse on high, and those of such as have circled round the Cause of God, the Lord of the worlds. The soul of the Chaste One (Fátimih) melted, by reason of thy cruelty, and the inmates of Paradise wept sore in that blessed Spot.

"Judge thou fairly, I adjure thee by God. What proof did the Jewish doctors adduce wherewith to condemn Him Who was the Spirit of God (Jesus Christ), when He came unto them with truth? What could have been the evidence produced by the Pharisees and the idolatrous priests to justify their denial of Muhammad, the Apostle of God when He came unto them with a Book that judged between truth and falsehood with a justice which turned into light the darkness of the earth, and enraptured the hearts of such as had known Him? Indeed thou hast produced, in this day, the same proofs which the foolish divines advanced in that age. Unto this testifieth He Who is the King of the realm of grace in this great Prison. Thou hast, truly, walked in their ways, nay, hast surpassed them in their cruelty, and hast deemed thyself to be helping the Faith and defending the Law of God, the All-Knowing, the All-Wise. By Him Who is the Truth! Thine iniquity hath made Gabriel to groan, and hath drawn tears from the Law of God, through which the breezes of justice have been wafted over all who are in heaven and on earth. Hast thou fondly imagined that the judgment thou didst pronounce hath profited thee? Nay, by Him Who is the

King of all Names! Unto thy loss testifieth He with Whom is the knowledge of all things as recorded in the preserved Tablet.

“O thou who hast gone astray! Thou hast neither seen Me, nor associated with Me, nor been My companion for the fraction of a moment. How is it, then, that thou hast bidden men to curse Me? Didst thou, in this, follow the promptings of thine own desires, or didst thou obey thy Lord? Produce thou a sign, if thou art one of the truthful. We testify that thou hast cast behind thy back the Law of God, and laid hold on the dictates of thy passions. Nothing, in truth, escapeth His knowledge; He, verily, is the Incomparable, the All-Informed. O heedless one! Hearken unto that which the Merciful hath revealed in the Qur’án: `Say not to every one who meeteth you with a greeting, “Thou art not a believer.”‘ Thus hath He decreed in Whose grasp are the kingdoms of Revelation and of creation, if thou be of them that hearken. Thou hast set aside the commandment of God, and clung unto the promptings of thine own desire. Woe, then, unto thee, O careless one that doubtest! If thou deniest Me, by what proof canst thou vindicate the truth of that which thou dost possess? Produce it, then, O thou who hast joined partners with God, and turned aside from His sovereignty that hath encompassed the worlds!

“Know thou that he is truly learned who hath acknowledged My Revelation, and drunk from the Ocean of My knowledge, and soared in the atmosphere of My love, and cast away all else besides Me, and taken firm hold on that which hath been sent down from the Kingdom of My wondrous utterance. He, verily, is even as an eye unto mankind, and as the spirit of life unto the body of all creation. Glorified be the All-Merciful Who hath enlightened him, and caused him to arise and serve His great and mighty Cause. Verily, such a man is blessed by the Concourse on high, and by them who dwell within the Tabernacle of Grandeur, who have quaffed My sealed Wine in My Name, the Omnipotent, the All-Powerful. If thou be of them that occupy such a sublime station, produce then a sign from God, the Creator of the heavens. And shouldst thou recognize thy powerlessness, do thou rein in thy passions, and return unto thy Lord, that perchance He may forgive thee thy sins which have caused the leaves of the Divine Lote-Tree to be burnt up, and the Rock to cry out, and the eyes of men of understanding to weep. Because of thee the Veil of Divinity was rent asunder, and the Ark has foundered, and the She-Camel was hamstrung, and the Spirit (Jesus) groaned in His sublime retreat. Disputest thou with Him Who hath come unto thee with the testimonies of God and His signs which thou possessest and which are in the possession of them that dwell on earth? Open thine eyes that thou mayest behold this Wronged One shining forth above the horizon of the will of God, the Sovereign, the Truth, the Resplendent. Unstop, then, the ear of thine heart that thou mayest hearken unto the speech of the Divine Lote-Tree that hath been raised up in truth by God, the Almighty, the Beneficent. Verily, this Tree, notwithstanding the things that befell it by reason of thy cruelty and of the transgressions of such as are like thee, calleth aloud and summoneth all men unto the Sadratu’l-Muntahá and the Supreme Horizon. Blessed is the soul that hath gazed on the Most Mighty Sign, and the ear that hath heard His most sweet Voice, and woe to whosoever hath turned aside and done wickedly.

“O thou who hast turned away from God! Wert thou to look with the eye of fairness upon the Divine Lote-Tree, thou wouldst perceive the marks of thy sword on its boughs, and its branches, and its leaves, notwithstanding that God created thee for the purpose of recognizing and of serving it. Reflect, that haply thou mayest recognize thine iniquity and be numbered with such as have repented. Thinkest thou that

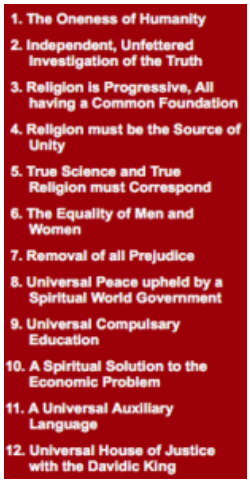
We fear thy cruelty? Know thou and be well assured that from the first day whereon the voice of the Most Sublime Pen was raised betwixt earth and heaven We offered up Our souls, and Our bodies, and Our sons, and Our possessions in the path of God, the Exalted, the Great, and We glory therein amongst all created things and the Concourse on high. Unto this testify the things which have befallen Us in this straight Path. By God! Our hearts were consumed, and Our bodies were crucified, and Our blood was spilt, while Our eyes were fixed on the horizon of the loving-kindness of their Lord, the Witness, the All-Seeing. The more grievous their woes, the greater waxed the love of the people of Bahá. Unto their sincerity hath borne witness what the All-Merciful hath sent down in the Qur'án. He saith: `Wish ye, then, for death, if ye are sincere.' Who is to be preferred, he that hath sheltered himself behind curtains, or he that hath offered himself in the path of God? Judge thou fairly, and be not of them that rove distraught in the wilderness of falsehood. So carried away have they been by the living waters of the love of the Most Merciful, that neither the arms of the world nor the swords of the nations have deterred them from setting their faces towards the ocean of the bounty of their Lord, the Giver, the Generous.

"By God! Troubles have failed to unnerve Me, and the repudiation of the divines hath been powerless to weaken Me. I have spoken, and still speak forth before the face of men: `The door of grace hath been unlocked and He Who is the Dayspring of Justice is come with perspicuous signs and evident testimonies, from God, the Lord of strength and of might!' Present thyself before Me that thou mayest hear the mysteries which were heard by the Son of `Imrán (Moses) upon the Sinai of Wisdom. Thus commandeth thee He Who is the Dawning-Place of the Revelation of thy Lord, the God of Mercy, from His great Prison."

Thereupon hath the cry and the lamentation of the true Faith been raised once again, saying: "Verily, Sinai calleth aloud and saith: `O people of the Bayán! Fear ye the Merciful. Indeed have I attained unto Him Who conversed upon me, and the ecstasies of my joy have seized the pebbles of the earth and the dust thereof.' And the Bush exclaimeth: `O people of the Bayán! Judge ye fairly that which hath in truth been manifested. Verily the Fire which God revealed unto the One Who conversed with Him is now manifested. Unto this beareth witness every man of insight and understanding.'"

Baha'u'llah, Tablet Of The Proof excerpted from Epistle To The Son Of The Wolf

The Axis of LOVE-The Supreme Law Of God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9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, December 8th, 2017 at 5:01 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Masa'il/Questions 1, 174 B.E. (12/12/2017)

At this moment a Voice was raised from the right-hand of the Luminous Spot: "God! There is none other God but Him, the Ordainer, the All-Wise! Recite Thou unto the Shaykh the remaining passages of the Lawh-i-Burhán (Tablet of the Proof) that they may draw him unto the horizon of the Revelation of his Lord, the God of Mercy, that haply he may arise to aid My Cause with perspicuous signs and exalted testimonies, and may speak forth amongst men that which the Tongue of Testimony hath spoken: `The Kingdom is God's, the Lord of the worlds!'"

"Peruse thou the Kitáb-i-Iqán (Book of Certitude) and that which the All-Merciful hath sent down unto the King of Paris (Napoleon III) and to such as are like him, that thou mayest be made aware of the things that have happened in the past, and be persuaded that We have not sought to spread disorder in the land after it had been well-ordered. We exhort, wholly for the sake of God, His servants. Let him who wisheth turn unto Him, and him who wisheth turn aside. Our Lord, the Merciful, is verily the All-Sufficing, the All-Praised. O concourse of the kindreds of the earth! This is the day whereon nothing amongst all things, nor any name amongst all names, can profit you save through this Name which God hath made the Manifestation of His Cause and the Dayspring of His Most Excellent Titles unto all who are in the kingdom of creation. Blessed is that man that hath recognized the fragrance of the All-Merciful and been numbered with the steadfast. Your sciences shall not profit you in this day, nor your arts, nor your treasures, nor your glory. Cast them all behind your backs, and set your faces towards the Most Sublime Word through which the Scriptures and the Books and this lucid Tablet have been distinctly set forth. Cast away, O people, the things ye have composed with the pen of your idle fancies and vain imaginings. By God! The Daystar of Knowledge hath shone forth above the horizon of certitude.

"O thou who art gone astray! If thou hast any doubt concerning Our conduct, know thou that We bear witness unto that whereunto God hath Himself borne witness ere the creation of the heavens and of the earth, that there is none other God but Him, the Almighty, the All-Bounteous. We testify that He is One in His Essence, One in His Attributes. He hath none to equal Him in the whole universe, nor any partner in all creation. He hath sent forth His Messengers, and sent down His Books, that they may announce unto His creatures the Straight Path.

"Hath the Sháh been informed, and chosen to close his eyes to thine acts? Or hath he been seized with fear at the howling of a pack of wolves who have cast the path of God behind their backs and followed in thy way without any clear proof or Book? We have heard that the provinces of Persia have been adorned with the adornment of justice. When We observed closely, however, We found them to be the dawning-places of tyranny and the daysprings of injustice. We behold justice in the clutches of tyranny.

We beseech God to set it free through the power of His might and His sovereignty. He, verily, overshadoweth all that is in the heavens and on earth. To none is given the right to protest against any

one concerning that which hath befallen the Cause of God. It behooveth whosoever hath set his face towards the Most Sublime Horizon to cleave tenaciously unto the cord of patience, and to put his reliance in God, the Help in Peril, the Unconstrained. O ye loved ones of God! Drink your fill from the wellspring of wisdom, and soar ye in the atmosphere of wisdom, and speak forth with wisdom and eloquence. Thus biddeth you your Lord, the Almighty, the All-Knowing.

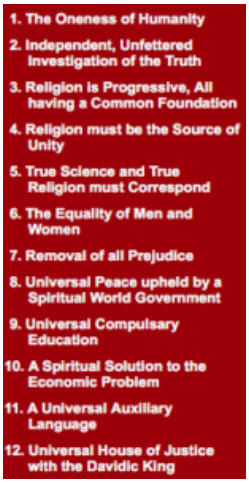
"O heedless one! Rely not on thy glory, and thy power. Thou art even as the last trace of sunlight upon the mountain-top. Soon will it fade away as decreed by God, the All-Possessing, the Most High. Thy glory and the glory of such as are like thee have been taken away, and this verily is what hath been ordained by the One with Whom is the Mother Tablet. Where is he to be found who contended with God, and whither is gone he that gainsaid His signs, and turned aside from His sovereignty? Where are they who have slain His chosen ones and spilt the blood of His holy ones? Reflect, that haply thou mayest perceive the breaths of thine acts, O foolish doubter! Because of you the Apostle (Muhammad) lamented, and the Chaste One (Fátimih) cried out, and the countries were laid waste, and darkness fell upon all regions. O concourse of divines! Because of you the people were abased, and the banner of Islám was hauled down, and its mighty throne subverted. Every time a man of discernment hath sought to hold fast unto that which would exalt Islám, ye raised a clamor, and thereby was he deterred from achieving his purpose, while the land remained fallen in clear ruin.

"O My Supreme Pen! Call Thou to remembrance the She-Serpent (Imám-Jum'ih of Isfahán) whose cruelty hath caused all created things to groan, and the limbs of the holy ones to quake. Thus biddeth Thee the Lord of all names, in this glorious station. The Chaste One (Fátimih) hath cried out by reason of thine iniquity, and yet thou dost imagine thyself to be of the family of the Apostle of God! Thus hath thy soul prompted thee, O thou who hast withdrawn thyself from God, the Lord of all that hath been and shall be. Judge thou equitably, O She-Serpent! For what crime didst thou sting the children of the Apostle of God (King of Martyrs and Beloved of Martyrs), and pillage their possessions? Hast thou denied Him Who created thee by His command `be, and it was'? Thou hast dealt with the children of the Apostle of God as neither `Ád hath dealt with Húd, nor Thámúd with Salíh, nor the Jews with the Spirit of God (Jesus), the Lord of all being. Gainsayest thou the signs of thy Lord which had no sooner been sent down from the heaven of His Cause than all the books of the world bowed down before them? Meditate, that thou mayest be made aware of thine act, O heedless outcast! Erelong will the breaths of chastisement seize thee, as they seized others before thee. Wait, O thou who hast joined partners with God, the Lord of the visible and the invisible. This is the day which God hath announced through the tongue of His Apostle. Reflect, that thou mayest apprehend what the All-Merciful hath sent down in the Qur'án and in this inscribed Tablet. This is the day whereon He Who is the Dayspring of Revelation hath come with clear tokens which none can number. This is the day whereon every man endued with perception hath discovered the fragrance of the breeze of the All-Merciful in the world of creation, and every man of insight hath hastened unto the living waters of the mercy of his Lord, the King of Kings. O heedless one! The tale of the Sacrifice (Ishmael) hath been retold, and he who was to be offered up hath directed his steps towards the place of sacrifice, and returned not, by reason of that which thy hand hath wrought, O perverse hater! Didst thou imagine that martyrdom could abase this Cause? Nay, by Him Whom God hath made to be the Repository of His Revelation, if thou be of them that comprehend. Woe

betide thee, O thou who hast joined partners with God, and woe betide them that have taken thee as their leader, without a clear token or a perspicuous Book. How numerous the oppressors before thee who have arisen to quench the light of God, and how many the impious who murdered and pillaged until the hearts and souls of men groaned by reason of their cruelty! The sun of justice hath been obscured, inasmuch as the embodiment of tyranny hath been stablished upon the throne of hatred, and yet the people understand not. O foolish one! Thou hast slain the children of the Apostle and pillaged their possessions. Say: Was it, in thine estimation, their possessions or themselves that denied God? Judge fairly, O ignorant one that hath been shut out as by a veil from God. Thou hast clung to tyranny, and cast away justice; whereupon all created things have lamented, and still thou art among the wayward. Thou hast put to death the aged, and plundered the young. Thinkest thou that thou wilt consume that which thine iniquity hath amassed? Nay, by Myself! Thus informeth thee He Who is cognizant of all. By God! The things thou possessest shall profit thee not, nor what thou hast laid up through thy cruelty. Unto this beareth witness thy Lord, the All-Knowing. Thou hast arisen to put out the light of this Cause; erelong will thine own fire be quenched, at His behest. He, verily, is the Lord of strength and of might. The changes and chances of the world, and the powers of the nations, cannot frustrate Him. He doeth what He pleaseth, and ordaineth what He willeth through the power of His sovereignty. Consider the she-camel. Though but a beast, yet hath the All-Merciful exalted her to so high a station that the tongues of the earth made mention of her and celebrated her praise. He, verily, overshadoweth all that is in the heavens and on earth. No God is there but Him, the Almighty, the Great. Thus have We adorned the heaven of Our Tablet with the suns of Our words. Blessed the man that hath attained thereunto, and been illumined with their light, and woe betide such as have turned aside, and denied Him, and strayed far from Him. Praised be God, the Lord of the worlds!"

O Shaykh! We have enabled thee to hear the melodies of the Nightingale of Paradise, and unveiled to thine eyes the signs which God, by His all-compelling behest, hath sent down in the Most Great Prison, that thine eye might be cheered, and thy soul be well-assured. He, verily, is the All-Bounteous, the Generous. Arise thou through the power of His testimony to serve the Cause of God, thy Lord, the God of Mercy. If thy faith be fearful, seize thou My Tablet, and preserve it in the bosom of trust. And when thou enterest into the place of resurrection, and God asketh thee by what proof thou hast believed in this Revelation, draw forth the Tablet and say: "By this Book, the holy, the mighty, the incomparable." Thereupon all will lift up their hands towards thee, and will seize the Tablet, and will press it to their eyes, and will inhale therefrom the fragrance of the utterance of God, the Lord of the worlds. Were God to torment thee for having believed in His signs in this Revelation, for what reason could He then torment such as have disbelieved in Muhammad, the Apostle of God, and before Him in Jesus, the Son of Mary, and before Him in the One Who conversed with God (Moses), and before Him in the One Who is the Friend of God (Abraham), and as far back as the One Who was the First Manifestation, Who was created by the will of thy Lord, the Potent, the All-Encompassing. Thus have We sent down Our verses unto one before thee, and recalled them unto thee, in this day, that thou mayest understand, and be of them who are well assured. O thou who assumest the voice of knowledge! This Cause is too evident to be obscured, and too conspicuous to be concealed. It shineth as the sun in its meridian glory. None can deny it unless he be a hater and a doubter.

The Axis of LOVE-The Fruits Of God's Covenant


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Tuesday, December 12th, 2017 at 4:12 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

12/13/2017 – Masa'il 2, 174 B.E.

Dear friends: where old Jerusalem was called "the City of the Covenant" in ancient days, 'Abdu'l-Baha designated NYC USA as the City of the Covenant upon his arrival in 1912 on April 11th (4-11). The Times Square Attack coming in the wake of official Trump announcement of Jerusalem as Capital City for the US Embassy for Israel (thus signaling Palestinian State Issues) motivates me to share this important letter from more recent days. I remain yours, your servant, Neal.

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"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:19 KJV).

Dear All,

When we predicted the attacks on NYC, we explained that the prophecy is not the cause of the attacks. The cause is the double standard that the US has against the Muslim peoples. In 1991 Saddam Hussein made the key issue of this double standard the Palestine State Issue. When Saddam focused on the Palestinian State issue then Usama b. Laden joined up with him (see Newsweek, January 1999 attached below).

As the Palestinians were denied their statehood on 9-11 of the year 2000 — a year later to the day is the 9-11 event. The current issue of the Palestine State is extremely relevant and important to both what is about to happen next and when. Thus the scriptures state: "I beheld another beast coming up out of the earth; and he had two horns like a lamb and he spake like a dragon" (Rev. 13:11 KJV).

Dr. Jensen explains that the dragon is Islam, and therefore this second beast is the Islamic power that is left in the world today. It has two horns, which are the two divisions of Islam into Sunni and Shi'ite. It is like a lamb because it is weak. However it states that this Islamic power: "doeth great wonders, so that it maketh fire come down from heaven in **the sight** of men" (Rev. 13:13 KJV).

Another way to say sight is “vision” — This refers to the television where all the people saw the attacks by Jihadist Muslims against NYC and the 9-11 on live television in the sight of men. We gave these predictions based on these infallible prophecies many years before these events came to pass. We stated who would do it, why they would do it, where they would do it, and when then would do it. These are the words of the prophecy of the book of Revelation:

“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Rev. 22:19 KJV).

Dr. Jensen explains:

“The “fire” which comes “down from heaven” is the thermonuclear war which the Arab nations will trigger by THEIR ACTIONS, in response to the big bully. ”
http://entrybytroops.uhj.net/revelation13.html

In order to win our stations as active Baha’i guides and teachers, it is essential that we ALL become educated to the FACTS and to the TRUTH as one voice in the NEW SONG, the song of the Lamb on these teaching points which are spoken of in the Book of Revelation, lest “God shall take away his part” as Jesus said, “if thy eye offend thee, pluck it out,” etc.

Now the reason many are suspicious that the US government had foreknowledge of the 9-11 before it happened is because they did: FROM US!! We sent them all the data and facts they needed to prevent these things. They did not heed our warnings; and the events happened just as we foretold. Now more is yet to come, in aggression between the East and West, between Muslim, Jew and Christian, as they remain stubborn, and fail to implement our guidance for the amicable solutions to these root problems.

For this reason, at the request of many of the friends, I am re-posting, some important facts of the connection of the Palestine State issue to the motive of the East against the West in the current war, and how these Middle Eastern issues pertain not only to the problem which is the cause of the Islamic attacks again the west, but also to the ultimate solution which is issuing forth from the Covenant of Baha’u’llah and the sacred Will and Testament of ‘Abdu’l-Baha.

Your servant,

Neal,

Guardian.

Attachments:

I.

UN Israel-Palestine Sept 2011

This September 2011, the Palestinian State issue is scheduled to come before the UN.

The last time this was set and thwarted was Sept 11, 2000. A year later on that very day was the 9-11. This is the underlying reason for that day as we have said previously.

The following is a significant article form the NY Times about this: http://www.nytimes.com/2011/04/03/world/middleeast/03mideast.html

"We are facing a diplomatic-political tsunami that the majority of the public is unaware of and that will peak in September," said Ehud Barak, Israel's defense minister"

To further deepen on this issue quickly is "Israel's Story in Maps". Looking at the history through these maps with brief explanations will orient anyone quickly to easily understand the key points of this issue since Baha'u'llah's arrival in the Holy Land to the present day.

Four pdf documents at this link: http://www.mfa.gov.il/MFA/Facts+About+Israel/Israel+in+Maps/

Lastly, it should be pointed out that when we calculated the dates of 9-11 2000-2001, we were looking to see what was to occur at that time.

It was September, 13, 2000 that Palestine was to face their crucial deadline. http://www.jcpa.org/art/becker2.htm

However, the UN meeting Millennium Summit Sept. 8, 2000 crushed these hopes forcing the Palestinian National Council (PNC) to cancel declaring its independent statehood on September 11, 2000 two days before the deadline.

This was thus all thwarted at that pivotal date (9-11-2000) and then gas thrown on the fire when Arial Sharon went up on the temple mount, in September 2000 setting off the second Intifada also called the al-Aqsa Intifada. One year later to the day was the 9-11, 2001.

Simultaneous with the failure of the Palestine State on September 11, 2000 was this official announcement from Al-Sabah, the official publication of the Palestinian Authority, **dated September 11, 2000** which declared: "We will

advance and declare a general intifada for Jerusalem. The time for the intifada has arrived, the time for intifada has arrived, the time for Jihad has arrived." http://www.jcpa.org/jl/vp470.htm

In Israel, Time for Peace Offer May Run Out

By ETHAN BRONNER

Published: April 2, 2011

JERUSALEM: With revolutionary fervor sweeping the Middle East, Israel is under mounting pressure to make a far-reaching offer to the Palestinians or face a United Nations vote welcoming the State of Palestine as a member whose territory includes all of the West Bank, Gaza and East Jerusalem.

The Palestinian Authority has been steadily building support for such a resolution in September, a move that could place Israel into a diplomatic vise. Israel would be occupying land belonging to a fellow United Nations member, land it has controlled and settled for more than four decades and some of which it expects to keep in any two-state solution.

"We are facing a diplomatic-political tsunami that the majority of the public is unaware of and that will peak in September", said Ehud Barak, Israel's defense minister, at a conference in Tel Aviv last month. "It is a very dangerous situation, one that requires action". He added, "Paralysis, rhetoric, inaction will deepen the isolation of Israel."

With aides to Prime Minister Benjamin Netanyahu thrashing out proposals to the Palestinians, President Shimon Peres is due at the White House on Tuesday to meet with President Obama and explore ways out of the bind. The United States is still uncertain how to move the process forward, according to diplomats here.

Israel's offer is expected to include transfer of some West Bank territory outside its settlements to Palestinian control and may suggest a regional component, an international conference to serve as a response to the Arab League peace initiatives.

But Palestinian leaders, emboldened by support for their statehood bid, dismiss the expected offer as insufficient and continue to demand an end to settlement building before talks can begin.

"We want to generate pressure on Israel to make it feel isolated and help it understand that there can be no talks without a stop to settlements." said Nabil Shaath, who leads the foreign affairs department of Fatah, the main party of the Palestinian Authority. "Without that, our goal is membership in the United Nations General Assembly in September."

Israeli, Palestinian and Western officials interviewed on the current impasse, most of them requesting anonymity, expressed an unusual degree of pessimism about a peaceful resolution. All agreed that the turmoil across the Middle East had prompted opposing responses from Israel and much of the world.

Israel, seeing the prospect of even more hostile governments as its neighbors, is insisting on caution and time before taking any significant steps. It also wants to build in extensive long-term security guarantees in any two-state solution, but those inevitably infringe the sovereignty of a Palestinian state.

The international community tends to draw the opposite conclusion. Foreign Secretary William Hague of Britain, for example, said last week that one of the most important lessons to be learned from the Arab Spring was that "legitimate aspirations cannot be ignored and must be addressed." He added, referring to Israeli-Palestinian talks, "It cannot be in anyone's interests if the new order of the region is determined at a time of minimum hope in the peace process."

The Palestinian focus on September stems not only from the fact that the General Assembly holds its annual meeting then. It is also because Prime Minister Salam Fayyad announced in September 2009 that his government would be ready for independent statehood in two years and that Mr. Obama said last September that he expected the

framework for an independent Palestinian state to be declared in a year.

Mr. Obama did not indicate what the borders of that state would be, assuming they would be determined through direct negotiations. But with Israeli-Palestinian talks broken off months ago and the Middle East in the process of profound change, many argue that outside pressure is needed.

Germany, France and Britain say negotiations should be based on the 1967 lines with equivalent land swaps, exactly what the Netanyahu government rejects because it says it predetermines the outcome.

“Does the world think it is going to force Israel to declare the 1967 lines and giving up Jerusalem as a basis for negotiation?” asked a top Israeli official who spoke on condition of anonymity. ”That will never happen.”

While the Obama administration has referred in the past to the 1967 lines as a basis for talks, it has not decided whether to back the European Union, the United Nations and Russia “the other members of the so-called quartet” in declaring them the starting point, diplomats said. The quartet meets on April 15 in Berlin.

Israel, which has settled hundreds of thousands of Jews inside the West Bank and East Jerusalem, acknowledges that it will have to withdraw from much of the land it now occupies there. But it hopes to hold onto the largest settlement blocs and much of East Jerusalem as well as the border to the east with Jordan and does not want to enter into talks with the other side’s position as the starting point.

That was true even before its closest ally in the Arab world, President Hosni Mubarak of Egypt, was driven from power, helping fuel protest movements that now roil other countries, including Jordan, which has its own peace agreement with Israel.

“Whatever we put forward has to be grounded in security arrangements because of what is going on regionally,” said Zalman Shoval, one of a handful of Netanyahu aides drawing up the Israeli proposal that may be delivered as a speech to the United States Congress in May. “We are facing the rebirth of the eastern front as Iran grows strong. We have to secure the Jordan Valley. And no Israeli government is going to move tens of thousands of Israelis from their homes quickly.”

Those Israelis live in West Bank settlements, the source of much of the disagreement not only with the Palestinians but with the world. Not a single government supports Israel’s settlements. The Palestinians say the settlements are proof that the Israelis do not really want a Palestinian state to arise since they are built on land that should go to that state.

“All these years, the main obstacle to peace has been the settlements”, Nimer Hammad, a political adviser to President Abbas, said. “They always say, ”but you never made it a condition of negotiations before.” And we say, “that was a mistake.” ”

The Israelis counter that the real problem is Palestinian refusal to accept openly a Jewish state here and ongoing anti-Israeli incitement and praise of violence on Palestinian airwaves.

Another central obstacle to the establishment of a State of Palestine has been the division between the West Bank and Gaza, the first run by the Palestinian Authority and the second by Hamas. Lately, President Abbas has sought to bridge the gap, asking to go to Gaza to seek reconciliation through an agreed interim government that would set up parliamentary and presidential elections.

But Hamas, worried it would lose such elections and hopeful that the regional turmoil could work in its favor “that Egypt, for example, might be taken over by its ally, the Muslim Brotherhood “ has reacted coolly.

Efforts are still under way to restart peace talks but if, as expected, negotiations do not resume, come September the Palestinian Authority seems set to go ahead with plans to ask the General Assembly to accept it as a member. Diplomats involved in the issue say most countries "more than 100" are expected to vote yes, meaning it will pass.

What happens then?

Some Palestinian leaders say relations with Israel would change.

"We will re-examine our commitments toward Israel, especially our security commitments", suggested Hanna Amireh, who is on the 18-member ruling board of the Palestine Liberation Organization, referring to cooperation between Palestinian and Israeli troops. "The main sense about Israel is that we are fed up."

Mr. Shaath said Israel would then be in daily violation of the rights of a fellow member state and diplomatic and legal consequences could follow, all of which would be painful for Israel.

In the Haaretz newspaper on Thursday, Ari Shavit, who is a political centrist, drew a comparison between 2011 and the biggest military setback Israel ever faced, the 1973 war.

He wrote that "2011 is going to be a diplomatic 1973" because a Palestinian state will be recognized internationally. "Every military base in the West Bank will be contravening the sovereignty of an independent U.N. member state." He added, "A diplomatic siege from without and a civil uprising from within will grip Israel in a stranglehold."

This article has been revised to reflect the following correction:

Correction: April 10, 2011

A Diplomatic Memo article last Sunday, about the growing possibility that, even without an Israeli-Palestinian peace agreement, the United Nations General Assembly might approve a resolution in September granting statehood to Palestinians on Israeli-controlled land referred incompletely to the options available to the United States for blocking such a resolution. It has no veto power in the General Assembly, as the article stated, but such a resolution would first require a recommendation from the Security Council, where the United States could exercise a veto.

Arabs resigned to delay of Palestinian state

September 11, 2000
Web posted at: 8:10 AM EDT (1210 GMT)

CAIRO, Egypt (Reuters) — Arabs grimly acknowledged on Monday that Palestinians had little choice but to defer their statehood dream, but some saw peace talks with Israel as futile.

Few Arab governments commented on Sunday's widely expected decision by the PLO Central Council to postpone declaring an independent state that Palestinian President Yasser Arafat had vowed to proclaim as early as September 13.

The official Arab silence seemed to signal quiet relief at a move that allows more time for a negotiated final peace with Israel and defuses prospects for violent confrontation.

"We are determined to do what needs to be done to save the peace process and, therefore, regain our land and rights," Palestinian Planning Minister Nabil Shaath told Egyptian radio, adding that the council would review the issue on November 15.

November 15 is the anniversary of a declaration of statehood which Arafat made from exile in Algiers in 1988.

Senior Palestinian negotiator Saeb Erekat said the delay was a vote for the peace process. “We hope that we can conclude an agreement this year and with that we can have our own state by agreement. The decision last night was to recommit ourselves to peace as a strategic option,” he told Israel’s Army Radio.

Sign of weakness

Yet many Arabs viewed the PLO decision as an expression of Arab and Palestinian feebleness in the face of an expansionist Israel unwilling to concede basic Palestinian rights, particularly sovereignty over Arab East Jerusalem.

In Damascus, two radical groups — the Democratic Front for the Liberation of Palestine and the Popular Front for the Liberation of Palestine — criticized the delay.

“Israel wants the establishment of an unarmed Palestinian state which is deprived of the right to sign any defensive deals with any of its Arab neighboring countries in addition to the cancellation of Palestinian refugees’ rights to return to their homes,” DFLP leader Nayef Hawatmeh told Reuters.

“If Arafat had announced the Palestinian state…it would not have been like (northern) Cyprus that nobody recognizes except Turkey,” grumbled Egypt’s state-owned al-Akhbar daily, arguing that 180 countries would endorse a Palestinian state.

“But, as usual, Israel prevented this with threats (of retaliation) in the event of unilateral Palestinian action and the United States is supporting Israel on that,” it said.

Egyptian analyst Tahseen Bashir, once adviser to the late President Anwar Sadat, said the PLO decision was weak.

“What has been implemented of the (1993) Oslo accords does not give the Palestinians sovereignty over their land and Israel controls the Palestinian economy,” the former diplomat said.

“These defects made it difficult for the Palestinians to declare their independence without Israeli agreement.”

In Jordan, which hosts some 1.4 million registered Palestinian refugees, residents of the sprawling Baqa’a refugee camp accused their leaders of caving in to U.S. pressure and some called for violence to seize Palestinian rights.

“The Palestinian leadership fixed a date for the declaration of the Palestinian state, but did not go ahead with it. This is a sign of cowardice,” complained Fayez Ahmed, 55.

No gain for refugees

In Ain al-Hilweh, Lebanon’s largest Palestinian refugee camp, many said delaying statehood by months, or even years, would make little difference to their 52-year-old plight.

They said that without Israeli recognition, proclaiming a sovereign country would be meaningless, though some spoke wistfully of their need for state protection, however symbolic.

“We want peace,” said 70-year-old Ibrahim Moghrabi, sitting on the pavement outside his tiny tin-roofed grocery shop.

“This delay does not harm us in any way and if it means that we are giving peace another chance, then we support it.”

Abu Nasser Hussein, an elderly tailor who hails from Safad, in Galilee, scoffed at the idea of declaring a state that would not lead to the return of land occupied by Israel since 1948.

“I don’t support this state business if it doesn’t mean that every inch of our land will come back to us,” he said. “The Israelis and the Arabs are conspiring against us. We know that if Abu Ammar (Arafat) had declared a state it would not have had any meaning.”

Aytaf Hamed, clutching her baby daughter, said she craved to belong to a state. “Palestinians live a very hard life in Lebanon, we’re lucky if we get work as garbage collectors.

“My husband is unemployed although he’s an expert builder and I have to work to support our kids. We need a state to protect us and to end the humiliation and misery we live in.”

An estimated 365,000 Palestinian refugees live in Lebanon, where they are denied many civil rights, barred from 70 professions and regarded as a potential source of violence.

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II.

Saddam Warned of WTC Attack Before 9/11, Praised Bin Laden Afterwards

NEWSMAX | 3-28-04 | Carl Limbacher.

Why did the Bush administration immediately suspect that Iraq was behind the 9/11 attacks when there was no evidence of any connection, as Richard Clarke and other Bush critics maintain?

Maybe it was because there was indeed evidence, very dramatic evidence, in fact – in the form of warnings in the state-run Iraqi press that such an attack was coming, along with praise for Osama bin Laden and his kamikaze hijackers in the days after the World Trade Center was destroyed.

Less than two months before 9/11, the state-controlled Iraqi newspaper “Al-Nasiriya” carried a column headlined, “America, An Obsession Called Osama Bin Ladin.” [July 21, 2001] In the piece, Baath Party writer Naeem Abd Muhalhal predicted that bin Laden would attack the U.S. “with the seriousness of the

Bedouin of the desert about the way he will try to bomb the Pentagon after he destroys the White House."

The same state-approved column also insisted that bin Laden "will strike America on the arm that is already hurting," and that the U.S. "will curse the memory of Frank Sinatra every time he hears his songs" – an apparent reference to the Sinatra classic, "New York, New York." [Two 9/11 families were awarded over $100 million last May by U.S. District Court Judge Harold Baer based on this and other evidence that Iraq was involved in 9/11]

Saddam's threats of a 9/11-style attack before 9/11 weren't limited to that single report. In 1992, his son Uday used an editorial in Babil, the newspaper he ran, to warn of Iraqi kamikaze attacks inside America, saying, "Does the United States realize the meaning of every Iraqi becoming a missile that can cross countries and cities?"

Then in the late 1990s, according to UPI, "a cable to Saddam from the chief of Iraqi intelligence was transmitted by Baghdad Radio. The message read, 'We will chase [Americans] to every corner at all times. No high tower of steel will protect them against the fire of truth.'"

Coincidence? Perhaps.

But after the 9/11 attacks, Saddam became the only world leader to offer praise for bin Laden, even as other terrorist leaders, like Yassir Arafat, went out of their way to make a show of sympathy to the U.S. by donating blood to 9/11 victims on camera.

The day after the attacks, in quotes picked up by Agence France Press, Saddam proclaimed that "America is reaping the thorns planted by its rulers in the world."

"There is hardly a place (in the world) that does not have a memorial symbolizing the criminal actions committed by America against its natives," AFP quoted the Iraqi dictator complaining, based on reports in the Iraqi News agency.

After excoriating the U.S. for ending World War II by using nuclear weapons, and for its involvement in Vietnam, Saddam gloated, "[He] who does not want to reap evil must not sow it, and [he] who considers

the lives of his people precious must remember that the lives of the people in the world are precious also."

"The American peoples should remember that no one ever crossed the Atlantic carrying weapons to be used against them. They are the ones who crossed the Atlantic carrying death, destruction and ugly exploitation to the whole world."

A day later Saddam told visiting Tunisian Foreign Minister Habib ben Yahya, "America brought the hatred of the world upon itself."

For his part Uday flat-out praised the 9/11 attacks, saying, "These were courageous operations carried out by young Arabs and Muslims," according to quotes picked up by the Saudi daily Asharq al-Awsat.

As Richard Clarke and his fans in the Democrat-media complex report in ominous tones that President Bush ordered him to launch an unwarranted investigation into the 9/11-Iraq connection, it's worth remembering how much Iraq had done justify that order.

THIS IS PRIOR TO 2001:

Saddam + Bin Laden?

It would be a marriage made in hell. And America's two enemies are courting.

Authors: Christopher Dickey, Gregory L. Vistica and Russell Watson
with Joseph Contreras in Jerusalem

January 11, 1999

NEWSWEEK
Volume 133, Issue 2, pages: 34-36

IN THE NO-FLY ZONES OF northern and southern Iraq, Saddam Hussein's gunners blindly fired surface-to-air missiles at patrolling American and British warplanes. In Yemen, terrorists seized a group of British Commonwealth and American tourists, and four of the hostages died in a shootout. In Tel Aviv, the U.S. Embassy abruptly closed down after receiving a terrorist threat. Perhaps it was just a typical week in the Middle East. But in a region where no one puts much faith in blind coincidence, last week's conjunction of Iraqi anti-aircraft fire and terrorism aimed at the countries that had just bombed Iraq

convinced some that a new conspiracy was afoot.

Here's what is known so far: Saddam Hussein, who has a long record of supporting terrorism, is trying to rebuild Ms intelligence network overseas – assets that would allow him to establish a terrorism network. U.S. sources say he is reaching out to Islamic terrorists, including some who may be linked to Osama bin Laden, the wealthy Saudi exile accused of masterminding the bombing of two U.S. embassies in Africa last summer. U.S. intelligence has had reports of contacts between low-level agents. Saddam and bin Laden have interests – and enemies – in common. Both men want U.S. military forces out of Saudi Arabia. Bin Laden has been calling for all-out war on Americans, using as his main pretext Washington's role in bombing and boycotting Iraq. Now bin Laden is engaged in something of a public-relations offensive, having granted recent interviews, one for NEWSWEEK (following story). He says "any American who pays taxes to his government" is a legitimate target.

Saddam's terrorism capability is still small-time, according to senior U.S. officials. "He's nowhere close to the level of the Iranians or Hezbollah," says one. But terrorism may be Iraq's growth industry. An Arab intelligence officer who knows Saddam personally and stays in touch with his clandestine services predicts that "very soon you will be witnessing large-scale terrorist activity run by the Iraqis." The attacks, he says, would be aimed at American and British targets in the Islamic world. Washington is somewhat skeptical, but this source says plans have already been put into action under three "false flags": one Palestinian, one Iranian and one "the AL Qaeda apparatus," the loose collection of terrorists who receive bin Laden's patronage. "All these organizations have representatives in Baghdad," says the Arab intelligence officer.

According to this source, Saddam expected last month's American and British bombing campaign to go on much longer than it did. The dictator believed that as the attacks continued, indignation would grow in the Muslim world, making his terrorism offensive both harder to trace and more effective. With acts of terror contributing to chaos in the region, Turkey, Jordan, Saudi Arabia and Kuwait might feel less inclined to support Washington. Saddam's long-term strategy, according to several sources, is to bully or cajole Muslim countries into breaking the embargo against Iraq, without waiting for the United Nations to lift it formally. With the sudden end of the allied air offensive, the Iraqi challenge to U.S. and British overflights in the exclusion zones may have been Saddam's way of keeping the regional pot boiling.

Early last week, an Iraqi air-defense battery fired three surface-to-air missiles (SAMs) at U.S. warplanes over the northern zone. Two days later, the Iraqis launched several SAMs at four British Tornado jets over the southern zone. The allies responded with smart bombs that damaged some of the mobile launchers. The Iraqis announced they would continue to fire at allied planes over both zones, but a Pentagon spokesman said there was a "very low likelihood" they would hit anything.

Apart from wanting to taunt Bill Clinton, Saddam has good reason for challenging the no-fly zones, especially the one in the south. The Iraqi opposition in the region is mostly Shute Muslim, supported by fellow believers in Iran, which has already trained thousands of Iraqi exiles to fight in units known as the Badr Brigades. Saddam's nightmare, however unlikely, is that Iran and the United States will combine to overthrow him, using the southern Shiites as foot soldiers.

Tensions in the Middle East probably will rise sharply in the coming year, and not just because of Saddam. The governments of Saudi Arabia, Jordan, Turkey and Iran have all been hobbled by ill leaders or political squabbling. The Arab-Israeli peace process is stalled again, with Israel facing an election in May – just when the Palestinians threaten a unilateral declaration of statehood. The threat to the U.S. Embassy in Tel Aviv seems to have had no connection to Saddam or bin Laden. Intelligence sources said an odd collection of Iranians, Armenians, Russian gangsters and members of the militant Hamas movement were supposed to be planning a strike against the seaside embassy building. "Our guys didn't put a lot of credence in it," says a U.S. counterterrorism expert. But American officials in Israel have reason to be edgy. When the CIA was assigned to help implement the latest Arab Israeli peace agreement, the name of the agency's station chief – who has an office in the embassy – became public. Now a U.S. official says the station chief and his case officers are being watched by terrorists. Revealing the names "created a possible target," complains a White House aide.

Though it was too early to know for sure, the CIA suspected that bin Laden had a hand in the abduction of 16 foreign tourists in Yemen last week. Four of the hostages – three Britons and an Australian were killed when the police intervened, and two others, including an American woman, were wounded. Most kidnappings in Yemen are strictly cash-and-carry affairs, in which tribal desperadoes raise money without harming their captives. But these kidnappers, who came from a Yemeni group calling itself Islamic Jihad, demanded that the authorities release two of their leaders, who have ties to bin Laden. And they said they were protesting Western "aggression" against Iraq.

The idea of an alliance between Iraq and bin Laden is alarming to the West (what if Baghdad gave the terrorists highly portable biological weapons?). Saddam may think he's too good for such an association. Jerold Post, a political psychologist and government consultant who has profiled Saddam, says he thinks of himself as a world leader like Castro or Tito, not a thug. "I'm skeptical that Saddam would resort to terrorism," says a well-informed administration official. "He can do a lot of other things to screw with us." But Saddam is famous for doing whatever it takes to stay in power. Now that the United States has made his removal from office a national objective, he knows he is fighting for his life. "The worst thing you can do is to wound him, let him know you meant to kill him, and then let him survive," says an Iraqi Shiite leader in London. As his own people know only too well, Saddam is quite capable of fighting dirty.

A New Mideast Axis?

While Saddam turned the sides over Iraq into a shooting gallery, bin Laden ran a terrorist training camp near Kandahar.

Saddam + Bin Laden? Newsweek article from January 11, 1999

On January 11, 1999, an article appeared in Newsweek titled “Saddam + Bin Laden?” The sub headline declared, “It would be a marriage made in hell. And America’s two enemies are courting.” This article, which matter of factly points out that Saddam Hussein has a long history of supporting terrorism, says Saddam is now reaching out to Islamic terrorists including those associated with Osama bin Laden according to U.S. intelligence reports. The article also points out that, in the prior week alone, several surface-to-air missiles were fired at U.S. and British planes patrolling the no-fly zones and that Saddam is now fighting for his life now that the U.S. has made his removal from office a national objective.

http://www.reasons-for-war-with-iraq.info/index.html

This entry was posted on Wednesday, December 13th, 2017 at 3:47 am and is filed under Current Events, Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 4, 174 B.E. (12/15/2017)

Such things have appeared in this Revelation that there is no recourse for either the exponents of science and knowledge or the manifestations of justice and equity other than to recognize them. It is incumbent upon thee, in this day, to arise with celestial power and dissipate, with the aid of knowledge, the doubts of the peoples of the world, so that all men may be sanctified, and direct their steps towards the Most Great Ocean and cleave fast unto that which God hath purposed.

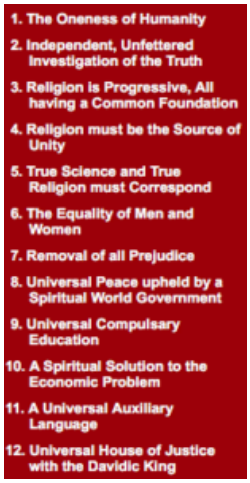
*****

The breezes of Revelation can never be confounded with other breezes. Now the Lote-Tree beyond which there is no passing standeth laden with countless fruits before thy face; besmirch not thyself with idle fancies, as have done the people aforetime. These utterances themselves proclaim the true nature of the Faith of God. He it is Who witnesseth unto all things. To demonstrate the truth of His Revelation He hath not been, nor is He, dependent upon any one. Well nigh a hundred volumes of luminous verses and perspicuous words have already been sent down from the heaven of the will of Him Who is the Revealer of signs, and are available unto all. It is for thee to direct thyself towards the Ultimate Goal, and the Supreme End, and the Most Sublime Pinnacle, that thou mayest hear and behold what hath been revealed by God, the Lord of the worlds.

*****

In all the Divine Books the promise of the Divine Presence hath been explicitly recorded. By this Presence is meant the Presence of Him Who is the Dayspring of the signs, and the Dawning-Place of the clear tokens, and the Manifestation of the Excellent Names, and the Source of the attributes, of the true God, exalted be His glory. God in His Essence and in His own Self hath ever been unseen, inaccessible, and unknowable. By Presence, therefore, is meant the Presence of the One Who is His Vicegerent amongst men. He, moreover, hath never had, nor hath He, any peer or likeness. For were He to have any peer or likeness, how could it then be demonstrated that His being is exalted above, and His essence sanctified from, all comparison and likeness? Briefly, there hath been revealed in the Kitáb-i-Iqán (Book of Certitude) concerning the Presence and Revelation of God that which will suffice the fair-minded. We beseech Him–exalted be He–to aid every one to become the essence of truthfulness, and to draw nigh unto Him. He, verily, is the Lord of strength and power. No God is there but Him, the All-Hearing, the Lord of Utterance, the Almighty, the All-Praised.

Excerpts from: Baha'u'llah, Epistle To The Son Of The Wolf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12. Universal House of Justice with the Davidic King

This entry was posted on Friday, December 15th, 2017 at 3:20 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

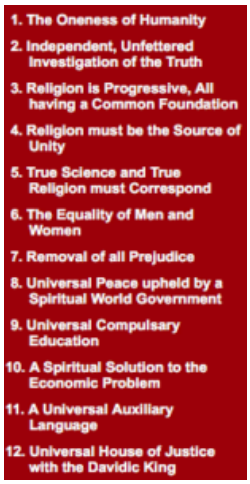
Baha'i Sabbath: Masa'il 11, 174 B.E. (12/22/2017)

"Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasure to the poor, an admonisher to the rich, an answerer to the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment, and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them that walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm to the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring. Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humility. We pray God to protect thee from the heat of jealousy and the cold of hatred. He verily is nigh, ready to answer." Thus hath My tongue spoken unto one of My Branches (sons), and We have mentioned it unto such of Our loved ones as have cast away their idle fancies, and clung unto that which hath been prescribed unto them in the day whereon the Daystar of Certitude hath shone forth above the horizon of the will of God, the Lord of the worlds. This is the day on which the Bird of Utterance hath warbled its melody upon the branches, in the name of its Lord, the God of Mercy. Blessed is the man that hath, on the wings of longing, soared towards God, the Lord of the Judgment Day.1

*****

The time is at hand when whatsoever lieth hid in the souls and hearts of men will be disclosed. This Day is the Day whereof Luqmán spoke unto his son, the Day which the Lord of Glory announced and with which He acquainted Him Who was His Friend (Muhammad) through these, His words–exalted be He:–"O my son! Verily, God will bring everything to light, though it were but the weight of a grain of mustard-seed, and hidden in a rock or in the heavens or in the earth; for God is Subtile, informed of all." This Day the deceitful of eye, and all that men's breasts conceal, are made known and laid bare before the throne of His Revelation. Nothing whatsoever can escape His knowledge. He heareth and seeth, and He, in truth, is the All-Hearing, the All-Seeing. How very strange that they discern not between the trustworthy and the treacherous!2

1. Baha'u'llah, Epistle To The Son Of The Wolf (exc.)
2. Ibid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This entry was posted on Friday, December 22nd, 2017 at 4:50 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Masa'il 14, 174 B.E. – 12/25/2017

And now, concerning His words: "And then shall appear the sign of the Son of man in heaven." By these words it is meant that when the sun of the heavenly teachings hath been eclipsed, the stars of the divinely-established laws have fallen, and the moon of true knowledge — the educator of mankind — hath been obscured; when the standards of guidance and felicity have been reversed, and the morn of truth and righteousness hath sunk in night, then shall the sign of the Son of man appear in heaven. By "heaven" is meant the visible heaven, inasmuch as when the hour draweth nigh on which the Day-star of the heaven of justice shall be made manifest, and the Ark of divine guidance shall sail upon the sea of glory, a star will appear in the heaven, heralding unto its people the advent of that most great light. In like manner, in the invisible heaven a star shall be made manifest who, unto the peoples of the earth, shall act as a harbinger of the break of that true and exalted Morn. These twofold signs, in the visible and the invisible heaven, have announced the Revelation of each of the Prophets of God, as is commonly believed.

Among the Prophets was Abraham, the Friend of God. Ere He manifested Himself, Nimrod dreamed a dream. Thereupon, he summoned the soothsayers, who informed him of the rise of a star in the heaven. Likewise, there appeared a herald who announced throughout the land the coming of Abraham.

After Him came Moses, He Who held converse with God. The soothsayers of His time warned Pharaoh in these terms: "A star hath risen in the heaven, and lo! it foreshadoweth the conception of a Child Who holdeth your fate and the fate of your people in His hand." In like manner, there appeared a sage who, in the darkness of the night, brought tidings of joy unto the people of Israel, imparting consolation to their souls, and assurance to their hearts. To this testify the records of the sacred books. Were the details to be mentioned, this epistle would swell into a book. Moreover, it is not Our wish to relate the stories of the days that are past. God is Our witness that what We even now mention is due solely to Our tender affection for thee, that haply the poor of the earth may attain the shores of the sea of wealth, the ignorant be led unto the ocean of divine knowledge, and they that thirst for understanding partake of the Salsabíl of divine wisdom. Otherwise, this servant regardeth the consideration of such records a grave mistake and a grievous transgression.

In like manner, when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

These Magi said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven — the heaven of divine knowledge and understanding — it was Yaḥyá, son of

Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: "God announceth Yaḥyá to thee, who shall bear witness unto the Word from God, and a great one and chaste." By the term "Word" is meant Jesus, Whose coming Yaḥyá foretold. Moreover, in the heavenly Scriptures it is written: "John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand." By John is meant Yaḥyá.

And now concerning this wondrous and most exalted Cause. Know thou verily that many an astronomer hath announced the appearance of its star in the visible heaven. Likewise, there appeared on earth Ahmad and Kázím, those twin resplendent lights — may God sanctify their resting-place!

From all that We have stated it hath become clear and manifest that before the revelation of each of the Mirrors reflecting the divine Essence, the signs heralding their advent must needs be revealed in the visible heaven as well as in the invisible, wherein is the seat of the sun of knowledge, of the moon of wisdom, and of the stars of understanding and utterance. The sign of the invisible heaven must needs be revealed in the person of that perfect man who, before each Manifestation appeareth, educateth, and prepareth the souls of men for the advent of the divine Luminary, the Light of the unity of God amongst men.

And now, with reference to His words: "And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." These words signify that in those days... 1

1. Baha'u'llah, Kitab-i-Iqan (Book of Certitude)

*****

Bethlehem is astir with the Breeze of God. We hear her voice saying: `O most generous Lord! Where is Thy great glory established? The sweet savours of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory.' We called unto her from behind the Tabernacle of Majesty and Grandeur: `O Bethlehem! This Light hath risen in the orient, and travelled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforetime denied Him (Jesus)?' Whereupon she cried out saying: `Thou art, in truth, the All-Knowing, the Best-Informed.' Verily, We behold all created things moved to bear witness unto Us. Some know Us and bear witness, while the majority bear witness, yet know Us not.

Mount Sinai is astir with the joy of beholding Our countenance. She hath lifted her enthralling voice in glorification of her Lord, saying: `O Lord! I sense the fragrance of Thy garment. Methinks Thou art near, invested with the signs of God. Thou hast ennobled these regions with Thy footsteps. Great is the blessedness of Thy people, could they but know Thee and inhale Thy sweet savours; and woe betide them that are fast asleep.' 1

1. Baha'u'llah, LAWḤ-I-AQDAS (The Most Holy Tablet)-Sometimes referred to as Tablet to the Christians.

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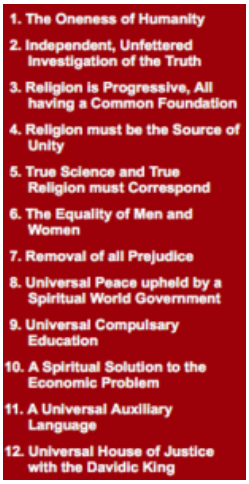
[The Axis of LOVE – Our 12-Point Moral Compass – The Fruits Of God's Covenant]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This entry was posted on Monday, December 25th, 2017 at 1:22 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sharaf/Honour 1, 174 B.E. (12/31/2017)

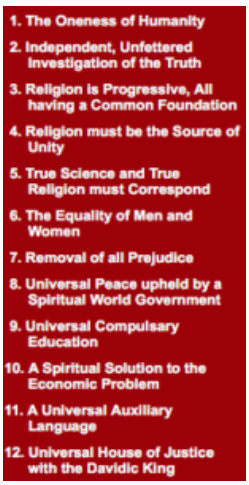
The first Ṭaráz/Ornament

and the first effulgence which hath dawned from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty. Having attained the stage of fulfillment and reached his maturity, man standeth in need of wealth, and such wealth as he acquireth through crafts or professions is commendable and praiseworthy in the estimation of men of wisdom, and especially in the eyes of servants who dedicate themselves to the education of the world and to the edification of its peoples. They are, in truth, cup-bearers of the life-giving water of knowledge and guides unto the ideal way. They direct the peoples of the world to the straight path and acquaint them with that which is conducive to human upliftment and exaltation. The straight path is the one which guideth man to the dayspring of perception and to the dawning-place of true understanding and leadeth him to that which will redound to glory, honor and greatness.

We cherish the hope that through the loving-kindness of the All-Wise, the All-Knowing, obscuring dust may be dispelled and the power of perception enhanced, that the people may discover the purpose for which they have been called into being. In this Day whatsoever serveth to reduce blindness and to increase vision is worthy of consideration. This vision acteth as the agent and guide for true knowledge. Indeed in the estimation of men of wisdom keenness of understanding is due to keenness of vision. The people of Bahá must under all circumstances observe that which is meet and seemly and exhort the people accordingly.

Baha'u'llah, Tablets, Tarazat/Ornaments

The Axis of LOVE – God's 12-Point Moral Compass For Humanity – The Fruits Of God's Covenant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This entry was posted on Sunday, December 31st, 2017 at 4:39 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 6, 174 B.E. (1/5/2018)

The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He Who is the Daystar of Truth beareth Me witness! So powerful is the light of unity that it can illuminate the whole earth. The One true God, He Who knoweth all things, Himself testifieth to the truth of these words.

Exert yourselves that ye may attain this transcendent and most sublime station, the station that can insure the protection and security of all mankind. This goal excelleth every other goal, and this aspiration is the monarch of all aspirations. So long, however, as the thick clouds of oppression, which obscure the daystar of justice, remain undispelled, it would be difficult for the glory of this station to be unveiled to men's eyes. These thick clouds are the exponents of idle fancies and vain imaginings, who are none other but the divines of Persia. At one time We spoke in the language of the lawgiver; at another in that of the truth-seeker and the mystic, and yet Our supreme purpose and highest wish hath always been to disclose the glory and sublimity of this station. God, verily, is a sufficient witness!

Consort with all men, O people of Bahá, in a spirit of friendliness and fellowship. If ye be aware of a certain truth, if ye possess a jewel, of which others are deprived, share it with them in a language of utmost kindliness and goodwill. If it be accepted, if it fulfill its purpose, your object is attained. If anyone should refuse it, leave him unto himself, and beseech God to guide him. Beware lest ye deal unkindly with him. A kindly tongue is the lodestone of the hearts of men. It is the bread of the spirit, it clotheth the words with meaning, it is the fountain of the light of wisdom and understanding.

By "divines" in the passage cited above is meant those men who outwardly attire themselves with the raiment of knowledge, but who inwardly are deprived therefrom. In this connection, We quote from the Tablet addressed to His Majesty the Sháh, certain passages from the "Hidden Words" which were revealed by the Abhá Pen under the name of the "Book of Fátimih," the blessings of God be upon her!

"O ye that are foolish, yet have a name to be wise! Wherefore do ye wear the guise of the shepherd, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition."

And likewise He saith: "O ye seeming fair yet inwardly foul! Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the Divine Assayer, not a drop is accepted. Yea, the sunbeam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!"

And also He saith: "O essence of desire! At many a dawn have I turned from the realms of the Placeless

unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory, and breathed it not in My retreats above unto the hosts of holiness."

And again He saith: "O bond slave of the world! Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came."

Those divines, however, who are truly adorned with the ornament of knowledge and of a goodly character are, verily, as a head to the body of the world, and as eyes to the nations. The guidance of men hath, at all times, been, and is, dependent upon such blessed souls. We beseech God to graciously aid them to do His will and pleasure. He, in truth, is the Lord of all men, the Lord of this world and of the next.

Baha'u'llah, Epistle To The Son Of The Wolf

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Jesus Christ indicts the Clergy of His Day and in prophecy, the Clergy of THIS DAY: "But woe to you, scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against men; for you neither enter yourselves, nor allow those who would enter to go in. Woe to you, scribes and Pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves. "Woe to you, blind guides, who say, 'If any one swears by the temple, it is nothing; but if any one swears by the gold of the temple, he is bound by his oath.' You blind fools! For which is greater, the gold or the temple that has made the gold sacred? And you say, 'If any one swears by the altar, it is nothing; but if any one swears by the gift that is on the altar, he is bound by his oath.' You blind men! For which is greater, the gift or the altar that makes the gift sacred? So he who swears by the altar, swears by it and by everything on it; and he who swears by the temple, swears by it and by him who dwells in it; and he who swears by heaven, swears by the throne of God and by him who sits upon it. "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel! "Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean. "Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity. "Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous, saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.' Thus you witness against yourselves, that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers. You serpents, you brood of vipers, how are you to escape being sentenced to hell? Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues and persecute from town to town, that upon you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechari'ah the son of Barachi'ah, whom you murdered between the sanctuary and the altar. Truly, I say to you, all this will come upon this generation."

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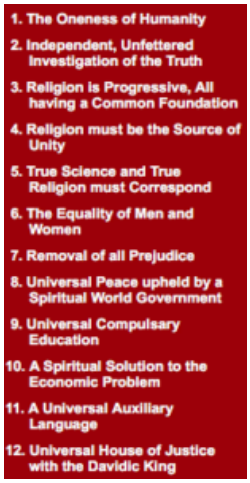
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Friday, January 5th, 2018 at 5:02 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Establishment Of The IBC/UHJ 1/9/1991- Sharaf 10, 174 B.E. (1/9/2018)

On this Holy Day commemorating the formation of the IBC/UHJ by Baha'u'llah's Establisher Dr. Leland Jensen

On this Holy Day commemorating the formation of the IBC/UHJ by Baha'u'llah's Establisher Dr. Leland Jensen

Countenance of Love

(Lawh al-Tal'at al-Hubb)

Revealed by Baha'u'llah

Countenance of love, we have recognized your longing for God in the pavilions of eternity, insofar as you drew near and attained, in the arenas of encounter, to the presence of God. Thus have we reckoned everything in a book that was decreed in the Tablet. Know that you have advanced to the sanctuary of beauty and visited the kaaba of holiness in the garden of paradise on the Mount Paran of love. Thus was your affair guarded from the rebellious in a tablet. Do not grieve over any matter, and be not perplexed at the adversities of this world. God shall send you forth in a station that is, in truth, exalted. For the world, its adornments and finery, shall pass away in less than the blink of an eye. Therefore, exert yourself in what will be everlasting for you in the highest kingdom, so that you will be safeguarded in the worlds of the spirit that revolve around the tree of immortality.

Listen with the ear of your heart to what the dove warbles on the pole of infinity, insofar as it has taught you the paths of truth on that route that was raised up in light. Attest to this Tablet with the tongue of spirit so that you might be radiant with the fire of love. Fear God, and pay no attention to those who opposed him. Do not follow those who have disbelieved and who shall never find for themselves a path to the truth. Be constant in love and firm in the cause so that your foot shall not stumble, even if you are opposed by all who are on earth. Therefore, cast away what is in your right hand, then follow God's paradise so that you might find an august station at the center of the Garden near the sea of immortality. Thus have we written in the Tablet the details of all things, and have mentioned them to you so that you might arrive at a station that is impervious to sorrow. By God, if you smell the fragrance of this shirt, you will discover the breezes of the divine essence, your eyes will overflow with tears in your yearning for God, and you will be insightful concerning the cause of your Lord.

Spirit be upon you, and upon those who were meek, having drawn nigh and been consumed by the fire of union.

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True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.

Observe that if such a happy situation be forthcoming, no government would need continually to pile up the weapons of war, nor feel itself obliged to produce ever new military weapons with which to conquer the human race. A small force for the purposes of internal security, the correction of criminal and disorderly elements and the prevention of local disturbances, would be required—no more. In this way the entire population would, first of all, be relieved of the crushing burden of expenditure currently imposed for military purposes, and secondly, great numbers of people would cease to devote their time to the continual devising of new weapons of destruction—those testimonials of greed and bloodthirstiness, so inconsistent with the gift of life—and would instead bend their efforts to the production of whatever will foster human existence and peace and well-being, and would become the cause of universal development and prosperity. Then every nation on earth will reign in honor, and every people will be cradled in tranquility and content.

Abdu'l-Baha', The Secret Of Divine Civilization

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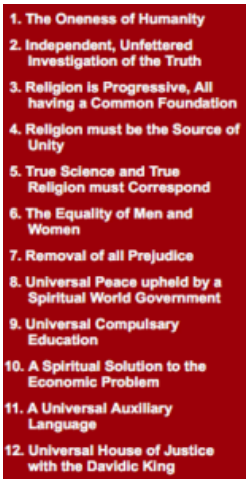
[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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This entry was posted on Tuesday, January 9th, 2018 at 4:46 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 13, 174 B.E. (1/12/2018)

In the fourth Ishráq (splendor) of the Ishráqát (Tablet of Splendors) We have mentioned: "Every cause needeth a helper. In this Revelation the hosts which can render it victorious are the hosts of praiseworthy deeds and upright character. The leader and commander of these hosts hath ever been the fear of God, a fear that encompasseth all things, and reigneth over all things."

In the third Tajallí (effulgence) of the Book of Tajallíyát (Book of Effulgences) We have mentioned: "Arts, crafts and sciences uplift the world of being, and are conducive to its exaltation. Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone. The knowledge of such sciences, however, should be acquired as can profit the peoples of the earth, and not those which begin with words and end with words.

Great indeed is the claim of scientists and craftsmen on the peoples of the world. Unto this beareth witness the Mother Book in this conspicuous station."

In truth, knowledge is a veritable treasure for man, and a source of glory, of bounty, of joy, of exaltation, of cheer and gladness unto him. Happy the man that cleaveth unto it, and woe betide the heedless.

It is incumbent upon thee to summon the people, under all conditions, to whatever will cause them to show forth spiritual characteristics and goodly deeds, so that all may become aware of that which is the cause of human upliftment, and may, with the utmost endeavor, direct themselves towards the most sublime Station and the Pinnacle of Glory. The fear of God hath ever been the prime factor in the education of His creatures. Well is it with them that have attained thereunto!

The first word which the Abhá Pen hath revealed and inscribed on the first leaf of Paradise is this: "Verily I say: The fear of God hath ever been a sure defence and a safe stronghold for all the peoples of the world. It is the chief cause of the protection of mankind, and the supreme instrument for its preservation. Indeed, there existeth in man a faculty which deterreth him from, and guardeth him against, whatever is unworthy and unseemly, and which is known as his sense of shame. This, however, is confined to but a few; all have not possessed, and do not possess, it. It is incumbent upon the kings and the spiritual leaders of the world to lay fast hold on religion, inasmuch as through it the fear of God is instilled in all else but Him."

The second word We have recorded on the second leaf of Paradise is the following: "The Pen of the Divine Expounder exhorteth, at this moment, the manifestations of authority and the sources of power, namely the kings and rulers of the earth–may God assist them–and enjoineth them to uphold the cause of religion, and to cleave unto it. Religion is, verily, the chief instrument for the establishment of order in the world, and of tranquillity amongst its peoples. The weakening of the pillars of religion hath strengthened the foolish, and emboldened them, and made them more arrogant. Verily I say: The greater

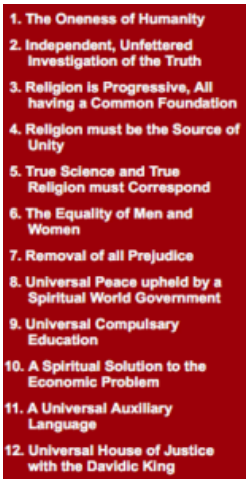
the decline of religion, the more grievous the waywardness of the ungodly. This cannot but lead in the end to chaos and confusion. Hear Me, O men of insight, and be warned, ye who are endued with discernment!"

It is Our hope that thou wilt hear with attentive ears the things We have mentioned unto thee, that perchance thou mayest turn men away from the things they possess to the things that God possesseth. We entreat God to deliver the light of equity and the sun of justice from the thick clouds of waywardness, and cause them to shine forth upon men. No light can compare with the light of justice. The establishment of order in the world and the tranquillity of the nations depend upon it.

In the Book of Utterance these exalted words have been written down and recorded: "Say, O friends! Strive that haply the tribulations suffered by this Wronged One and by you, in the path of God, may not prove to have been in vain. Cling ye to the hem of virtue, and hold fast to the cord of trustworthiness and piety. Concern yourselves with the things that benefit mankind, and not with your corrupt and selfish desires. O ye followers of this Wronged One! Ye are the shepherds of mankind; liberate ye your flocks from the wolves of evil passions and desires, and adorn them with the ornament of the fear of God. This is the firm commandment which hath, at this moment, flowed out from the Pen of Him Who is the Ancient of Days. By the righteousness of God! The sword of a virtuous character and upright conduct is sharper than blades of steel. The voice of the true Faith calleth aloud, at this moment, and saith: O people! Verily, the Day is come, and My Lord hath made Me to shine forth with a light whose splendor hath eclipsed the suns of utterance. Fear ye the Merciful, and be not of them that have gone astray."

Baha'u'llah, Epistle To The Son Of The Wolf (exc)

[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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This entry was posted on Saturday, January 13th, 2018 at 4:06 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 174 B.E. (1/19/2018)

Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it, we will find that establishing the divine religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of divine reality in religion has done this, not imitations of ancestral religious forms. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The divine religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of native lands, races and policies. For instance, Christ united various nations, brought peace to warring peoples and established the oneness of humankind. The conquering Greeks and Romans, the prejudiced Egyptians and Assyrians were all in a condition of strife, enmity and war, but Christ gathered these varied peoples together and removed the foundations of discord—not through racial, patriotic or political power, but through divine power, the power of the Holy Spirit. This was not otherwise possible. All other efforts of men and nations remain as mere mention in history, without accomplishment.

As this great result is contingent upon divine power and bestowals, where shall the world obtain that power? God is eternal and ancient—not a new God. His sovereignty is of old, not recent—not merely existent these five or six thousand years. This infinite universe is from everlasting. The sovereignty, power, names and attributes of God are eternal, ancient. His names presuppose creation and predicate His existence and will. We say God is Creator. This name Creator appears when we connote creation. We say God is the Provider. This name presupposes and proves the existence of the provided. God is Love. This name proves the existence of the beloved. In the same way God is Mercy, God is Justice, God is Life, etc. Therefore, as God is Creator, eternal and ancient, there were always creatures and subjects existing and provided for. There is no doubt that divine sovereignty is eternal. Sovereignty necessitates subjects, ministers, trustees and others subordinate to sovereignty. Could there be a king without country, subjects and armies? If we conceive of a time when there were no creatures, no servants, no subjects of divine lordship, we dethrone God and predicate a time when God was not. It would be as if He had been recently appointed and man had given these names to Him. The divine sovereignty is ancient, eternal. God from everlasting was Love, Justice, Power, Creator, Provider, the Omniscient, the Bountiful.

As the divine entity is eternal, the divine attributes are coexistent, coeternal. The divine bestowals are, therefore, without beginning, without end. God is infinite; the works of God are infinite; the bestowals of God are infinite. As His divinity is eternal, His lordship and perfections are without end. As the bounty of the Holy Spirit is eternal, we can never say that His bestowals terminate, else He terminates. If we think of the sun and then try to conceive of the cessation of the solar flame and heat, we have predicated the nonexistence of the sun. For separation of the sun from its rays and heat is inconceivable. Therefore, if we limit the bestowals of God, we limit the attributes of God and limit God.

Let us then trust in the bounty and bestowal of God. Let us be exhilarated with the divine breath,

illumined and exalted by the heavenly glad tidings. God has ever dealt with man in mercy and kindness. He Who conferred the divine spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals. Therefore, let us be hopeful. The God Who gave to the world formerly will do so now and in the future. God Who breathed the breath of the Holy Spirit upon His servants will breathe it upon them now and hereafter. There is no cessation to His bounty. The Divine Spirit is penetrating from eternity to eternity, for it is the bounty of God, and the bounty of God is eternal.

Abdu'l-Baha', exc. fr. The Promulgation Of Universal Peace

30 May 1912 TALK AT THEOSOPHICAL LODGE
BROADWAY AND SEVENTY-NINTH STREET, NEW YORK

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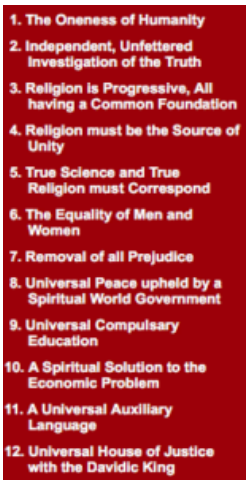
[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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BAHA'I JUSTICE

Baha'i Sabbath: Sultan 8, 174 B.E. (1/26/2018)

The All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements.

We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.

Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been re-born in this Day, shall never die; whoso remaineth dead, shall never live.

Baha'u'llah, Gleanings, CVI

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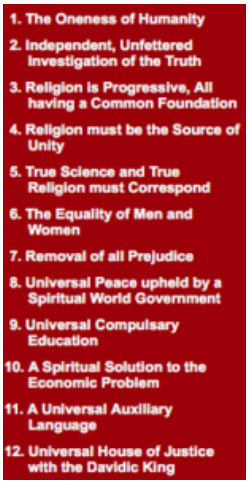
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This entry was posted on Sunday, January 28th, 2018 at 1:59 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 15, 174 B.E. (2/2/2018)

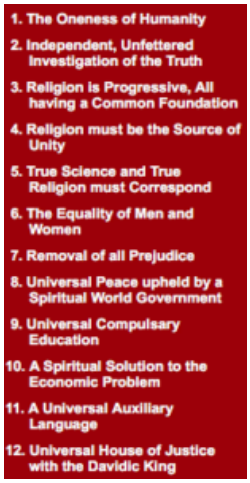
Verily I say, this is the Day in which mankind can behold the Face, and hear the Voice, of the Promised One. The Call of God hath been raised, andthe light of His countenance hath been lifted up upon men. It behoveth every man to blot out the trace of every idle word from the tablet of his heart, and to gaze, with an open and unbiased mind, on the signs of His Revelation, the proofs of His Mission, and the tokens of His glory.

Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Day Star of His Revelation manifested itself in the heaven of God's Will, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.

O thou that hast remembered Me! The most grievous veil hath shut out the peoples of the earth from His glory, and hindered them from hearkening to His call. God grant that the light of unity may envelop the whole earth, and that the seal, "the Kingdom is God's", may be stamped upon the brow of all its peoples.

Baha'u'llah, Proclamation of, exc.

The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 174 B.E. (2/7/2018)

Say: The beginning of Wisdom and the origin thereof is to acknowledge whatsoever God hath clearly set forth, for through its potency the foundation of statesmanship, which is a shield for the preservation of the body of mankind, hath been firmly established. Ponder a while that ye may perceive what My most exalted Pen hath proclaimed in this wondrous Tablet. Say, every matter related to state affairs which ye raise for discussion falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance. Thus have We recounted unto thee that which will exhilarate thy heart, will bring solace to thine eyes and will enable thee to arise for the promotion of His Cause amidst all peoples.

Baha'u'llah, Tablet of Wisdom

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The Great Being, wishing to reveal the prerequisites of the peace and tranquility of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquility of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.

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In these days the tabernacle of justice hath fallen into the clutches of tyranny and oppression. Beseech ye the One true God—exalted be His glory—not to deprive mankind of the ocean of true understanding, for were men but to take heed they would readily appreciate that whatever hath streamed from and is set down by the Pen of Glory is even as the sun for the whole world and that therein lie the welfare, security and true interests of all men; otherwise the earth will be tormented by a fresh calamity every day and unprecedented commotions will break out. God grant that the people of the world may be graciously aided to preserve the light of His loving counsels within the globe of wisdom. We cherish the hope that everyone may be adorned with the vesture of true wisdom, the basis of the government of the world.

The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It

behooveth every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God—exalted be His glory—to illumine the eyes of the people of the world with the splendor of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

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Such exhortations to union and concord as are inscribed in the Books of the Prophets by the Pen of the Most High bear reference unto specific matters; not a union that would lead to disunity or a concord which would create discord. This is the station where measures are set unto everything, a station where every deserving soul shall be given his due. Well is it with them that appreciate the meaning and grasp the intent of these words, and woe betide the heedless. Unto this all the evidences of nature, in their very essences, bear ample testimony. Every discerning man of wisdom is well acquainted with that which We have mentioned, but not those who have strayed far from the living fountain of fairmindedness and are roving distraught in the wilderness of ignorance and blind fanaticism.

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely afflicted world the remedy it requireth.

Baha'u'llah, Tablet of Maqsud

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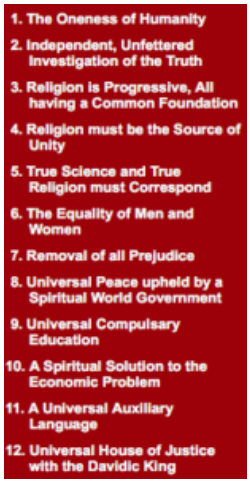
[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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This entry was posted on Wednesday, February 7th, 2018 at 11:39 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 10, 174 B.E. (2/16/2018)

Consider the former generations. Witness how every time the Day Star of Divine bounty hath shed the light of His Revelation upon the world, the people of His Day have arisen against Him, and repudiated His truth. They who were regarded as the leaders of men have invariably striven to hinder their followers from turning unto Him Who is the Ocean of God's limitless bounty.

Behold how the people, as a result of the verdict pronounced by the divines of His age, have cast Abraham, the Friend of God, into fire; how Moses, He Who held converse with the Almighty, was denounced as liar and slanderer. Reflect how Jesus, the Spirit of God, was, notwithstanding His extreme meekness and perfect tender-heartedness, treated by His enemies. So fierce was the opposition which He, the Essence of Being and Lord of the visible and invisible, had to face, that He had nowhere to lay His head. He wandered continually from place to place, deprived of a permanent abode. Ponder that which befell Muhammad, the Seal of the Prophets, may the life of all else be a sacrifice unto Him. How severe the afflictions which the leaders of the Jewish people and of the idol-worshipers caused to rain upon Him, Who is the sovereign Lord of all, in consequence of His proclamation of the unity of God and of the truth of His Message! By the righteousness of My Cause! My Pen groaneth, and all created things weep with a great weeping, as a result of the woes He suffered at the hands of them that have broken the Covenant of God, violated His Testament, rejected His proofs, and disputed His signs. Thus recount We unto thee the tale of that which happened in days past, haply thou mayest comprehend.

Thou hast known how grievously the Prophets of God, His Messengers and Chosen Ones, have been afflicted. Meditate a while on the motive and reason which have been responsible for such a persecution. At no time, in no Dispensation, have the Prophets of God escaped the blasphemy of their enemies, the cruelty of their oppressors, the denunciation of the learned of their age, who appeared in the guise of uprightness and piety. Day and night they passed through such agonies as none can ever measure, except the knowledge of the one true God, exalted be His glory.

Consider this wronged One. Though the clearest proofs attest the truth of His Cause; though the prophecies He, in an unmistakable language, hath made have been fulfilled; though, in spite of His not being accounted among the learned, His being unschooled and inexperienced in the disputations current among the divines, He hath rained upon men the showers of His manifold and Divinely-inspired knowledge; yet, behold how this generation hath rejected His authority, and rebelled against Him! He hath, during the greater part of His life, been sore-tried in the clutches of His enemies. His sufferings have now reached their culmination in this afflictive Prison, into which His oppressors have so unjustly thrown Him. God grant that, with a penetrating vision and radiant heart, thou mayest observe the things that have come to pass and are now happening, and, pondering them in thine heart, mayest recognize that which most men have, in this Day, failed to perceive. Please God, He may enable thee to inhale the sweet fragrance of His Day, to partake of the limitless effusions of His grace, to quaff thy fill, through His

gracious favor, from the most great Ocean that surgeth in this Day in the name of the Ancient King, and to remain firm and immovable as the mountain in His Cause.

Say: Glory be to Thee Who hast caused all the holy Ones to confess their helplessness before the manifold revelations of Thy might, and every Prophet to acknowledge His nothingness at the effulgence of Thine abiding glory. I beseech Thee, by Thy name that hath unlocked the gates of Heaven and filled with ecstasy the Concourse on high, to enable me to serve Thee, in this Day, and to strengthen me to observe that which Thou didst prescribe in Thy Book. Thou knowest, O my Lord, what is in me; but I know not what is in Thee. Thou art the All-Knowing, the All-Informed.

Baha'u'llah, Gleanings, XXIII

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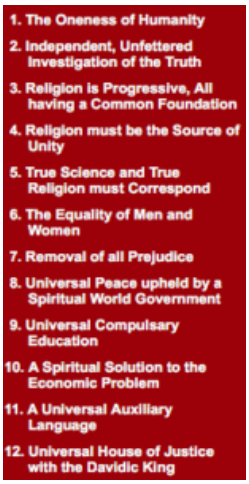
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Saturday, February 17th, 2018 at 3:29 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 17, 174 B.E. (2/23/2018)

O Shaykh! Protests have been voiced against Us from every side–protests such as Our pen craveth pardon for setting down. Nevertheless, by reason of Our great mercy, We have replied unto them, in accordance with the understanding of men, that haply they may be delivered from the fire of negation and denial, and become illumined with the light of affirmation and acceptance. Equity is rarely to be found, and justice hath ceased to exist.

Among others, these perspicuous verses have, in answer to certain individuals, been sent down from the Kingdom of Divine knowledge: "O thou who hast set thy face towards the splendors of My Countenance! Vague fancies have encompassed the dwellers of the earth and debarred them from turning towards the Horizon of Certitude, and its brightness, and its manifestations and its lights. Vain imaginings have withheld them from Him Who is the Self-Subsisting. They speak as prompted by their own caprices, and understand not. Among them are those who have said: `Have the verses been sent down?' Say: `Yea, by Him Who is the Lord of the heavens!' `Hath the Hour come?' `Nay, more; it hath passed, by Him Who is the Revealer of clear tokens! Verily, the Inevitable is come, and He, the True One, hath appeared with proof and testimony. The Plain is disclosed, and mankind is sore vexed and fearful. Earthquakes have broken loose, and the tribes have lamented, for fear of God, the Lord of Strength, the All-Compelling.' Say: `The stunning trumpet blast hath been loudly raised, and the Day is God's, the One, the Unconstrained.' `Hath the Catastrophe come to pass?' Say: `Yea, by the Lord of Lords!' `Is the Resurrection come?' `Nay, more; He Who is the Self-Subsisting hath appeared with the Kingdom of His signs.' `Seest thou men laid low?' `Yea, by my Lord, the Exalted, the Most High!' `Have the tree-stumps been uprooted?' `Yea, more; the mountains have been scattered in dust; by Him the Lord of attributes!' They say: `Where is Paradise, and where is Hell?' Say: `The one is reunion with Me; the other thine own self, O thou who dost associate a partner with God and doubtest.' They say: `We see not the Balance.' Say: `Surely, by my Lord, the God of Mercy! None can see it except such as are endued with insight.' `Have the stars fallen?' Say: `Yea, when He Who is the Self-Subsisting dwelt in the Land of Mystery (Adrianople). Take heed, ye who are endued with discernment!' All the signs appeared when We drew forth the Hand of Power from the bosom of majesty and might. Verily, the Crier hath cried out, when the promised time came, and they that have recognized the splendors of Sinai have swooned away in the wilderness of hesitation, before the awful majesty of thy Lord, the Lord of creation. The trumpet asketh: `Hath the Bugle been sounded?' Say: `Yea, by the King of Revelation!, when He mounted the throne of His Name, the All-Merciful.' Darkness hath been chased away by the dawning-light of the mercy of thy Lord, the Source of all light. The breeze of the All-Merciful hath wafted, and the souls have been quickened in the tombs of their bodies. Thus hath the decree been fulfilled by God, the Mighty, the Beneficent. They that have gone astray have said: `When were the heavens cleft asunder?' Say: `While ye lay in the graves of waywardness and error.' Among the heedless is he who rubbeth his eyes, and looketh to the right and to the left. Say: `Blinded art thou. No refuge hast thou to flee to.' And among them is he

who saith: `Have men been gathered together?' Say: `Yea, by my Lord!, whilst thou didst lie in the cradle of idle fancies.' And among them is he who saith: `Hath the Book been sent down through the power of the true Faith?' Say: `The true Faith itself is astounded. Fear ye, O ye men of understanding heart!' And among them is he who saith: `Have I been assembled with others, blind?' Say: `Yea, by Him that rideth upon the clouds!' Paradise is decked with mystic roses, and hell hath been made to blaze with the fire of the impious. Say: `The light hath shone forth from the horizon of Revelation, and the whole earth hath been illumined at the coming of Him Who is the Lord of the Day of the Covenant!' The doubters have perished, whilst he that turned, guided by the light of assurance, unto the Dayspring of Certitude hath prospered. Blessed art thou, who hast fixed thy gaze upon Me, for this Tablet which hath been sent down for thee–a Tablet which causeth the souls of men to soar. Commit it to memory, and recite it. By My life! It is a door to the mercy of thy Lord. Well is it with him that reciteth it at eventide and at dawn. We, verily, hear thy praise of this Cause, through which the mountain of knowledge was crushed, and men's feet have slipped. My glory be upon thee and upon whomsoever hath turned unto the Almighty, the All-Bounteous. The Tablet is ended, but the theme is unexhausted. Be patient, for thy Lord is patient."

These are verses We sent down previously, soon after Our arrival in the prison-city of Akká, and We have sent them unto thee, that thou mayest be acquainted with what their lying tongues have spoken, when Our Cause came unto them with might and sovereignty. The foundations of idle fancies have trembled, and the heaven of vain imaginings hath been cleft asunder, and yet the people are in doubt and in contention with Him. They have denied the testimony of God and His proof, after He came from the heaven of power with the kingdom of His signs. They have cast away what had been prescribed, and perpetrated what had been forbidden them in the Book. They have abandoned their God, and clung unto their desires. They truly have strayed and are in error. They read the verses and deny them. They behold the clear tokens and turn aside. They truly are lost in strange doubt.

We have admonished Our loved ones to fear God, a fear which is the fountain-head of all goodly deeds and virtues. It is the commander of the hosts of justice in the city of Bahá. Happy the man that hath entered the shadow of its luminous standard, and laid fast hold thereon. He, verily, is of the Companions of the Crimson Ark, which hath been mentioned in the Qayyúm-i-Asmá.

Say: O people of God! Adorn your temples with the adornment of trustworthiness and piety. Help, then, your Lord with the hosts of goodly deeds and a praiseworthy character. We have forbidden you dissension and conflict in My Books, and My Scriptures, and My Scrolls, and My Tablets, and have wished thereby naught else save your exaltation and advancement. Unto this testify the heavens and the stars thereof, and the sun and the radiance thereof, and the trees and the leaves thereof, and the seas and the waves thereof, and the earth and the treasures thereof. We pray God to assist His loved ones, and aid them in that which beseemeth them in this blest, this mighty, and wondrous station.

Baha'u'llah, exc.fr. Epistle To The Son Of The Wolf

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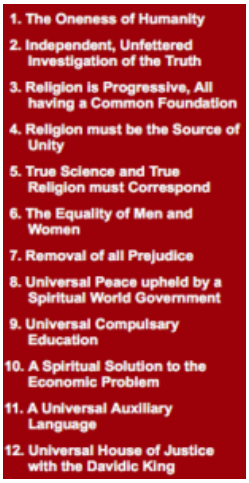
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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BAHA'I JUSTICE

Ayyam-i-Ha: Intercalary Days preceeding the Month of the Fast, 174 B.E.(2/26/2018-3/1/2018)

Ayyam-i-Ha

Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behooveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast.

Baha'u'llah, Kitab-i-Aqdas

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MY God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary Days) in Thy Book have begun, O Thou Who art the King of names, and the Fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for

them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers and Meditations #XLV

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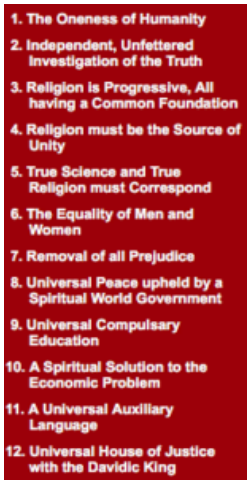
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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BAHA'I JUSTICE

Baha'i Sabbath: 'Ala'/Loftiness 8, 174 B.E. (3/9/2018)

Lauded and glorified art Thou, O Lord, my God! How can I make mention of Thee, assured as I am that no tongue, however deep its wisdom, can befittingly magnify Thy name, nor can the bird of the human heart, however great its longing, ever hope to ascend into the heaven of Thy majesty and knowledge.

If I describe Thee, O my God, as Him Who is the All-Perceiving, I find myself compelled to admit that They Who are the highest Embodiments of perception have been created by virtue of Thy behest. And if I extol Thee as Him Who is the All-Wise, I, likewise, am forced to recognize that the Well Springs of wisdom have themselves been generated through the operation of Thy Will. And if I proclaim Thee as the Incomparable One, I soon discover that they Who are the inmost essence of oneness have been sent down by Thee and are but the evidences of Thine handiwork. And if I acclaim Thee as the Knower of all things, I must confess that they Who are the Quintessence of knowledge are but the creation and instruments of Thy Purpose.

Exalted, immeasurably exalted, art Thou above the strivings of mortal man to unravel Thy mystery, to describe Thy glory, or even to hint at the nature of Thine Essence. For whatever such strivings may accomplish, they never can hope to transcend the limitations imposed upon Thy creatures, inasmuch as these efforts are actuated by Thy decree, and are begotten of Thine invention. The loftiest sentiments which the holiest of saints can express in praise of Thee, and the deepest wisdom which the most learned of men can utter in their attempts to comprehend Thy nature, all revolve around that Center Which is wholly subjected to Thy sovereignty, Which adoreth Thy Beauty, and is propelled through the movement of Thy Pen.

Nay, forbid it, O my God, that I should have uttered such words as must of necessity imply the existence of any direct relationship between the Pen of Thy Revelation and the essence of all created things. Far, far are They Who are related to Thee above the conception of such relationship! All comparisons and likenesses fail to do justice to the Tree of Thy Revelation, and every way is barred to the comprehension of the Manifestation of Thy Self and the Day Spring of Thy Beauty.

Far, far from Thy glory be what mortal man can affirm of Thee, or attribute unto Thee, or the praise with which he can glorify Thee! Whatever duty Thou hast prescribed unto Thy servants of extolling to the utmost Thy majesty and glory is but a token of Thy grace unto them, that they may be enabled to ascend unto the station conferred upon their own inmost being, the station of the knowledge of their own selves.

No one else besides Thee hath, at any time, been able to fathom Thy mystery, or befittingly to extol Thy greatness. Unsearchable and high above the praise of men wilt Thou remain for ever. There is none other God but Thee, the Inaccessible, the Omnipotent, the Omniscient, the Holy of Holies.

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The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is in the heavens and all that is on the earth.

Baha'u'llah, Gleanings #1, #2

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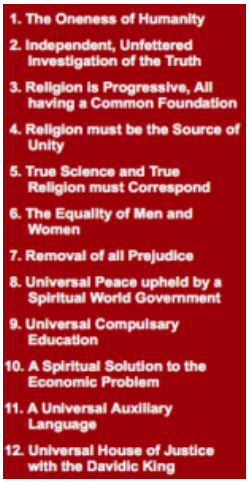
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BAHA'I JUSTICE

Baha'i Sabbath: Ala' 15, 174 B.E. (3/16/2018)

SAY: O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfill that which well beseemeth its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.

So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. The allusions made in the Scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised. And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!

Witness how the world is being afflicted with a fresh calamity every day. Its tribulation is continually deepening. From the moment the Súriy-i-Ra'ís (Tablet to Ra'ís) was revealed until the present day, neither hath the world been tranquillized, nor have the hearts of its peoples been at rest. At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen a victim to inveterate diseases. Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act.... The dust of sedition hath clouded the hearts of men, and blinded their eyes. Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

Baha'u'llah, Gleanings XVI

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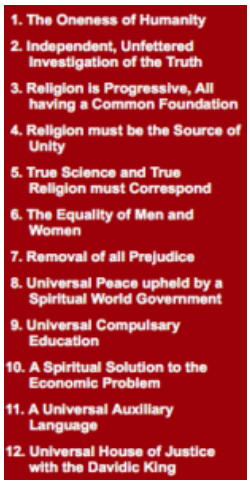
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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BAHA'I JUSTICE

Holy Day: Naw-Ruz, 175 B.E. (Sunset 3/19/2018-Sunset 3/21/2018)

Naw-Rúz is the first day of the new year. It coincides with the spring equinox in the northern hemisphere, which usually occurs on 21 March. **Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries,** [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

This year the sun enters the constellation of Aries at 12:15 pm Eastern Time (U.S.) on Tuesday, March 20, 2018.

The Fast period ends at the begining of the Baha'i day at sunset, Ala' 18, 174 B.E./Sunday, March 19, 2018.

The Baha'i Holy Day of Naw-Ruz is celebrated from sunset U.S. Eastern Time on March 19, 2018 until sunset on March 21, 2018 corresponding to the Baha'i dates of Ala' 19, 174 B.E. through Baha' 1, 175 B.E.

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THE Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The daystar of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day—the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day—the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in

Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover anyone but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

This is the Day whereon the unseen world crieth out: “Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne.” The realm of glory exclaimeth: “Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future.” This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the garden of delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: “He that was hidden from the eyes of men is revealed, girded with sovereignty and power!” This is the Paradise,

the rustling of whose leaves proclaims: “O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come.” From the whispering breeze that wafteth amidst its branches there cometh the cry: “He Who is the sovereign Lord of all is made manifest. The Kingdom is God’s,” while from its streaming waters can be heard the murmur: “All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty.”

Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: “Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!”

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: “Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Bahá have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High.”

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors—favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: “The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler.”

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Dayspring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother

Book.

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: “Praise be to Thee, O Revealer of the signs of God!” By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

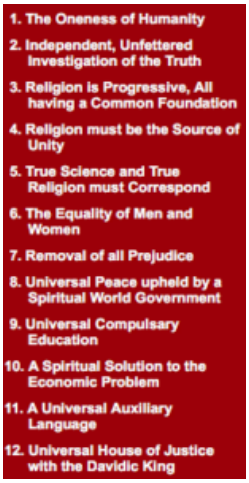
Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: “Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!”

Rejoice with exceeding gladness, O people of Bahá, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: “No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing.”

Baha’u’llah, Gleanings XIV

The 12 Fruits Of God’s Covenant – God’s 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Tuesday, March 20th, 2018 at 12:50 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Naw-Ruz, 175 B.E. (Baha' 1, 175 B.E.) (Sunset 3/19/2018-Sunset 3/21/2018)

Naw-Rúz is the first day of the new year. It coincides with the spring equinox in the northern hemisphere, which usually occurs on 21 March. **Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries,** [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

This year the sun enters the constellation of Aries at 12:15 pm Eastern Time (U.S.) on Tuesday, March 20, 2018.

The Fast period ends at the begining of the Baha'i day at sunset, Ala' 18, 174 B.E./Sunday, March 19, 2018.

The Baha'i Holy Day of Naw-Ruz is celebrated from sunset U.S. Eastern Time on March 19, 2018 until sunset on March 21, 2018 corresponding to the Baha'i dates of Ala' 19, 174 B.E. through Baha' 1, 175 B.E.

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THE Pen of Revelation exclaimeth: "On this Day the Kingdom is God's!" The Tongue of Power is calling: "On this Day all sovereignty is, in very deed, with God!" The Phoenix of the realms above crieth out from the immortal Branch: "The glory of all greatness belongeth to God, the Incomparable, the All-Compelling!" The Mystic Dove proclaimeth from its blissful bower, in the everlasting Paradise: "The source of all bounty is derived, in this Day, from God, the One, the Forgiving!" The Bird of the Throne warbleth its melody in its retreats of holiness: "Supreme ascendancy is to be attributed, this Day, to none except God, Him Who hath no peer nor equal, Who is the Most Powerful, the All-Subduing!" The inmost essence of all things voiceth in all things the testimony: "All forgiveness floweth, in this Day, from God, Him to Whom none can compare, with Whom no partners can be joined, the Sovereign Protector of all men, and the Concealer of their sins!" The Quintessence of Glory hath lifted up its voice above My head, and crieth from such heights as neither pen nor tongue can in any degree describe: "God is my witness! He, the Ancient of everlasting days is come, girded with majesty and power. There is none other God but Him, the All-Glorious, the Almighty, the All-Highest, the All-Wise, the All-Glorious, the Almighty, the All-Highest, the All-Wise, the All-Pervading, the All-Seeing, the All-Informed, the Sovereign Protector, the Source of eternal light!"

O My servant, who hast sought the good-pleasure of God and clung to His love on the Day when all except a few who were endued with insight have broken away from Him! May God, through His grace, recompense thee with a generous, an incorruptible and everlasting reward, inasmuch as thou hast sought Him on the Day when eyes were blinded. Know thou that if We reveal to thee but a sprinkling of the showers which, through God's decree, and at the hands of the envious and the malicious, have rained

upon Us, thou wouldst weep with a great weeping, and wouldst bewail day and night Our plight. Oh, would that a discerning and fair-minded soul could be found who would recognize the wonders of this Revelation—wonders that proclaim the sovereignty of God and the greatness of its power. Would that such a man might arise and, wholly for the sake of God, admonish, privately and openly, the people, that haply they may bestir themselves and aid this wronged One Whom the workers of iniquity have so sorely afflicted.

Methinks that I hear the Voice of the Holy Spirit calling from behind Me saying: Vary Thou Thy theme, and alter Thy tone, lest the heart of him who hath fixed his gaze upon Thy face be saddened. Say: I have through the grace of God and His might besought the help of no one in the past, neither will I seek the help of anyone in the future. He it is Who aided Me, through the power of truth, during the days of My banishment in ʻIráq. He it is Who overshadowed Me with His protection at a time when the kindreds of the earth were contending with Me. He it is Who enabled Me to depart out of the city, clothed with such majesty as none, except the denier and the malicious, can fail to admit.

Say: My army is My reliance on God; My people, the force of My confidence in Him. My love is My standard, and My companion the remembrance of God, the Sovereign Lord of all, the Most Powerful, the All-Glorious, the Unconditioned.

Arise, O wayfarer in the path of the Love of God, and aid thou His Cause. Say: Barter not away this Youth, O people, for the vanities of this world or the delights of heaven. By the righteousness of the one true God! One hair of Him excelleth all that is in the heavens and all that is on the earth. Beware, O men, lest ye be tempted to part with Him in exchange for the gold and silver ye possess. Let His love be a storehouse of treasure for your souls, on the Day when naught else but Him shall profit you, the Day when every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror. Say: O people! Fear ye God, and turn not away disdainfully from His Revelation. Fall prostrate on your faces before God, and celebrate His praise in the daytime and in the night season.

Let thy soul glow with the flame of this undying Fire that burneth in the midmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardor. Make, then, mention of thy Lord, that haply the heedless among Our servants may be admonished through thy words, and the hearts of the righteous be gladdened.

Baha'u'llah, Gleanings XV

Prayer For Naw-Ruz

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the

doings of men are all dependent upon Thy good pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muḥammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for Him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

Baha'u'llah

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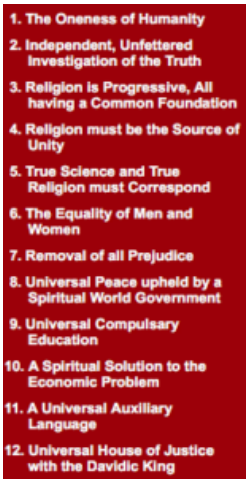
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Tuesday, March 20th, 2018 at 10:09 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 3, 175 B.E. (3/23/2018)

BY Him Who is the Great Announcement! The All-Merciful is come invested with undoubted sovereignty. The Balance hath been appointed, and all them that dwell on earth have been gathered together. The Trumpet hath been blown, and lo, all eyes have stared up with terror, and the hearts of all who are in the heavens and on the earth have trembled, except them whom the breath of the verses of God hath quickened, and who have detached themselves from all things.

This is the Day whereon the earth shall tell out her tidings. The workers of iniquity are her burdens, could ye but perceive it. The moon of idle fancy hath been cleft, and the heaven hath given out a palpable smoke. We see the people laid low, awed with the dread of thy Lord, the Almighty, the Most Powerful. The Crier hath cried out, and men have been torn away, so great hath been the fury of His wrath. The people of the left hand sigh and bemoan. The people of the right abide in noble habitations: they quaff the Wine that is life indeed, from the hands of the All-Merciful, and are, verily, the blissful.

The earth hath been shaken, and the mountains have passed away, and the angels have appeared, rank on rank, before Us. Most of the people are bewildered in their drunkenness and wear on their faces the evidences of anger. Thus have We gathered together the workers of iniquity. We see them rushing on towards their idol. Say: None shall be secure this Day from the decree of God. This indeed is a grievous Day. We point out to them those that led them astray. They see them, and yet recognize them not. Their eyes are drunken; they are indeed a blind people. Their proofs are the calumnies they uttered; condemned are their calumnies by God, the Help in Peril, the Self-Subsisting. The Evil One hath stirred up mischief in their hearts, and they are afflicted with a torment that none can avert. They hasten to the wicked, bearing the register of the workers of iniquity. Such are their doings.

Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not. They drink of the tainted water, and know it not. Say: The shout hath been raised, and the people have come forth from their graves, and arising, are gazing around them. Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment. The verses of God have been revealed, and yet they have turned away from them. His proof hath been manifested, and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine! Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty. All created things are heard exclaiming: "The Kingdom is God's, the Almighty, the All-Knowing, the All-Wise."

Know thou, moreover, that We have been cast into an afflictive Prison, and are encompassed with the hosts of tyranny, as a result of what the hands of the infidels have wrought. Such is the gladness,

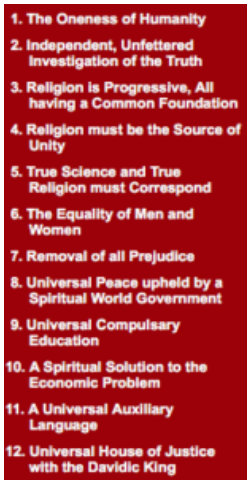
however, which the Youth hath tasted that no earthly joy can compare unto it. By God! The harm He suffereth at the hands of the oppressor can never grieve His heart, nor can He be saddened by the ascendancy of such as have repudiated His truth.

Say: Tribulation is a horizon unto My Revelation. The daystar of grace shineth above it, and sheddeth a light which neither the clouds of men's idle fancy nor the vain imaginations of the aggressor can obscure.

Follow thou the footsteps of thy Lord, and remember His servants even as He doth remember thee, undeterred by either the clamor of the heedless ones or the sword of the enemy.... Spread abroad the sweet savors of thy Lord, and hesitate not, though it be for less than a moment, in the service of His Cause. The day is approaching when the victory of thy Lord, the Ever-Forgiving, the Most Bountiful, will be proclaimed.

Baha'u'llah, Gleanings XVII

[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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BAHA'I JUSTICE

Baha'i Sabbath: Baha' 10, 175 B.E. (3/30/2018)

Why is it that the majority of those who fight for material control of this world also hold to the religion of the physical resurrection of their flesh?

Obviously one is a delusional belief system, and the other is antisocial behavior (such as war and murder for oil, control and power). It is probably true that thoughts and deeds cycle around each other to perpetuate both wrong thinking and crimes against the dignity of other human beings. Look at South Sudan. Oil was found there. Now instead of those people being rich, and well to do, and having a better world, their lives have been made miserable by the warmongers and oil addicts. Thus at the root of bad words, bad thoughts, and bad deeds–we find bad religion; that which is anti-human and not humane. According to 'Abdu'l-Baha:

"My name is Abdu'l-Baha… servitude to all the human race my perpetual religion."

The only "revolution" that is going to solve all the problems of human suffering in this world is "the revolution of the human heart". Baha'u'llah inaugurated this revolution on April 21, 1863.

This revolution cannot take place–Baha'u'llah tells us–unless we see the truth with our own eyes and not through the eyes of our neighbor. Ah hah! That means we need two things to accept the truth–the intellect to recognize the truth, and a heart that is pure to accept it.

Facts. The pure of heart go by the facts. This is why Jesus said to seek the truth and truth will set you free. We seek the truth when it is the truth that we love. And here Jesus specifically means to seek the truth of God and the truth of the Bible: the truth of the Kingdom of God. Not be fooled by lies, mythologies, and theologies of the clergy class or preistcraft. This is the full "revolution of the human heart", accompanied by body, mind and soul–to love God above all else with all our heart, all our mind and all our soul. Not blindly hide in a meaningless pile of lies, told to us by others, who also were either so deceived or who knowingly chose to deceive others. No. Someone has to stop the viscous cycle. Someone has to step forth and not go along with the lemmings to the slaughter. The first one to do this in our age is Baha'u'llah, then 'Abdu'l-Baha, then you and me, and all of us today. Long ago it was Jesus who was the first, and then another dozen apostles, then maybe 500 more, and lastly his establisher Paul. But now there isn't one single true Christian remaining in all the world who both knows the whole truth and loves the whole truth, and nothing but the whole truth. In order for God to help us–we must have a love for the truth in our own pure heart first and foremost. Therefore Jesus has returned to fix that problem.

Attached is a "Letter to a Member of the Easter Faith." For those who may not know, "the Easter Faith" isn't a faith in Jesus, or God or the Kingdom, or of the after-life in the spiritual world to come, but a malignant obsession with the non-Biblical physical resurrection of the flesh of their own body (to re-

inhabit this material world). In different forms–resurrection, re-incarnation, metempsychosis, etc– it dates back to Ishtar (Easter) of Babylonia and is a malignant obsession with living in this material world in a material body. It has nothing to do with the spiritual progression of the soul in both this life and the next–through all the innumerable worlds of God. No. Instead it is a deception that derails the majority of people from being able to advance in the Kingdom (which is here and now in both this world and the next) freely and unalloyed. This fulfills what is written in the scripture:

"They perish because they **refused** to **love the truth** and so be saved. For this reason **God sends them** a powerful delusion so that they will believe the lie (2 Thess. 2: 10-11 NIV).

Baha'u'llah states:

"This 'oppression' is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error." (Iqan, p. 31)

Now that all the Covenants of God have all been broken by the people, and the darkness of error has spread over the minds of all the people deceived by pompous leaders who hijacked God's original true religions–the time for the "break of the morn of divine guidance" is come–and we could all use just such a break.

LETTER TO A MEMBER OF THE EASTER FAITH

Dear Dr. F.,

According to the Greek New Testament, Joseph of Aramathea placed the corpse of Jesus in a tomb north of the city. His body did die and he did not "swoon" as you say. The apostles then took Jesus's corpse out of the tomb and mummified it during the prescribed 40 days process in the town of Emmaus. As their first Act, in the Acts of the Apostles, they then buried Jesus's mummified corpse under the wall of the city at the place where the road to Emmaus came into Jerusalem at the wall. This is the exact spot of the current location of the church of the Holy Sepulcher and Jesus mummified corpse remains there to this day. When the Church of the Holy Sepulcher was attacked in the middle ages, the Christian Knights retook the city and preserved the mummified corpse of Jesus in a leaden-lined casket filled with preservatives that they re-interred in the sacred Church of the Holy Sepulcher.

Like the Bab'i and Baha'i martyrs (10,000 + 20,000 respectively) true Christian martyrs were willing to sacrifice their lives because they knew that Jesus was the Universal Manifestation of God, the Herald of the Kingdom, and is therefore the universal forerunner (as the "son") for Baha'u'llah (the glory of the Father), the Davidic King who is seated upon the throne of King David that continues today in the great-great grandson of Baha'u'llah, the current living Davidic King who is the president of Baha'u'llah's Universal House of Justice (the House of the Lord–prophesied in the Bible). No true Christian ever died for the lie that the fleshy body of Jesus resurrected. Jesus said in John 6:63 that his "flesh" was of no avail–and that his words were "spirit and life". It was only later after Rome became "Christian"–loyal to one sect only–that this mainstream new majority killed off all the true Christians who refused to go along with the lie of the resurrection of the flesh. The original martyrs of true Christianity all knew the location

of Jesus's mummified corpse, and this is how Helen the mother of Constantine was able to find the location so easily. As a mummified corpse Jesus's flesh saw "no decay" (as prophesied). In the original Hebrew and Greek saying that a fleshy body would "see no decay" refers only to the mummification process after physical death–seeing "no decay" is only in reference to the corpse of flesh, which was mummified. It was only after the Council of Nicaea and after Charlemagne killed off the rest of the true Christians in Europe, that the anti-Biblical lie of the resurrection of the physical flesh became the entrenched dogma of the people who have been deceived by this non-Biblical teaching, such as yourself. This is why the return of Jesus can destroy antichrist with the "breath of his lips" because the way you get rid of a lie is by speaking the truth–as the lie has no reality-based existence it is then gone.

According to Paul–Jesus did not rise in the flesh–but "according to Scriptures!"

"For I delivered to you first of all that which I also received: that Christ died for our sins **according to the Scriptures**, and that He was buried, and that He rose again [it does not say in the fleshy flesh] the third day **according to the Scriptures**, and that He was seen [mummified] by Cephas, then by the twelve. After that He was seen [mummified] by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen [mummified] by James, then by all the apostles. Then last of all He was seen [mummified] by me also, as by one born out of due time. (*1 Corinthians 15:3–8*)

Don't you SEE Paul says: "Then last of all He was seen by me [Paul] also, as by one born out of due time." So the other Apostles showed Paul Jesus's mummified corpse in Jerusalem at the wall–after Paul had converted. This was long, long after Paul was struck by lightning on the road to Damascus. Long, long after Paul was at the stoning of Stephen. Long, long after, the clergy claims Jesus rose up into heaven [the sky they claim] in the first chapter of Acts, once and for all time, never to be seen by anyone again until the prophesied second coming 2000 years later. If Jesus floated away to never to be seen again, in the first chapter of Acts, then Paul could not have seen him, as he did, therefore the clergy are false. Now I don't know why you believe this lie, or why anyone else would believe such an anti-scientific, and ridiculous lie as the resurrection of the flesh. But Paul tells us why: "He [that liar] will use every kind of evil deception [the resurrection of the physical flesh] to fool those on their way to destruction, **because they refuse to love and accept the truth** [of Jesus's mummified corpse] that would save them. So God will cause them to be greatly deceived, and they will believe these lies [trinity, easter egg, zombie apocalypse, etc]" (2 Thess. 2: 10-11 NLT).

So we all must have a LOVE for the truth–not a fear of death. This means we must be pure of heart. But that is not enough. We also must use the intellect that God gave us, and the independent investigation of the truth that Baha'u'llah enjoined upon us to get the reality!! Paul says: The resurrection is spiritual (1 Cor. 15:44) not physical. Learn!

According to the Guardian of the Baha'i faith Shoghi Effendi (and confirmed in the Tablets of 'Abdu'l-Baha):

"People wonder what happened to the body of Christ after the crucifixion. It was buried by the disciples under the wall of Jerusalem to protect it from the Roman legions. It remained buried there for some 290

years. It remained buried under the wall of Jerusalem until the mother of the Emperor Constantine, Helena, who had herself become a Christian, came to Jerusalem and had the Church of the Holy Sepulcher built–at which time the body of Christ was removed from under the wall of the city and was placed under the Church of the Holy Sepulcher. And that is where it is today. The Baha'is should be aware of this fact when they visit the Church of the Holy Sepulcher, which is the holiest place in Christendom." (Shoghi Effendi, April 1957 to the believers).

Jesus is not descended from the throne-line of King David–he is from Mary who is of the tribe of Levi (of the "daughters of Aaron" the "kinswoman of Elizabeth: see Luke 1:5, 36 RSV). Mary is not from the tribe of Judah but of Levi of the daughters of Aaron the kinswoman of Elizabeth. Joseph is not of the throne-line of King of David. Joseph is from David's son Nathan who was never seated upon the throne (Luke 3:31). Further Jesus's mummified corpse is buried in Jerusalem in the tomb just like everyone else–which is what the Bible says in the Greek New Testament. The resurrection is spiritual (1 Cor. 15:44) not physical. Jesus came to proclaim the coming of Baha'u'llah who is that great King of Kings seated upon the throne of King David that the whole Bible is talking about. When Christians say that is Jesus they are doing Jesus a dis-service for they make Jesus out to be a usurper–usurping the throne-line from Baha'u'llah, to Jesus who never sat upon the throne of David. Thank God Jesus never claimed to be seated upon the throne of David or he would have been a usurper. No, He said he was the "son" not the "father" (Is. 9:6-7). Jesus denied being the "prince of peace" (Is. 9:6-7) saying he did not "come to bring peace, but a sword" (Matt. 10:34), and Jesus prophesied Baha'u'llah by name (Mk. 8:38) as the one ("the glory of God" the father) who was yet to come!

BAHA'U'LLAH IS JEWISH: A DESCENDANT OF KING DAVID FROM THE TRIBE OF JUDAH

"The purpose of the descendant of King David being the President (Head of the Government, the Executive Branch) of Baha'u'llah's Universal House of Justice is so we can recognize the true UHJ from fakes, frauds, and imitations." UHJ.net

"This House of Justice enacteth the laws and the government [Davidic King] enforceth them. The legislative body must reinforce the executive [David King], the executive [Davidic King] must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself." (W&T, p. 15)

*"To Him Isaiah, the greatest of the Jewish prophets, had alluded as the "Glory of the Lord," the "Everlasting Father," the "Prince of Peace," the "Wonderful," the "Counselor," the "Rod come forth out of the stem of Jesse" and the "Branch grown out of His roots," Who "**shall be established upon the throne of David**..." (Shoghi Effendi, God Passes By, p. 94)*

*"By the violent beating of my heart I knew that we were soon to see the Blessed face of the **Prince of the House of David**, ('Abdu'l-Baha) the King of the whole world." (Lua Getsinger, cf. "Persia" by Asaac Adams, pp. 478-484).*

Shoghi Effendi writes:

"Regarding your question concerning the Jesse from whom Baha'u'llah is descended: The Master says in *Some Answered Questions*, referring to Isaiah, chapter 11, verses 1 to 10, that these verses apply "Word for word to Baha'u'llah." He then identifies this Jesse as the father of David in the following words: "...for Joseph was of the descendants of Jesse the father of David..." thus identifying the Jesse of Isaiah, chapter 11, with being the father of David. **Baha'u'llah is thus the descendant of Jesse, the father of David.**

"The Guardian hopes that this will clarify the matter for you. It is a tremendous and fascinating theme, **Baha'u'llah's connection with the Faith of Judaism**, and one which possesses great interest to Jew and Christian alike." (Shoghi Effendi, 11 July 1942)

Also, from the mainstream perspective, the research of Dr. Grover Gonzales, a Baha'i in the mainstream fold, has published research on Baha'u'llah's genealogy entitled "the genealogy of Shoghi Effendi" which traces the male throne-line of King David that Baha'u'llah and 'Abdu'l-Baha inherited through their Jewish lineage back to the exilarch Bostanai. The "exilarchs" are the exiled Jewish Kings of David – thus *exil*ed mon*archs* = exil-arch: Exilarch. This is the Jewish origins of Baha'u'llah and 'Abdu'l-Baha of the Jewish Kings that were brought into exile originally by Nebuchadnezzar and later into Persia by Cyrus the Great into what became Muslim lands.

According to Dr. Gonzales himself, he "was commissioned by Shoghi Effendi to do this research and [Shoghi Effendi] approved it for publication." Dr. Gonzales "received the bulk of his work on Baha'u'llah's family from Mirza Abu-Fazl who received it directly from Baha'u'llah Himself." Gonzales's chart showing the genealogy of Baha'u'llah back to the exilarch Bostanai and through him to King David is attached. You can see the names of Baha'u'llah, Bostanai, Exilarchs, and King David circled in red. Dr. Gonzales's work on the Jewish (Davidic) origins of the genealogy of Baha'u'llah and 'Abdu'l-Baha is published on-line at the Baha'i Academic Resource Library, the premiere on-line website for all academic studies of the Baha'i Faith: http://bahai-library.com/gonzales_genealogy_shoghieffendi

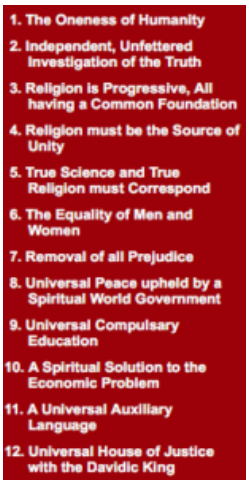
Another mainstream resource that gives this lineage and history of the Jewish origins of the family of Baha'u'llah and 'Abdu'l-Baha is the *Iqlim-i-Nur*, by eminent Baha'i historian, Malik Khusravi. The second edition, the longer extended version, gives this same lineage back to the marriage of Bostanai to Dara (Izdundad) the daughter of Yazdigird III, the last Sassanian monarch. Thus Baha'u'llah is a descendant of Zoroaster (which means literally "seed of the woman") through Yazdigird's daughter Dara, and from the male throne-line from the Jewish origin of Bostanai the Exilarch. You may request a copy of the longer version of the *Iqlim-i-Nur* from Haifa where it is under lock and key. The guardian has told me that the shorter version is uploaded onto H-Net for the general public to have.

Aside from those works, we also have in our possession a manuscript copy of *Baha'u'llah's Book of Kings*, which elucidates this entire theme completely. Again the main source of original Baha'i literature is the central documents and tablets of the Covenant. Beyond this core body of literature, the Jewish origins are a pervasive theme throughout the entirety of the Baha'i holy writ and literature. The reason for this is that the Baha'i scriptures are clear that Jesus Christ is the "Herald of the Kingdom." He is the herald by

proclaiming the meaning of the title Christ that is the key to the promised Kingdom of God.

The word “Christ” comes from the Greek word *Christos*, and literally means “anointed one” like to christen a ship. The Hebrew word for anointed one is “messiah.” But anointed one of what? The full title was “messiah ben David,” that is the anointed male-sperm descendant of King David. In order for Jesus and Baha’u’llah to be the Christ they must be of the male-sperm descendants of King David. If Baha’u’llah was not of this male-sperm throne-line of King David he couldn’t fulfill prophecy for the second coming of Christ in the potency of the “everlasting Father “ seated upon the “throne of King David” that is to last forever. However this is exactly what His claim is. This is backed up by history as well as all the Baha’i holy literature including especially Baha’u’llah’s *Book of the Covenant* and the sacred *Will and Testament of ‘Abdu’l-Baha*. Some of the Iranian Baha’is who occupied positions of power and seats of control in the Baha’i world had a problem with these Jewish roots–Jewish origins–of Baha’u’llah and ‘Abdu’l-Baha. This may have been a strong motive in their hijacking of the Faith away from ‘Abdu’l-Baha’s son Mason Remey to do away with the continuation of the Jewish line of Kings that is reserved for the president and executive branch of the Universal House of Justice of Baha’u’llah, now entitled the guardianship of the Baha’i Faith (see *Will and Testament*, page 14 and 15 for more).

The 12 Fruits Of God’s Covenant – God’s 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Friday, March 30th, 2018 at 4:00 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 17, 175 B.E. (4/6/2018)

O AFNÁN, O thou that hast branched from Mine ancient Stock! My glory and My loving-kindness rest upon thee. How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, erelong, gather together the whole of mankind beneath its shelter. Thy day of service is now come. Countless Tablets bear the testimony of the bounties vouchsafed unto thee. Arise for the triumph of My Cause, and, through the power of thine utterance, subdue the hearts of men. Thou must show forth that which will ensure the peace and the well-being of the miserable and the downtrodden. Gird up the loins of thine endeavor, that perchance thou mayest release the captive from his chains, and enable him to attain unto true liberty.

Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this worldwide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this wronged One to mankind. Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is molded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people....

Every man of insight will, in this day, readily admit that the counsels which the Pen of this wronged One hath revealed constitute the supreme animating power for the advancement of the world and the exaltation of its peoples. Arise, O people, and, by the power of God's might, resolve to gain the victory over your own selves, that haply the whole earth may be freed and sanctified from its servitude to the gods of its idle fancies—gods that have inflicted such loss upon, and are responsible for the misery of, their wretched worshipers. These idols form the obstacle that impedeth man in his efforts to advance in the path of perfection. We cherish the hope that the Hand of Divine power may lend its assistance to mankind, and deliver it from its state of grievous abasement.

In one of the Tablets these words have been revealed: O people of God! Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behavior. Valiant acts will ensure the triumph of this Cause, and a saintly character will reinforce its power. Cleave unto righteousness, O people of Bahá! This, verily, is the commandment which this wronged One hath given unto you, and the first choice of His unrestrained Will for every one of you.

O friends! It behooveth you to refresh and revive your souls through the gracious favors which in this

Divine, this soul-stirring Springtime are being showered upon you. The Daystar of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire. Watch over yourselves, for the Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the All-Seeing God, make your escape from the darkness that surroundeth you. Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments. Through each and every one of the verses which the Pen of the Most High hath revealed, the doors of love and unity have been unlocked and flung open to the face of men. We have erewhile declared—and Our Word is the truth—: "Consort with the followers of all religions in a spirit of friendliness and fellowship." Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished. From the heaven of God's Will, and for the purpose of ennobling the world of being and of elevating the minds and souls of men, hath been sent down that which is the most effective instrument for the education of the whole human race. The highest essence and most perfect expression of whatsoever the peoples of old have either said or written hath, through this most potent Revelation, been sent down from the heaven of the Will of the All-Possessing, the Ever-Abiding God. Of old it hath been revealed: "Love of one's country is an element of the Faith of God." The Tongue of Grandeur hath, however, in the day of His manifestation proclaimed: "It is not his to boast who loveth his country, but it is his who loveth the world." Through the power released by these exalted words He hath lent a fresh impulse, and set a new direction, to the birds of men's hearts, and hath obliterated every trace of restriction and limitation from God's holy Book.

O people of Justice! Be as brilliant as the light, and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

All praise be to the one true God—exalted be His glory—inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men's hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloseth the glories of a saintly and pious life, of pure and stainless deeds. The summons and the message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and only then will it attain unto true liberty. The whole earth is illuminated with the resplendent glory of God's Revelation. In the year sixty He Who heralded the light of Divine Guidance—may all creation be a sacrifice unto Him—arose to announce a fresh revelation of the Divine Spirit, and was followed, twenty years later, by Him through Whose coming the world was made the recipient of this promised glory, this wondrous favor. Behold how the generality of mankind hath been endued with the capacity to hearken unto God's most exalted Word—the Word upon which must depend

the gathering together and spiritual resurrection of all men....

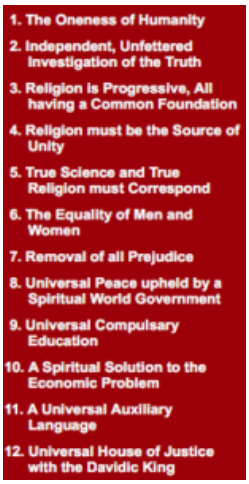
Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.

O ye that dwell on earth! The distinguishing feature that marketh the preeminent character of this Supreme Revelation consisteth in that We have, on the one hand, blotted out from the pages of God's holy Book whatsoever hath been the cause of strife, of malice and mischief amongst the children of men, and have, on the other, laid down the essential prerequisites of concord, of understanding, of complete and enduring unity. Well is it with them that keep My statutes.

Time and again have We admonished Our beloved ones to avoid, nay to flee from, anything whatsoever from which the odor of mischief can be detected. The world is in great turmoil, and the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His Justice, and enable them to discover that which will be profitable unto them at all times and under all conditions. He, verily is the All-Possessing, the Most High.

Baha'u'llah, Gleanings XLIII

[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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This entry was posted on Friday, April 6th, 2018 at 2:47 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

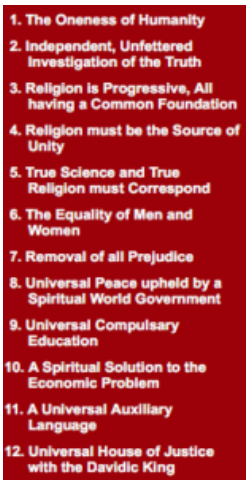
BAHA'I JUSTICE

Baha'i Month: Jalal/Glory 1, 175 B.E. (4/9/2018)

O JEWS! If ye be intent on crucifying once again Jesus, the Spirit of God, put Me to death, for He hath once more, in My person, been made manifest unto you. Deal with Me as ye wish, for I have vowed to lay down My life in the path of God. I will fear no one, though the powers of earth and heaven be leagued against Me. Followers of the Gospel! If ye cherish the desire to slay Muḥammad, the Apostle of God, seize Me and put an end to My life, for I am He, and My Self is His Self. Do unto Me as ye like, for the deepest longing of Mine heart is to attain the presence of My Best-Beloved in His Kingdom of Glory. Such is the Divine decree, if ye know it. Followers of Muḥammad! If it be your wish to riddle with your shafts the breast of Him Who hath caused His Book the Bayán to be sent down unto you, lay hands on Me and persecute Me, for I am His Well-Beloved, the revelation of His own Self, though My name be not His name. I have come in the shadows of the clouds of glory, and am invested by God with invincible sovereignty. He, verily, is the Truth, the Knower of things unseen. I, verily, anticipate from you the treatment ye have accorded unto Him that came before Me. To this all things, verily, witness, if ye be of those who hearken. O people of the Bayán! If ye have resolved to shed the blood of Him Whose coming the Báb hath proclaimed, Whose advent Muḥammad hath prophesied, and Whose Revelation Jesus Christ Himself hath announced, behold Me standing, ready and defenseless, before you. Deal with Me after your own desires.

Baha'u'llah, Gleanings XLVII

[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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This entry was posted on Monday, April 9th, 2018 at 2:00 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal 5, 175 B.E. (4/13/2018)

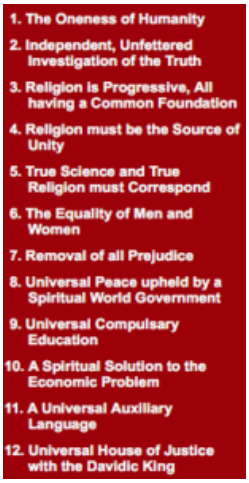
THE world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware, lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

Baha'u'llah-Gleanings LXX

[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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BAHA'I JUSTICE

Holy Day: The First Day Of The Festival Of Ridvan – Jalal 13, 175 B.E. (4/21/2018)

Say: If the laws and regulations to which ye cleave be of your own making, We will, in no wise, follow them. Thus have I been instructed by Him Who is the All-Wise, the All-Informed. Such hath been My way in the past, and such will it remain in the future, through the power of God and His might. This, indeed, is the true and right way. If they be ordained by God, bring forth, then, your proofs, if ye be of them that speak the truth. Say: We have written down in a Book which leaveth not unrecorded the work of any man, however insignificant, all that they have imputed to Thee, and all that they have done unto Thee.

Say: It behoveth you, **O Ministers of State**, to keep the precepts of God, and to forsake your own laws and regulations, and to be of them who are guided aright. Better is this for you than all ye possess, did ye but know it. If ye transgress the commandment of God, not one jot or one tittle of all your works shall be acceptable in His sight. Ye shall, erelong, discover the consequences of that which ye shall have done in this vain life, and shall be repaid for them. This, verily, is the truth, the undoubted truth.

How great the number of those who, in bygone ages, have committed the things ye have committed, and who, though superior to you in rank, have, in the end, returned unto dust, and been consigned to their inevitable doom! Would that ye might ponder the Cause of God in your hearts! Ye shall follow in their wake, and shall be made to enter a habitation wherein none shall be found to befriend or help you. Ye shall, of a truth, be asked of your doings, shall be called to account for your failure in duty with regard to the Cause of God, and for having disdainfully rejected His loved ones who, with manifest sincerity, have come unto you.

It is ye who have taken counsel together regarding them, ye that have preferred to follow the promptings of your own desires, and forsaken the commandment of God, the Help in Peril, the Almighty.

Baha'u'llah, Gleanings LXV (excerpt)

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Know ye that the world and its vanities and its embellishments shall pass away. Nothing will endure except God's Kingdom which pertaineth to none but Him, the Sovereign Lord of all, the Help in Peril, the All-Glorious, the Almighty. The days of your life shall roll away, and all the things with which ye are occupied and of which ye boast yourselves shall perish, and ye shall, most certainly, be summoned by a company of His angels to appear at the spot where the limbs of the entire creation shall be made to tremble, and the flesh of every oppressor to creep. Ye shall be asked of the things your hands have wrought in this, your vain life, and shall be repaid for your doings. This is the day that shall inevitably come upon you, the hour that none can put back. To this the Tongue of Him that speaketh the truth and

is the Knower of all things hath testified.

Baha'u'llah, Gleanings LXV (excerpt)

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Fear God, ye inhabitants of the City (Constantinople) [Washington D.C. or any other city], and sow not the seeds of dissension amongst men. Walk not in the paths of the Evil One. Walk ye, during the few remaining days of your life, in the ways of the one true God. Your days shall pass away as have the days of them who were before you. To dust shall ye return, even as your fathers of old did return.

Know ye that I am afraid of none except God. In none but Him have I placed My trust; to none will I cleave but Him, and wish for naught except the thing He hath wished for Me. This, indeed, is My heart's desire, did ye but know it. I have offered up My soul and My body as a sacrifice for God, the Lord of all worlds. Whoso hath known God shall know none but Him, and he that feareth God shall be afraid of no one except Him, though the powers of the whole earth rise up and be arrayed against him. I speak naught except at His bidding, and follow not, through the power of God and His might, except His truth. He, verily, shall recompense the truthful.

Narrate, O Servant, the things Thou didst behold at the time of Thine arrival in the City **[any city]**, that Thy testimony may endure amongst men, and serve as a warning unto them that believe. We found, upon Our arrival in the City, its governors and elders **[POTUS, Public Servants, Elected Officials]** as children gathered about and disporting themselves with clay. We perceived no one sufficiently mature to acquire from Us the truths which God hath taught Us, nor ripe for Our wondrous words of wisdom. Our inner eye wept sore over them, and over their transgressions and their total disregard of the thing for which they were created. This is what We observed in that City, and which We have chosen to note down in Our Book, that it may serve as a warning unto them, and unto the rest of mankind.

Say: If ye be seekers after this life and the vanities thereof, ye should have sought them while ye were still enclosed in your mothers' wombs, for at that time ye were continually approaching them, could ye but perceive it. Ye have, on the other hand, ever since ye were born and attained maturity, been all the while receding from the world and drawing closer to dust. Why, then, exhibit such greed in amassing the treasures of the earth, when your days are numbered and your chance is well-nigh lost? Will ye not, then, O heedless ones, shake off your slumber?

Incline your ears to the counsels which this Servant giveth you for the sake of God. He, verily, asketh no recompense from you and is resigned to what God hath ordained for Him, and is entirely submissive to God's Will.

The days of your life are far spent, O people, and your end is fast approaching. Put away, therefore, the things ye have devised and to which ye cleave, and take firm hold on the precepts of God, that haply ye may attain that which He hath purposed for you, and be of them that pursue a right course. Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great. He will, erelong, bring to

naught all the things ye possess. Let Him be your fear, and forget not His covenant with you, and be not of them that are shut out as by a veil from Him.

Beware that ye swell not with pride before God, and disdainfully reject His loved ones. Defer ye humbly to the faithful, they that have believed in God and in His signs, whose hearts witness to His unity, whose tongues proclaim His oneness, and who speak not except by His leave. Thus do We exhort you with justice, and warn you with truth, that perchance ye may be awakened.

Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for any one the things ye would not desire for yourselves. This is My best counsel unto you, did ye but observe it.

Respect ye the divines and learned amongst you, **they whose conduct accords with their professions**, who transgress not the bounds which God hath fixed, whose judgments are in conformity with His behests as revealed in His Book. Know ye that they are the lamps of guidance unto them that are in the heavens and on the earth. They who disregard and neglect the divines and learned that live amongst them, these have truly changed the favor with which God hath favored them.

Say: Await ye till God will have changed His favor unto you. Nothing whatsoever escapeth Him. He knoweth the secrets both of the heavens and of the earth. His knowledge embraceth all things. Rejoice not in what ye have done, or will do in the future, nor delight in the tribulation with which ye have afflicted Us, for ye are unable by such means as these to exalt your stations, were ye to examine your works with acute discernment. Neither will ye be capable of detracting from the loftiness of Our state. Nay, God will add unto the recompense with which He shall reward Us, for having sustained with persevering patience the tribulations We have suffered. He, verily, shall increase the reward of them that endure with patience.

Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method carried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befalleth them, and who tread the path of resignation....

The day is approaching when God will have raised up a people who will call to remembrance Our days, who will tell the tale of Our trials, who will demand the restitution of Our rights from them that, without a tittle of evidence, have treated Us with manifest injustice. God, assuredly, dominateth the lives of them that wronged Us, and is well aware of their doings. He will, most certainly, lay hold on them for their sins. He, verily, is the fiercest of avengers.

Thus have We recounted unto you the tales of the one true God, and sent down unto you the things He had preordained, that haply ye may ask forgiveness of Him, may return unto Him, may truly repent, may realize your misdeeds, may shake off your slumber, may be roused from your heedlessness, may atone for the things that have escaped you, and be of them that do good. Let him who will, acknowledge the truth of My words; and as to him that willeth not, let him turn aside. My sole duty is to remind you of your

failure in duty towards the Cause of God, if perchance ye may be of them that heed My warning. Wherefore, hearken ye unto My speech, and return ye to God and repent, that He, through His grace, may have mercy upon you, may wash away your sins, and forgive your trespasses. The greatness of His mercy surpasseth the fury of His wrath, and His grace encompasseth all who have been called into being and been clothed with the robe of life, be they of the past or of the future.

Baha'u'llah, Gleanings LXVI (excerpt)

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Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.

Allow not the abject to rule over and dominate them who are noble and worthy of honour, and suffer not the high-minded to be at the mercy of the contemptible and worthless, for this is what We observed upon Our arrival in the City (Constantinople) [Washington D.C. or any other city], and to it We bear witness. We found among its inhabitants some who were possessed of an affluent fortune and lived in the midst of excessive riches, whilst others were in dire want and abject poverty. This ill beseemeth thy sovereignty **[Office]**, and is unworthy of thy rank.

Let My counsel be acceptable to thee, and strive thou to rule with equity among men, that God may exalt thy name and spread abroad the fame of thy justice in all the world. Beware lest thou aggrandize thy ministers at the expense of thy subjects. Fear the sighs of the poor and of the upright in heart who, at every break of day, bewail their plight, and be unto them a benignant sovereign **[POTUS, Public Servant, Elected Official]**. They, verily, are thy treasures on earth. It behoveth thee, therefore, to safeguard thy treasures from the assaults of them who wish to rob thee. Inquire into their affairs, and ascertain, every year, nay every month, their condition, and be not of them that are careless of their duty.

Set before thine eyes God's unerring Balance and, as one standing in His Presence, weigh in that Balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.

God's Unerring Balance

It behoveth every king **[POTUS, Public Servant, Elected Official]** to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty. The king **[POTUS, Public Servant, Elected Official]** should be as generous, as liberal in his mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing.

Have a care not to entrust thine affairs of state entirely into another's hands. None can discharge thy functions better than thine own self. Thus do We make clear unto thee Our words of wisdom, and send down upon thee that which can enable thee to pass over from the left hand of oppression to the right hand of justice, and approach the resplendent ocean of His favours. Such is the path which the kings that were before thee have trodden, they that acted equitably towards their subjects, and walked in the ways of undeviating justice.

Thou **[POTUS, Public Servant, Elected Official]** art God's shadow on earth. Strive, therefore, to act in such a manner as befitteth so eminent, so august a station. If thou dost depart from following the things We have caused to descend upon thee and taught thee, thou wilt, assuredly, be derogating from that great and priceless honour. Return, then, and cleave wholly unto God, and cleanse thine heart from the world and all its vanities, and suffer not the love of any stranger to enter and dwell therein. Not until thou dost purify thine heart from every trace of such love can the brightness of the light of God shed its radiance upon it, for to none hath God given more than one heart. This, verily, hath been decreed and written down in His ancient Book. And as the human heart, as fashioned by God, is one and undivided, it behoveth thee to take heed that its affections be, also, one and undivided. Cleave thou, therefore, with the whole affection of thine heart, unto His love, and withdraw it from the love of any one besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness. God is My witness. My sole purpose in revealing to thee these words is to sanctify thee from the transitory things of the earth, and aid thee to enter the realm of everlasting glory, that thou mayest, by the leave of God, be of them that abide and rule therein....

Let thine ear be attentive, O King **[POTUS, Public Servant, Elected Official]**, to the words We have addressed to thee.

Baha'u'llah, Proclamation (excerpt)

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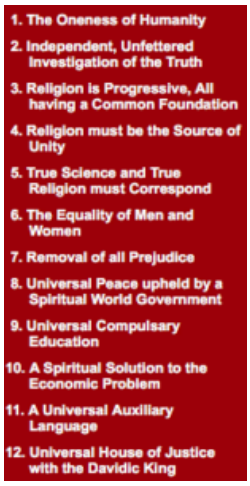
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, April 20th, 2018 at 4:12 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

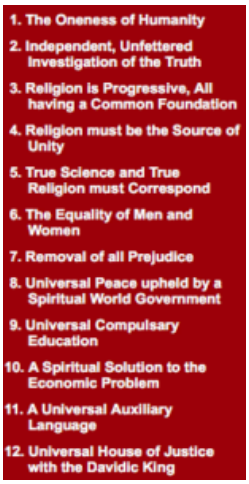
BAHA'I JUSTICE

Baha'i Sabbath: Jalal 19/7th of Ridvan, 175 B.E. (4/27/2018)

IT is clear and evident that when the veils that conceal the realities of the manifestations of the Names and Attributes of God, nay of all created things visible or invisible, have been rent asunder, nothing except the Sign of God will remain—a sign which He, Himself, hath placed within these realities. This sign will endure as long as is the wish of the Lord thy God, the Lord of the heavens and of the earth. If such be the blessings conferred on all created things, how superior must be the destiny of the true believer, whose existence and life are to be regarded as the originating purpose of all creation. Just as the conception of faith hath existed from the beginning that hath no beginning, and will endure till the end that hath no end, in like manner will the true believer eternally live and endure. His spirit will everlastingly circle round the Will of God. He will last as long as God, Himself, will last. He is revealed through the Revelation of God, and is hidden at His bidding. It is evident that the loftiest mansions in the Realm of Immortality have been ordained as the habitation of them that have truly believed in God and in His signs. Death can never invade that holy seat. Thus have We entrusted thee with the signs of thy Lord, that thou mayest persevere in thy love for Him, and be of them that comprehend this truth.

Baha'u'llah, Gleanings LXXIII

The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Friday, April 27th, 2018 at 2:25 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

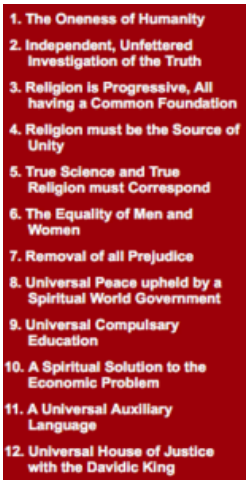
Baha'i Month-Jamal (Beauty) 1/Ridvan 8, 175 B.E. (4/28/2018)

AND now concerning thy question regarding the soul of man and its survival after death. Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God and His attributes, and will reveal His loving kindness and bounty. The movement of My Pen is stilled when it attempteth to befittingly describe the loftiness and glory of so exalted a station. The honor with which the Hand of Mercy will invest the soul is such as no tongue can adequately reveal, nor any other earthly agency describe. Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise. The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds. If any man be told that which hath been ordained for such a soul in the worlds of God, the Lord of the throne on high and of earth below, his whole being will instantly blaze out in his great longing to attain that most exalted, that sanctified and resplendent station.... The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men. The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the clouds rain their bounty upon men, and the earth bringeth forth its fruits. All things must needs have a cause, a motive power, an animating principle. These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation. Such an existence is a contingent and not an absolute existence, inasmuch as the former is preceded by a cause, whilst the latter is independent thereof. Absolute existence is strictly confined to God, exalted be His glory. Well is it with them that apprehend this truth. Wert thou to ponder in thine heart the behavior of the Prophets of God thou wouldst assuredly and readily testify that there must needs be other worlds besides this world. The majority of the truly wise and learned have, throughout the

ages, as it hath been recorded by the Pen of Glory in the Tablet of Wisdom, borne witness to the truth of that which the holy Writ of God hath revealed. Even the materialists have testified in their writings to the wisdom of these divinely appointed Messengers, and have regarded the references made by the Prophets to Paradise, to hell fire, to future reward and punishment, to have been actuated by a desire to educate and uplift the souls of men. Consider, therefore, how the generality of mankind, whatever their beliefs or theories, have recognized the excellence, and admitted the superiority, of these Prophets of God. These Gems of Detachment are acclaimed by some as the embodiments of wisdom, while others believe them to be the mouthpiece of God Himself. How could such Souls have consented to surrender themselves unto their enemies if they believed all the worlds of God to have been reduced to this earthly life? Would they have willingly suffered such afflictions and torments as no man hath ever experienced or witnessed?

Baha'u'llah, Gleanings LXXXI

[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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This entry was posted on Saturday, April 28th, 2018 at 4:33 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Ridvan 9-The Day of the Establisher of the Baha'i Faith, Jamal 2, 175 B.E. (4/29/2018)

"Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days."

–Baha'u'llah.

Dear friends:

Allah'u'Abha!

The 9th day of Ridvan is the Holiest Day of the year. This is true from the standpoint of many indigenous traditions and world faiths as the celebration of the appointed Divine Spring. These prophecies were fulfilled in 1863 at the Proclamation of Baha'u'llah in the Garden of Ridvan outside of Baghdad, Iraq, during the 12 Day Festival of April 21st through May 2nd. During this period Baha'u'llah announced the 9th Day (April 29th) to be the Holiest of all days. It marks the prophesied proclamation of the Establisher of the Baha'i Faith on April 29th, 1971 of which Baha'u'llah announced in His Aqdas: "being that day on which We raised up the One [Leland] Who announced unto mankind the **glad tidings** [literally "Gospel" of the Kingdom] of this Name, through which the dead have been resurrected and all who are in the heavens and on earth have been gathered together. Thus hath it been decreed by Him Who is the Ordainer, the Omniscient."

From Nabil's Narrative:

"Every day ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the centre of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Baha'u'llah would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city…One night, **The Ninth Night** of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. **So loud was the singing of the nightingales** on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: 'Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with

burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdad. Not once could I discover in the words He spoke any trace of dissimulation."

We are happy to announce this Ninth Day 175 BE, the availability and publication of **"The Child of the East"**one of Dr. Jensen's more important writings directed to the Christian peoples with special regard for the guidance of the Americans who are prophesied to be hit hardest in the oncoming prophesied thermonuclear war. The book is written for the people's safety, security and salvation.

"The Child of the East": Jeane Dixon was right

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Consort Ye Then with the Followers of All Religions

"God hath, likewise, as a bounty from His presence, abolished the concept of 'uncleanness,' whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that first day of Ridvan, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. This, verily, is a token of My loving providence, which hath encompassed all the worlds. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds, if ye be of them who understand."

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Tablet of the Ninth Day of Ridvan

–Baha'u'llah–

("Revealed in the Ridvan for all to read during the Festival of Ridvan")

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine

Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day–the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day–the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover any one but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridvan and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: "He that was hidden from the eyes of men is revealed, girded with sovereignty and power!" This is the Paradise, the rustling of whose leaves proclaims: "O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come." From the whispering breeze that wafteth amidst its branches there cometh the cry: "He Who is the sovereign Lord of all is made manifest. The Kingdom is God's," while from its streaming waters can be heard the murmur: "All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty."

Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: "Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!"

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Baha have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors–favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who

believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: “The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler.”

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: “Praise be to Thee, O Revealer of the signs of God!” By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: “Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!”

Rejoice with exceeding gladness, O people of Baha, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: “No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing.”

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How great is Thy power! How exalted Thy sovereignty! How lofty Thy might! How excellent Thy majesty! How supreme is Thy grandeur–a grandeur which He Who is Thy Manifestation hath made known and wherewith Thou hast invested Him as a sign of Thy generosity and bountiful favour. I bear witness, O my God, that through Him Thy most resplendent signs have been uncovered, and Thy mercy hath encompassed the entire creation. But for Him, how could the Celestial Dove have uttered its songs or the Heavenly Nightingale, according to the decree of God, have warbled its melody?

I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose, out of His mouth, and the First Call gone forth from His lips than the whole creation was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation, and revealing, in the unseen realms, the signs and tokens of Thy unity and oneness.

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In the Name of the Lord of Utterance, the Mighty!

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

O SON OF JUSTICE!

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntahá, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

Baha'u'llah, The Hidden Words

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Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, “Blessed is he who cometh unto the thousand three hundred and thirty five days”. These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!

Abdu’l-Baha’ cf The Passing of Abdu’l-Baha’ also Baha’u’llah And The New Era

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Of the exact circumstances attending that epoch-making Declaration we, alas, are but scantily informed. The words Bahá’u’lláh actually uttered on that occasion, the manner of His Declaration, the reaction it produced, its impact on Mírzá Yaḥyá, the identity of those who were privileged to hear Him, are shrouded in an obscurity which future historians will find it difficult to penetrate. The fragmentary description left to posterity by His chronicler Nabíl is one of the very few authentic records we possess of the memorable days He spent in that garden. “Every day,” Nabíl has related, “ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the center of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Bahá’u’lláh would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city.” “One night,” he continues, “the ninth night of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: ‘Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?’ For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdád. Not once could I discover in the words He spoke any trace of dissimulation.”

As to the significance of that Declaration let Bahá’u’lláh Himself reveal to us its import. Acclaiming that historic occasion as the “Most Great Festival,” the “King of Festivals,” the “Festival of God,” He has, in His Kitáb-i-Aqdas, characterized it as the Day whereon “all created things were immersed in the sea of purification,” whilst in one of His specific Tablets, He has referred to it as the Day whereon “the breezes

of forgiveness were wafted over the entire creation." "Rejoice, with exceeding gladness, O people of Bahá!", He, in another Tablet, has written, "as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House proceeding to the Spot from which He shed upon the whole of creation the splendors of His Name, the All-Merciful... Were We to reveal the hidden secrets of that Day, all that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise. Such is the inebriating effect of the words of God upon the Revealer of His undoubted proofs that His pen can move no longer." And again: "The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching.... The Day-Star of Blissfulness shineth above the horizon of Our Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with the ornament of the Name of Thy Lord, the Creator of the heavens.... Take heed lest anything deter Thee from extolling the greatness of this Day—the Day whereon the Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on earth.... This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne' ...Say ... He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is who is the One Beloved of all things, whether of the past or of the future." And yet again: "Arise, and proclaim unto the entire creation the tidings that He who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise... Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: 'Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cups of everlasting life. Approach, and quaff your fill.'" And finally: "Forget the world of creation, O Pen, and turn Thou towards the face of Thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of Thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendors of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors, favors which none can reckon except Him Who is the Omnipotent Protector of the entire creation."

Shoghi Effendi, God Passes By pg. 153-155

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`Abdu'l-Baha spoke of the coming of the establisher in Some Answered Questions in his commentary on the eleventh chapter of the Revelation of St. John. This was written in 1906:

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets – in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of

mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore – meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. (Pages: 56-57)

You may remember when you read the date prophecy for Baha'u'llah in His proofs, that we read Matthew 24:3 and 15. There, when the disciples asked Jesus when he would return, he referred them to the book of Daniel. We figured out the first two dates but not the third. This was in chapter 12 of the book of Daniel. Esselmont writes about this date in his book, Baha'u'llah and the New Era in the chapter titled, Prophesies of Baha'u'llah and Abdu'l- Baha under subtitle Coming of the Kingdom of God:

In the last two verses of the book of Daniel occur the cryptic words:– "Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a table-talk at which the writer was present, Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era. (page, 249)

The Muhammadan era began with the victory of Muhammad in 628 AD, and 628 AD plus 1335 years brings us to 1963. The date for the coming of the Bab was from the start of the calendar to 1260 AH which was 1844 AD. For the coming of Baha'u'llah, it was from the proclamation of Muhammad to the proclamation of Baha'u'llah. But this date is from the victory of Muhammad to the victory of the Cause of God—from victory to victory.

Esselmont gives this date:

Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one-hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year 1963: —

'Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the divine light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!'

'Abdu'l-Baha said that all of these things would be established by the seventh angel, and the seventh angel comes in 1963, and this is the start of Dr. Jensen's ministry. The seventh angel is the same as Joshua the High Priest:

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing on his right hand to resist him." (Zechariah 3:1)

This took place on April 21, 1963. 'Abdu'l-Baha said that the seventh angel would come exactly one

hundred years after Baha'u'llah's proclamation on April 21, 1863. So at that date Dr. Jensen was opposed by Satan, Rex King, who came against Dr. Jensen at the Feast of Ridvan during National Assembly elections. This prophecy was fulfilled perfectly, down to the very day.

Proofs for The Establisher of the Baha'i Faith

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THE RETURN OF JESUS, THE HIGH PRIEST, AFTER THE ORDER OF MELCHIZEDEC

The return of Jesus is prophesied to come under various names and titles besides "The High Priest." He is the return of the sacrificial Lamb, the Lamb with 7 horns and 7 eyes:

And between the throne [a Davidic King] and the four living creatures [the four beasts after they become Baha'i nations] and among the elders [they are the ones that remained with the executive after it was split from the Covenant-breaking "Hands"], I saw a Lamb standing, as though it had been slain [it was Jesus that was slain and he returns as the Lamb], with seven horns and seven eyes, which are the seven spirits of God sent out into all the earth [the eyes of the Lamb understand the prophecies of the 7 Revelations of God]; and he went and took the scroll from the right hand of him who was seated on the throne. (Revelation 5:6, 7 RSV)

Each king has a scepter in his right hand to show the proof of his authority. This Davidic king who separated from the Covenant-breaking "Hands" has a scroll, or the Book of the Covenant and Will and Testament, as his scepter in his hand to show the proof of his authority, but he could not reestablish this back into the world. So the Lamb takes the scroll, or the Book of the Covenant and Will and Testament, from the king's hand and reestablishes this kingship back at the head of the Universal House of Justice, starting with the second International Baha'i Council that is going through the four stages.

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints; and they sang a new song [which are the explanations and commentaries of the Lamb], saying, "Worthy art thou to take the scroll and to open its seals, for thou wast slain [on his first coming] and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a kingdom [Davidic] and priests [teachers] to our God, and they shall reign on earth." (Revelation 5:8-10 RSV)

He comes as the Knight on the white horse, as he was knighted by Shoghi Effendi. This is prophesied in both the sixth and the nineteenth chapters of Revelation:

Now I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a voice of thunder, "Come!" And I saw, and behold, a white horse, and its rider had a bow [sign of the Covenant]; and a crown [the golden halo around his head] was given to him, and he went out conquering and to conquer [he will conquer over the evils of the Covenant-breakers]. (Revelation 6:1, 2

RSV) [1]

Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war [on the Covenant-breakers]. His eyes are like a flame of fire, and on his head are many diadems [many titles]; and he has a name inscribed which no one knows but himself [the Land]. He is clad in a robe dipped in blood.... (Revelation 19:11-13 RSV)

Baha'u'llah referred to His Revelation as a robe. It is dipped in blood which was the blood of 20,000 Baha'i Martyrs. Shoghi Effendi knighted the Lamb as a Knight of Baha'u'llah; thus as a Knight of Baha'u'llah he is establishing Baha'u'llah and His Cause in the world:

...and the name by which he is called is The Word of God ['Abdu'l-Baha said that the Word of God referred to Jesus]. And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. [The white horses are symbolic of the pure Revelation of Baha'u'llah which they are establishing.] From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron [Jesus' rod is a rod of iron]; he will tread the wine press of the fury of the wrath of God the Almighty [the fury of the wrath of God is against the Covenant-breakers that did away with His Kingdom]. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords.
(Revelation 19:13-16 RSV)

Every knight that rushes into battle has on his robe and on his chaps the name of the king that he is championing. This knight, Dr. Leland Jensen, a Knight of Baha'u'llah, is championing Baha'u'llah and His administration that the Covenant-breakers abolished. He fulfills Revelation 19:11-16, defeating all people who are in opposition to Baha'u'llah Who is the King of kings and Lord of lords. He is the only Knight of Baha'u'llah left. All the rest have either died off or have become fallen knights by going against Shoghi Effendi and God.

Another title, or diadem, by which he is called is the "seventh angel" who is doing the same things that the Knight on the white horse is doing. Another title by which he is called is "Blessed is he who cometh to the thousand three hundred and thirty-five days:"—

In the last two verses of the Book of Daniel occur the cryptic words—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as

solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by Blessed is he] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of Baha'u'llah and the New Era on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was 'Abdu'l-Baha's son.

1 And he shewed me Joshua [Jesus] the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua [Jesus] was clothed with filthy garments, and stood before the angel [Jesus himself was not dirty, just his outer appearance was dirty].

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment [that is, the image of being guilty changes to one of innocence and purity].

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. [Although he began his ministry on April 21, 1963 he didn't know that he was the return of Jesus at that time. Just like Jesus on his first coming, although he was a follower of John the Baptist, he didn't know that he was the Christ until he was baptized by John.] And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua [Jesus], saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [the Universal House of Justice], and shalt also keep my courts [local, national and international], and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua [Jesus], the high priest, thou, and thy fellows that sit before thee [his Twelve Apostles that are his appointed members of the second International Baha'i Council]: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. ['Abdu'l-Baha and his descendants seated on the throne of King David, which is the executive head of the Universal House of Justice, as found in 'Abdu'l-Baha's Sacred Will and Testament. The plan for this Universal House of Justice was set up by Shoghi Effendi in four stages, which was abolished by the Covenant-breaking Baha'is when they went against Shoghi Effendi.]

9 For behold the stone that I have laid before Joshua [Jesus]; upon one stone shall be seven eyes:... (Zechariah 3:1-9)

This is the stone wall surrounding the old Montana State Prison where Jesus was incarcerated on a

trumped-up charge by a very corrupt legal system, including corrupt lawyers, corrupt prosecutors, and corrupt judges. There were other prisoners in that prison convicted for crimes they did not commit. Some prisoners are held in prison for 15 or more years until it is discovered that they could not have committed that crime, or valuable evidence was withheld by the prosecution in order to get a verdict. When these injustices come to light the prisoner is released, but the state doesn't even apologize, much less reimburse him for stealing 15 or more years of his valuable life.

…Behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that [the] land [2] in one day. (Zechariah 3:9)

The iniquity of "the land" in the ninth paragraph is the same iniquity of Jesus in the fourth paragraph. The meaning of the word "iniquity" is: "Grievous violation of right or justice" [3] by the corrupt legal system. Therefore Jesus and "the land" are the same individual, with "the land" being the name of the person that fulfills the prophecies for the return of Jesus. The name of the person that was put in prison was Leland, which is a French surname [4] and an English given name meaning the land. This shows that Leland is the prophesied name of the person who is the return of Jesus the High Priest.

Nobody knew that Leland (the Land) was the name for the return of Jesus. If they did, all the mothers in the world would have named their sons "Leland." So God kept it a secret. As he was the Knight of Baha'u'llah prophesied in the nineteenth chapter of Revelation, this knight had a name written that only he knew:—

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns [diadems, or titles]; and he had a name written [or inscribed], that no man knew, but he himself. (Revelation 19:11, 12)

When Dr. Leland was participating in Shoghi Effendi's World Crusade, he was on Reunion Island in the Indian Ocean. Reunion Island was a department of France, and French was the official language spoken there. Therefore many of the people called him "the land," for "le" is the masculine word for the English word "the."

It was Dr. Leland Jensen, a Knight of Baha'u'llah, who was put in prison with the "stone with seven eyes" before him, fulfilling prophecy for the name and address (Montana State Prison in Deer Lodge, Montana) for the return of Jesus. However, God said that He laid the "stone with seven eyes" before Jesus—Dr. Leland Jensen. He saw that he fulfilled the prophecies of the third chapter of Zechariah. As the iniquity of Jesus in the fourth paragraph and the iniquity of "the land" were the same iniquity (the dirty garment), he knew he was the only person in the world who knew what the name for Jesus the High Priest, on his second coming, was—"the Land," or Leland—for that was his name.

For behold the stone that I [God] have laid before Joshua [Jesus]; upon one stone [5] shall be seven eyes: behold, I [God] will engrave [to impress as if with a graver [6]] the engravings thereof, saith the LORD of hosts,…. (Zechariah 3:9)

Here, God as an engraver is impressing upon us that it was He who put Dr. Leland Jensen in prison. Why

would God do a thing like that? Well, God seems to be hard on most of His Promised Ones. For instance, He had Moses, who was brought up in the palace of the Pharaoh and next to sit on the throne of Egypt, exiled out into the desert for forty years before he was to take the 12 tribes of Israel out of bondage. God had Jesus suffer one of the most painful deaths of crucifixion. Baha'u'llah, Who was born and raised in luxury and was probably the richest man in the world, ended up separated from that way of life. He suffered immense pain by being chained with an iron collar riveted around His neck and was seated in a circle of 150 other prisoners who also had iron collars around their necks and were attached to each other with chains on either side. They were all in a completely dark dungeon that was only opened to light for a short time each day for them to be fed swill. They sat in their own excrement. The Black Pit reeked with the odor of human excrement. He endured this for four months. Then He was exiled for forty years, with twenty years spent in prison in Acca, which was one of the most foul cities in the world. The Bab was also a prisoner and was martyred by being shot with seven hundred and fifty rifle balls.

Why did God have Baha'u'llah suffer these injustices? Because His mission was to establish Justice. So He Himself had to experience injustice. The reason Leland had to suffer injustice is that he had to know injustice first hand, for he has to judge God's house, keep God's courts, [7] and reestablish the Universal House of Justice given by Baha'u'llah, delineated by 'Abdu'l-Baha and set up by Shoghi Effendi in four stages, all of which was discarded by the Covenant-breaking "Hands". The real reason God put Dr. Leland Jensen in prison in Deer Lodge is to prove to the entire world that Dr. Leland Jensen is the one who fulfills the prophecies for the return of Jesus the High Priest. That is, he was in the plan at the beginning.

GOD HAD A PLAN

God had a plan from the very beginning, six thousand years ago in 4000 BC. Everything that has happened during the last six thousand years was in that plan. Thus Jesus said, "Before Abraham was, I am." [8] Was Jesus alive before Abraham? No! What he was saying is that before Abraham was born, he, Jesus, was in the plan of God. This plan was hidden behind a veil. The minor prophets like Daniel and Isaiah where so spiritual that they could pull the veil open and look at part of God's plan. Then they wrote down what they saw and these became the prophecies that are found in the Holy Scriptures. One prophet, Daniel, saw the four dates for the coming of Jesus: 34 AD, 1844 AD, 1863 AD and 1963 AD. Other prophets saw the names, addresses and missions of different Promised Ones. When these Promised Ones come they point out that they were prophesied by name, address, date and mission to show their authenticity, for authenticity is the criteria of believability. God purposely gave them this authenticity so that they could carry out the mission that God entrusted them with.

When God placed Dr. Leland Jensen in prison, it wasn't an afterthought on the part of God, but Leland, the return of Jesus, was in the plan of God six thousand years ago. The purpose of this prophecy is to show that the one that fulfills this prophecy is the return of Jesus the High Priest. There is just one person in this world that fulfilled this prophecy. You can be sure that Dr. Leland Jensen didn't go down to the "stone with seven eyes" and knock on the door and say, "Please let me in so that I can fulfill prophecy." No. Like Baha'u'llah, he was brought there against his will.

There may have been other persons named Leland who might have lived in Montana. But there is only one person named Leland who had the "stone with seven eyes" before him. No matter which direction he turned, the "stone with seven eyes" was before him. He began his ministry on the date given by Daniel on April 21st, 1963, when he was opposed by Satan. He was sent to prison on a dirty garment charge. This was to show that neither Baha'u'llah nor any of the other Promised Ones fulfilled this prophecy, for none of the other Promised Ones were in prison on a dirty garment charge. None of the other Promised Ones had the "stone with seven eyes" before them. None of them wore the dirty garment. None of them came in 1963. None of them came in the name of "the Land." And no other Promised One fulfilled his mission. [9]

Who are you going to believe? Those crackpots on Mt. Carmel that went against God as they were in opposition to Shoghi Effendi, doing away with the plan of God set up by Shoghi Effendi? Or are you going to turn to the return of Jesus the High Priest after the Order of Melchizedec, the son (Jesus) returned to establish his Father's (Baha'u'llah's) Kingdom?—

Then cometh the end, when he [Jesus] shall have delivered up the kingdom to God, even the Father [Baha'u'llah]; when he [Jesus] shall have put down all rule and all authority and power. For he [Jesus] must reign, till he [Jesus] hath put all enemies [including the Covenant-breakers on Mt. Carmel] under his feet. The last enemy that shall be destroyed is [spiritual] death. For he [Jesus] hath put all things under his feet. But when he saith all things are put under him, it is manifest that he [Jesus] is excepted, which did put all things under him [Jesus]. And when all things shall be subdued unto him, then shall the Son [Jesus] also himself be subject unto him [Baha'u'llah] that put all things under him, that God may be all in all. (I Corinthians 15:24-28)

Leland, the Son, hath put the lineage of David that is to exist forever (Psalm 89) back at the head of the Universal House of Justice in four stages as set up by Shoghi Effendi. He established the second International Baha'i Council on January 9th, 1991, exactly forty years to the day from when Shoghi Effendi had set up the first International Baha'i Council, in fulfillment of prophecy. It remained embryonic until Jesus, the authorized person, had it born into this world as the second International Baha'i Council. It will go through the four stages as Shoghi Effendi had planned, next becoming a World Court. This will take place right after the nuclear war when the four "beast nations"—England, France, United States and Russia—become the four living creatures by becoming Baha'i nations as prophesied in the Bible.

…and I will remove the iniquity [10] of that [the] land [Leland] in one day. (Zechariah 3:9)

What day is that?—

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. (Zechariah 3:10)

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By the fulfillment of prophecy, the Baha'i Faith and thus the

Kingdom Of God on earth was firmly Established on this day in 1963.

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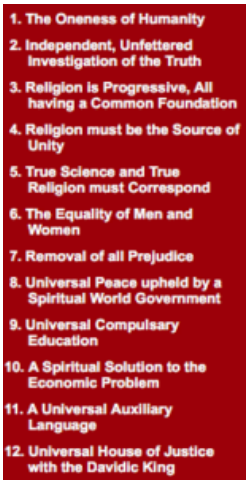
[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Monday, April 30th, 2018 at 1:07 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Ridvan 12/Jamal 5, 175 B.E. (5/2/2018)

O MY servants! It behooveth you to refresh and revive your souls through the gracious favors which, in this Divine, this soul-stirring Springtime, are being showered upon you. The Daystar of His great glory hath shed its radiance upon you, and the clouds of His limitless grace have overshadowed you. How high the reward of him that hath not deprived himself of so great a bounty, nor failed to recognize the beauty of his Best-Beloved in this, His new attire.

Say: O people! The Lamp of God is burning; take heed, lest the fierce winds of your disobedience extinguish its light. Now is the time to arise and magnify the Lord, your God. Strive not after bodily comforts, and keep your heart pure and stainless. The Evil One is lying in wait, ready to entrap you. Gird yourselves against his wicked devices, and, led by the light of the name of the one true God, deliver yourselves from the darkness that surroundeth you. Center your thoughts in the Well-Beloved, rather than in your own selves.

Say: O ye that have strayed and lost your way! The Divine Messenger, Who speaketh naught but the truth, hath announced unto you the coming of the Best-Beloved. Behold, He is now come. Wherefore are ye downcast and dejected? Why remain despondent when the Pure and Hidden One hath appeared unveiled amongst you? He Who is both the Beginning and the End, He Who is both Stillness and Motion, is now manifest before your eyes. Behold how, in this Day, the Beginning is reflected in the End, how out of Stillness Motion hath been engendered. This motion hath been generated by the potent energies which the words of the Almighty have released throughout the entire creation. Whoso hath been quickened by its vitalizing power, will find himself impelled to attain the court of the Beloved; and whoso hath deprived himself therefrom, will sink into irretrievable despondency. He is truly wise whom the world and all that is therein have not deterred from recognizing the light of this Day, who will not allow men's idle talk to cause him to swerve from the way of righteousness. He is indeed as one dead who, at the wondrous dawn of this Revelation, hath failed to be quickened by its soul-stirring breeze. He is indeed a captive who hath not recognized the Supreme Redeemer, but hath suffered his soul to be bound, distressed and helpless, in the fetters of his desires.

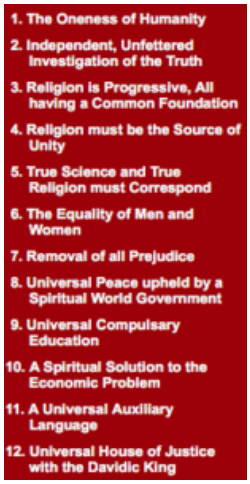
O My servants! Whoso hath tasted of this Fountain hath attained unto everlasting Life, and whoso hath refused to drink therefrom is even as the dead. Say: O ye workers of iniquity! Covetousness hath hindered you from giving a hearing ear unto the sweet voice of Him Who is the All-Sufficing. Wash it away from your hearts, that His Divine secret may be made known unto you. Behold Him manifest and resplendent as the sun in all its glory.

Say: O ye that are bereft of understanding! A severe trial pursueth you, and will suddenly overtake you. Bestir yourselves, that haply it may pass and inflict no harm upon you. Acknowledge the exalted character of the name of the Lord, your God, Who hath come unto you in the greatness of His glory. He,

verily, is the All-Knowing, the All-Possessing, the Supreme Protector.

Baha'u'llah, Gleanings LXXXV

[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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This entry was posted on Wednesday, May 2nd, 2018 at 1:17 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jamal 14, 175 B.E. (5/11/2018)

The mystery of our personality and the spiritual awakening of our character is one of the most profound themes in the teachings of the Revelation of Baha'u'llah. The foundation for entry into this citadel is upheld by the pillars of the first four Holy Books of Baha'u'llah: *The Book of Certitude* (*Kitab-i-Iqan*), *The Hidden Words* (*Kalimat-i-Maknunih*) and *The Seven Valleys* (*Haft-Vadi*) and *The Four Valleys* (*Chihar-Vadi*). These four Holy Books stand out as the first four supports in the Outer Sanctuary of this knowledge of experiencing God directly and personally for our very own selves–that is real justice–not through the eyes of another:

O SON OF SPIRIT! My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty ancient, imperishable and everlasting.

O SON OF SPIRIT! **The best beloved of all things in My sight is <u>Justice</u>**; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. **By its aid <u>thou shalt see with thine own eyes</u> and not through the eyes of others, and <u>shalt know of thine own knowledge</u> and not through the knowledge of thy neighbor.** Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes. (Baha'u'llah, HW # 1, 2)

The experienced reality of "a unity that transcends the unity" is the prerequisite condition for ultimate approach into Divine Presence. Baha'u'llah states: "In this Valley, the wayfarer leaveth behind him the stages of the 'Oneness of Being and Perception' (*wahdat-i wajud va shuhud*) and reacheth a **<u>Oneness that is Sanctified</u>** above these two stations. Ecstasy alone can encompass this theme, not utterance nor argument; and whosoever hath dwelt at this stage of the journey, or caught a breath from this garden land, knoweth whereof We speak" (Baha'u'llah, *7th Valley*).

Here Baha'u'llah Sanctifies a Oneness (unity) that is above the two stations of either the Oneness or Unity of Being (*wahdat-i wujud*) and the Oneness of Unity of Consciousness, Perception, Manifestation, Appearances or Witnessing (*wahdat-i shuhud*). These two experiential phenomena were hotly debated amongst the Hebrew and Islamic mystics of their respective days. This generated quite a bit of metaphysical speculation as well as divers systems of approach engendered to induce these types of experiential dimensions. The Christian mystics were not freed from this experimentation either and delved deep into the unfathomable roots of true Christian Cabala, divine alchemy, and the gnostic well-springs of the Western Esoteric Traditions. While Baha'u'llah speaks this language and is absolutely fluent in the qabalistic, spiritual, mystical, and sufistic experiences of the people of His day–His first four Holy Books transcend the human ascent that falls short of the glory of God and instead reveals something entirely NEW. For this reason the content of these first four books has been misconstrued by the majority of the scholars and has only been appreciated by the initiates of the Kingdom who have

remained firm in the Covenant of God in the real and true reality of their day to day lives. In the *Book of Certitude* He states that veils of light (knowledge) have kept them out of this station. This is because they attempt to interpret Him in the meager light of their own limited interpretations of the former traditions–as opposed to opening up to the experience of something NEW in reality, and then allowing for His words to be our shared language for what the knowers know and the speakers cannot tell.

These first four books, 'Abdu'l-Baha states are meant to be lived and not merely read or heard:

Through the power of faith, obey ye the teachings of God, and let all your ACTIONS conform to His laws. Read ye *The Hidden Words*, ponder the inner meanings thereof, ACT in accord therewith.

The Hidden Words is a treasury of divine mysteries. When thou ponderest its contents, the doors of the mysteries will open.

It behoveth us one and all to recite day and night both the Persian and Arabic *Hidden Words*, to pray fervently and supplicate tearfully that we may be enabled to **conduct ourselves in accordance with these divine counsels**. These Holy Words have not been revealed to be heard but to be practiced. ('Abdu'l-Baha, *Tablets, Persian*)

The ultimate goal is a sense of knowing without any doubt. This is an existential knowing of the Divine Reality from personal immediate experience in day to day life. This Certainty of knowing is closer to the real meaning of *Iqan*. It is also sometimes translated as 'assurances.' Thus it reveals the falsity of the acts of the people who have rejected the identity of the promised ones of their day in the previous dispensations. It guides us to walk "the path of positive knowledge" (*Iqan*, p. 215) and yet refutes what is vain and false. It opens with the falsifiability of religion (thus it is scientific along the lines of, and far preceding, Popper) and exposes the wicked acts of those who in the previous dispensations were shut out as by a veil in order to awaken us to the current clime.

The function of *The Hidden Words* and *The Seven Valleys* is a matter of self-purification and deeds, and acts to be put into practice in our lives in real time in order to prepare us for entry into the Presence of the Divine. This entry into the Divine Presence is symbolized by four grades or degrees; and each of these four grades or degrees is symbolized by a different goal or end point of satisfaction of the Divine desire and the unreserved acceptance of the Divine decree. The end goal reflects the ultimate corner or core value of the individual. "Four" is used merely as an outer symbol of balance, equilibrium, and the four inner chambers of the heart. The ultimate point is the experiential awakening of the inner life-world of the spirit and soul of the person into the direct and immediate contacts with the Divine. These are Baha'u'llah's Four pre-eminent works upon the reality of true spiritual psychology–that is the purification, growth and readiment of the soul (*psyche*) in relationship to the (*logos*) the Word of God and the Divine Operating Principles animating the dynamism of itself in union with the cosmic reality.

Now it should be kept in mind that these first Four Holy Books precede His own Proclamation in the garden of Ridvan in April of 1863. We can date the *Iqan* (1862 revealed in two days); *The Hidden Words* in January of 1858 and others added later as needed; *The 7 Valleys* circa 1856 and *The 4 Valleys* circa 1857. As such these Four Holy Books are depicted in the prophesied stone work of the Outer

Sanctuary in the Great Pyramid; and technically reflect revealed texts in the Dispensation of the Bab (ostensibly) though Baha'u'llah was already fully cognizant of His own Mission since His awakening in the Siyah Chal (the Black Pit) in 1852.

Thus Baha'u'llah helped to establish three main Baha'i centers in his lifetime that were destroyed or hijacked: the first one during the ministry of the Bab in (a) Persia (1844-1852); a second (b) in the "name" of the Bab in Iraq (1852-1863); and the third (c) in His "own new Name" from Akka and on Mt. Carmel in the Holy Land. These events are reflected today in the mirror of *al-mustaghath* (Baha'u'allah, *Gleanings* XXX) and parallel the events in Montana during the ministry of Dr. Leland Jensen when the IBC/UHJ was incorporated in 1993; the events in Colorado from 2001 to 2012; and the events that are unfolding in current times.

The height of the Ante-Chamber in the Great Pyramid is 149 inches and represents the 149 years parallel of events between the ministry of Baha'u'llah in 1852 through 1863 with events still unfolding today. There is exactly 149 years from Sept. 21, 1852 when Baha'u'llah was awakened in the Black Pit and Sept. 21, 2001 AD when God brought forth his servant the BRANCH" (Zech. 3:9 KJV). The exact height at the spot of the raised red granite block on the floor of the Ante-Chamber of the Great Pyramid where the red granite floor begins in front of the Boss is 149 pyramid inches. Add these 149 years and we get the 2001 date to the very day. David Davidson also gets the date Sept. 21, 2001 AD (the Autumnal equinox) in the mid-point of the Granite Leaf and the terminal date of the 6000 years cycle of Adam–6000 pyramid inches on, what he calls, "the Chronograph of the Great Pyramid's passageway system." The Boss represents both the Primal Point of the Bab and the primal point of Unity (successor in the Covenant) in the Cause of God–the Zeru-BAB-el: living descendant of King David by which we are able to recognize the true UHJ from fakes, frauds, and imitations. The UHJ is symbolized by the chocolate granite Ark in the King's Chamber that is the Ark of the Covenant from which Joshua the High Priest (Dr. Leland Jensen) takes out the seven sealed scroll and breaks the seven seals (see Rev. 5:1). No one other than the High Priest is allowed into the Holy of Holies. Thus God depicts these future events in the Outer Sanctuary dating as I have explained.

Before we can have the world election of the UHJ it must pass through the 4 Stage Constitution of Shoghi Effendi (January 9th, 1951). Thus taking into account the 6000 years ceiling dating of the Ante-Chamber–and the 6000 years/inch terminal date of the Granite Leaf in the Ante-Chamber–the four fold pattern of the Outer Sanctuary also represents the clean-up act of the world and personal affairs that must take place between the years 2001 AD and the growth and development of the faith and the deepening and maturation of its people and the people of the world (in all 12 principles including the Covenant) through Four Stages of purification and growth–for others this will be in the form of "four winds" of destruction.

Thus these Four Books in the different contexts when understood correctly are meant to be experienced by the believers in harmony with the lineage of the throne-line of King David that is a fellow believer of equal status in the faith with them.

He Who is Thy Branch (*aghsan*) and all Thy company, O my Lord, have broken this day their fast, after

having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for Him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond. Thou, in truth, art the All-Knowing, the All-Wise. (Baha'u'llah, *Naw Ruz Prayer*)

The teachings in these Four Books are meant to transform both perception and being (*shuhud va wujud*) that is bring the individual and our culture and society to a Oneness that transcends the normal bounds and horizons of the existential (*wujud*) and phenomenological (*shuhud*) reality and conceptions.

Here Baha'u'llah speaks of: "a **Oneness that is Sanctified** above these two stations."

This is all preparatory for our own entrance into "the deep things of God" (1 Cor. 2:10) and the real Presence of Divine communion: the deep things of the inner most recesses of the heart. This takes place both here in this life and as well in the afterlife as we prepare ourselves for our meeting with God, before the real throne on high, so to speak.

O Thou bird of the Garden of God!

Why art Thou sad and sorrowful, disappointed and grieved! Praise be to God! The eternal bounty is in succession, the Divine Glory is apparent and manifest, the display of Providence and light of guidance is glistening and shining from the Kingdom of ABHA and the appearance of the Greatest Sun is clear and evident. If Thou art outwardly far, then Thou art near in spirit, and if Thou art absent in body, Thou art present in heart and spirit.

Arise and wash thy body, wear a pure gown, and directing Thyself to the Kingdom of God, supplicate and pray to Him. Sleep in a clean, well prepared and ventilated place, and ask for appearance (or display) in the World of Vision. Thou wilt have visions which will cause the doors of doubts to be closed, which will give you new joy, wonderful dilation, brilliant glory. Thou wilt comprehend realities and meanings.

Verily, the bounty of the Kingdom is unlimited and the favors of the Lord of Majesty are like unto the rains of springtime. ('Abdu'l-Baha, *Tablets*)

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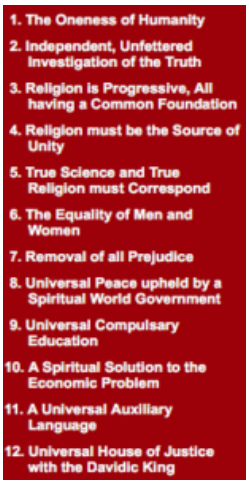
[The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE]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This entry was posted on Friday, May 11th, 2018 at 6:29 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

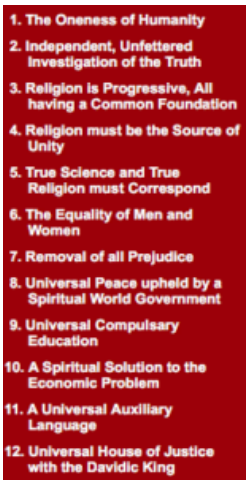
Baha'i Month: Azamat/Grandeur 1, 175 B.E. (5/17/2018)

The American nation, of which the community of the Most Great Name forms as yet a negligible and infinitesimal part, stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi, Citadel of Faith

The Golden Rule

The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Friday, May 18th, 2018 at 4:57 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Declaration Of The Bab-Azamat 7, 175 B.E. (5/23/2018)

23 May 1912
TALK BY ABDU'L-BAHA' AT HOME OF MR. AND MRS. FRANCIS W. BREED
367 HARVARD STREET, CAMBRIDGE, MASSACHUSETTS

Scientific knowledge is the highest attainment upon the human plane, for science is the discoverer of realities. It is of two kinds: material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary—one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law.

This is 23 May, the anniversary of the message and Declaration of the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the sun. Therefore, it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

The Báb was subjected to bitter persecution in Shíráz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Báb journeyed to Iṣfahán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabríz. From thence He was transferred to Mákú and finally imprisoned in the strong castle of Chihríq. Afterward He was martyred in Tabríz.

This is merely an outline of the history of the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the

brighter it became. Day by day His Cause spread and strengthened. During the time when He was among the people He was constantly heralding the coming of Bahá'u'lláh. In all His Books and Tablets He mentioned Bahá'u'lláh and announced the glad tidings of His manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the Promised One of Whom I have spoken." He mentioned the Blessed Perfection, Bahá'u'lláh, by the title "Him Whom God shall make manifest." In brief, that blessed Soul offered His very life in the pathway of Bahá'u'lláh, even as it is recorded in historical writings and records. In His first Book, the Best of Stories, He says, "O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave nought but to be slain in Thy love; and God, the Supreme, sufficeth as an eternal protection."

Consider how the Báb endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Bahá'u'lláh; and how He announced the glad tidings of His manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Báb has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for His sake, to be lenient and merciful to all for Him and to upbuild the oneness of the world of humanity. Therefore, this day, 23 May, is the anniversary of a blessed event.

Abdu'l-Baha', The Promulgation Of Universal Peace

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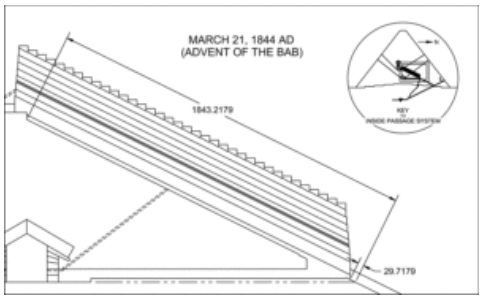
On this date in 1844 AD The Bab (in English "Door" or "Gate") made His proclamation. The Bab was the biblically prophesied return of John the Baptist who was to come as the Herald of the advent of the second Christ, and both the Qa'im (Ariser) and Mahdi (Rightly Guided One) of Islam. The Bab was also prophesied in both the Holy Bible and the Holy Quran by His Name, His Address (from where He would come forth), and His Mission. To learn all of these Proofs go to www.bahaifireside.org.

From Entry By Troops:

The Advent Date of The Bab as witnessed to in the Great Pyramid of Giza and prophesied of in the Holy Bible:

Measuring 1843.217891867748 P" up the Ascending Passageway from the Zero Point, you come to the upper end of the Grand Gallery of Religions at the Altar Stone. (*see Figure 19*) This junction is at the East – West Center Line, marking the end of the Christian Era and calendar on **March 21st, 1844 AD** and bringing us into the New Age. The Baha'i Era and calendar were inaugurated by the Bab who made his Proclamation on **May 23rd, 1844 AD**. This date corresponds exactly with the date given by Daniel in the Bible of 2300 days/years from 457 BC to March 21st, 1844 (Daniel 8:13, 14) for the return of Jesus as the Bab (Door or Gate in John 10:7, 9), for the cleansing of the Sanctuary. The Sanctuary is symbolized by the Ante-chamber in the Great Pyramid and the Altar by the Great Step. The Sanctuary was cleansed by the blood of the Bab on the Altar just inside the Door of the Sanctuary and by the blood of ten

thousand of his followers in Glorious martyrdom, during the years represented by the length of the Altar Stone (the Great Step) in the Pyramid.



The Bab, meaning Door or Gate, closed the door to the Prophetic Age and opened the door to the Age of Fulfillment. His Revelation was of the potency of the Sanctuary and he is therefore the return of Jesus to earth in the Sanctuary which he had entered in heaven (Hebrews 9:24). Like John the Baptist, he prepared the way for the Advent of the Glory of the Lord—Baha'u'llah (see the 43rd chapter of Ezekiel).

The calendar instituted by the Bab for the New Age has 19 days to the month and 19 months to the year, plus four and one-quarter intercalary days, with leap years having five (one year = 19 months of 19 days plus four and one-quarter intercalary days). Therefore there are 19.22328763 Baha'i months in one solar year.

From UHJ.net:

The Bab was the Holy Soul promised to come from the line and issue of Muhammad, the son of Ishmael the son of Abraham.

This line of Ishmael was the Holy line of sacrifice, set up and established to protect the line of David throughout all the independent and warring dynasties; if ONLY all Jews, Christians, and Muslims knew this, peace, union and harmony would capture all the hearts of mankind and knit them as one–all would be united as one being upon this divided earth and wars and hatred, poverty, ignorance and prejudice would vanish like the night shade of dusk upon the morning suns brilliantly gleaming rays of light, hope, trust and salvation.

> In the Name of God, the Lord of overpowering majesty, the All-Compelling.
>
> Hallowed be the Lord in Whose hand is the source of dominion. He createth whatsoever He willeth by His Word of command "Be," and it is. His hath been the power of authority heretofore, and it shall remain His hereafter. He maketh victorious whomsoever He pleaseth, through the potency of His behest. He is in truth the Powerful, the Almighty. Unto Him pertaineth all glory and majesty in the kingdoms of Revelation and Creation and whatever lieth between them. Verily, He is the Potent, the All-Glorious. From everlasting He hath been the Source of indomitable strength and shall remain so unto everlasting. He is indeed the Lord of might and power. All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things. All the treasures of earth and heaven and

> everything between them are His, and His protection extendeth over all things. He is the Creator of the heavens and the earth and whatever lieth between them, and He truly is a witness over all things. He is the Lord of Reckoning for all that dwell in the heavens and the earth and whatever is between them. Verily, He is the Supreme Protector. He holdeth in His grasp the keys of heaven and earth and of everything between them. At His Own pleasure doth He bestow gifts, through the power of His command. Indeed His grace encompasseth all, and He is the All-Knowing.
>
> Say: God sufficeth unto me; He is the One Who holdeth in His grasp the kingdom of all things. Through the power of His hosts of heaven and earth and whatever lieth between them, He protecteth whomsoever among His servants He willeth. God, in truth, keepeth watch over all things.
>
> Immeasurably exalted art Thou, O Lord! Protect us from what lieth in front of us and behind us, above our heads, on our right, on our left, below our feet and every other side to which we are exposed. Verily, Thy protection over all things is unfailing.–The Bab

The sacrifice of the Bab and 10,000 Babi's, an act of unbridled love for God, illuminates all mankind even up unto this very day. Hagar the Handmaiden and her son Ishmael were chosen by God and sacrificed by Abraham into the wilderness of Arabia. Hagar was an Egyptian princess and Ishmael thereby inherited the rights of a spiritual pharaoh of the line of the great pre-Mosaic dynasties of Egypt united with the seed of Abraham and promised to be a Great Nation with 12 princes, who are the 12 Imams descended in succession from Ali and the daughter of Muhammad the Holy Fatimah. All 12 of these and Muhammad Himself sacrificed and gave their lives as a SHIELD and a TARGET for the arrows of men in protection of the line of King David that continued in their dispensation in the Middle Kingdom of Islam that was ordained by God to come between the dispensation of David of that of Moses and Christ and that of David of the line of Baha'u'llah and 'Abdu'l-Baha that continues today.

The first Imam, Ali, protected the line of David by insuring the marriage of the Exilarch, (exiled monarch of David), Bostanai to the Sassanian princess Dara, thus uniting the line of David with the greatest of the pre Muslim dynasties descended from Cyrus the Great and Sassan. In the Book of Isaiah it is prophesied that the Messiah would be of the line of Cyrus, as well as that of David, when Cyrus is mentioned as the "anointed" messiah of the Lord. This is accomplished through the FEMALE line of Cyrus and the MALE Line of David–that all prophecy in the Bible that God has spoken is TRUE! Baha'u'llah descends from this union of David and the Persian princess.

The Bab is descended on the other Hand from the Imam Husayn who wed Dara's sister Shar-banu who is known as the mother of nine Imams, as the rest of the 12 are directly descended from her and Husayn.

When the corrupt killers of God's Holy Family and the ill-wishers and destroyers of His Cause came to Kill the Davidic King Bostanai, Imam Husayn and about 70 of his followers sacrificed their lives on the plain of Karbila so the line of David should continue, prosper, and live. When asked by what authority the Imams ruled, Husayn replied, shortly before he gave his life in holy sacrifice and martyrdom, following in the footsteps of Jesus and bearing the same cross all were commanded to bear, that "We Imams rule by

the authority of the throne of David, and if we lack anything the Holy Spirit sends it to us!"

Thus Muhammad Himself revealed in the Koran that "God exalted some of the prophets above that of the others and to David He gave the Psalms", showing the exaltation of Christ and the lineage of Baha'u'llah that Muhammad, Ishmael, and the Imams gave and sacrificed their lives for, the line of King David of God's Justice that all Muslims were to lovingly submit to as Islam means "submission", and thus these true ones willingly gave their lives for God that His Covenant to David should last for ever.

At the time of the appointed hour in 1844 after the prescribed time allotted of the 2300 evenings and mornings (years) had passed away, the Bab arose from this same Holy Lineage with 10,000 saints (see Jude) and became the shield for the Jewish Kingship Christ had promised and prophesied. The Bab made his death the life for all the world by sacrificing his all, and that of the best that Persia had to offer, so that those Christian brothers of the West should know the Hidden Treasure of Persia, where Daniel and the Davidic King went into captivity, that the throne and lineage of Christ were held safe in the high mountains of that country until today, so all men could be saved from self destruction at this appointed hour!

No pen can adequately write, nor can any tongue recount the greatness of the love, devotion and sacrifice of the true Cause of Islam, Ishmael, Muhammad, the Imams, and the Bab to preserving the line of David to save the Christian West unto this day today. All the people of the world owe a debt of thanks to God and praise and gratitude to those holy souls, the Dawn-breakers, that willingly and knowingly gave their lives; and Shoghi Effendi as well, who was martyred in London on November 4 of 1957, from this same line of sacrifice of the Bab, so that the great grandson of 'Abdu'l-Baha could be here alive in the world today, so all mankind could elect the Supreme Tribunal, or House of the Lord, and bring peace, as the promised olive BRANCH, to a beleaguered and war weary world.

NOW the light has shined through the HOLY GATE OF GOD–Bahá'u'lláh has COME! BAB means door or Gate and none enter this Kingdom but through the narrow one. Herein follows the precious word of the Master 'Abdu'l-Baha concerning this Holy Bab (Gate), and how in his sacrifice alone, and his undying, unending servitude and never-ending love, the very breaths and musk-scented breezes and very blood united the East and the West in the eternal and everlasting bonds of affection and cooperation, mutual trust and firmness in the One, the True, the Everlasting Covenant of God. For Paul has written: "That God shall be all and all to everyone!"

> As for the Bab–may my soul be His sacrifice!–at a youthful age, that is to say, when He had reached the twenty-fifth year of His blessed life, He stood forth to proclaim His Cause. It was universally admitted by the Shi'is that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this. Nevertheless, He suddenly appeared before the people, endowed with the most complete erudition. Although He was but a merchant, He confounded all the ulama of Persia. All alone, in a way which is beyond imagination, He upheld the Cause among the Persians [Iranians], who are renowned for their religious fanaticism. This illustrious Soul arose with such power that He shook the supports of

the religion, of the morals, the conditions, the habits and the customs of Persia, and instituted new rules, new laws and a new religion. Though the great personages of the State, nearly all the clergy, and the public men arose to destroy and annihilate Him, He alone withstood them and moved the whole of Persia.

Many ulama and public men, as well as other people, joyfully sacrificed their lives in His Cause, and hastened to the plain of martyrdom.

The government, the nation, the doctors of divinity and the great personages desired to extinguish His light, but they could not do so. At last His moon arose, His star shone forth, His foundations became firmly established, and His dawning-place became brilliant. He imparted divine education to an unenlightened multitude and produced marvelous results on the thoughts, morals, customs and conditions of the Persians. He announced the glad tidings of the manifestation of the Sun of Baha [Baha'u'llah, Christ returned in the potency of the Everlasting Father seated upon the Throne of David] to His followers and prepared them to believe [like John the Baptist, who was the forerunner for Jesus Christ that prepared the way for him as well].

The appearance of such wonderful signs and great results; the effects produced upon the minds of the people, and upon the prevailing ideas; the establishment of the foundations of progress; and the organization of the principles of success and prosperity by a young merchant, constitute the greatest proof that He was a perfect Educator. A just person will never hesitate to believe this.

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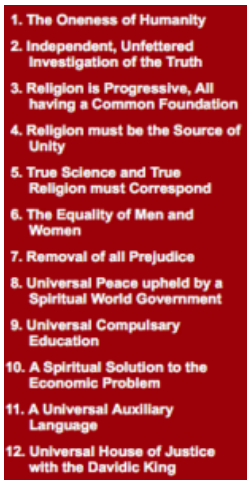
The Golden Rule

The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Wednesday, May 23rd, 2018 at 12:58 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 9, 175 B.E. (5/25/2018)

THE All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements.

We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.

Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been reborn in this Day, shall never die; whoso remaineth dead, shall never live.1

****

WE have a fixed time for you, O people. If ye fail, at the appointed hour, to turn towards God, He, verily, will lay violent hold on you, and will cause grievous afflictions to assail you from every direction. How severe, indeed, is the chastisement with which your Lord will then chastise you!2

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1&2: Baha'u'llah, Gleanings CVI & CVIII

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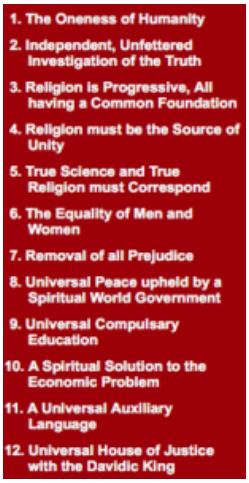
The Golden Rule

The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Friday, May 25th, 2018 at 4:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Baha'u'llah: Azamat 13, 175 B.E. (5/29/2018)

O KINGS of Christendom! Heard ye not the saying of Jesus, the Spirit of God, "I go away, and come again unto you"? Wherefore, then, did ye fail, when He did come again unto you in the clouds of heaven, to draw nigh unto Him, that ye might behold His face, and be of them that attained His Presence? In another passage He saith: "When He, the Spirit of Truth, is come, He will guide you into all truth." And yet, behold how, when He did bring the truth, ye refused to turn your faces towards Him, and persisted in disporting yourselves with your pastimes and fancies. Ye welcomed Him not, neither did ye seek His Presence, that ye might hear the verses of God from His own mouth, and partake of the manifold wisdom of the Almighty, the All-Glorious, the All-Wise. Ye have, by reason of your failure, hindered the breath of God from being wafted over you, and have withheld from your souls the sweetness of its fragrance. Ye continue roving with delight in the valley of your corrupt desires. Ye, and all ye possess, shall pass away. Ye shall, most certainly, return to God, and shall be called to account for your doings in the presence of Him Who shall gather together the entire creation....

Twenty years have passed, O kings, during which We have, each day, tasted the agony of a fresh tribulation. No one of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us have put us to death, have shed our blood, have plundered our property, and violated our honor. Though aware of most of our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated to all mankind?

God hath committed into your hands the reins of the government of the people, that ye may rule with justice over them, safeguard the rights of the downtrodden, and punish the wrongdoers. If ye neglect the duty prescribed unto you by God in His Book, your names shall be numbered with those of the unjust in His sight. Grievous, indeed, will be your error. Cleave ye to that which your imaginations have devised, and cast behind your backs the commandments of God, the Most Exalted, the Inaccessible, the All-Compelling, the Almighty? Cast away the things ye possess, and cling to that which God hath bidden you observe. Seek ye His grace, for he that seeketh it treadeth His straight Path.

Consider the state in which We are, and behold ye the ills and troubles that have tried Us. Neglect Us not, though it be for a moment, and judge ye between Us and Our enemies with equity. This will, surely, be a manifest advantage unto you. Thus do We relate to you Our tale, and recount the things that have befallen Us, that ye might take off Our ills and ease Our burden. Let him who will, relieve Us from Our trouble; and as to him that willeth not, My Lord is assuredly the best of helpers.

Warn and acquaint the people, O Servant, with the things We have sent down unto Thee, and let the fear

of no one dismay Thee, and be Thou not of them that waver. The day is approaching when God will have exalted His Cause and magnified His testimony in the eyes of all who are in the heavens and all who are on the earth. Place, in all circumstances, Thy whole trust in Thy Lord, and fix Thy gaze upon Him, and turn away from all them that repudiate His truth. Let God, Thy Lord, be Thy sufficing succorer and helper. We have pledged Ourselves to secure Thy triumph upon earth and to exalt Our Cause above all men, though no king be found who would turn his face towards Thee.1

****

THE Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.... The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action.... That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.2

1. Baha'u'llah, Gleanings CXVI
2. Baha'u'llah, Gleanings CXVII

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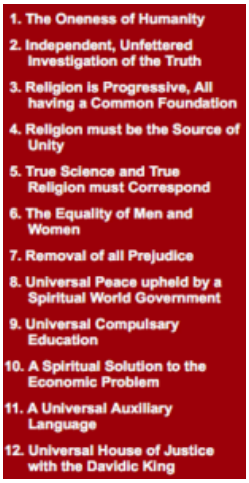
The Golden Rule

The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Monday, May 28th, 2018 at 10:10 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 16, 175 B.E. (6/1/2018)

O YE the elected representatives of the people in every land! Take ye counsel together, and let your concern be only for that which profiteth mankind, and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires, and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

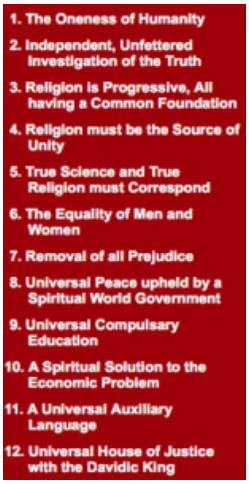
We behold it, in this day, at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this. And whenever any one of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error.

Baha'u'llah, Gleanings CXX

The Golden Rule

The Benefits Of The Sovereign Remedy For The Healing Of All The World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This entry was posted on Friday, June 1st, 2018 at 4:06 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

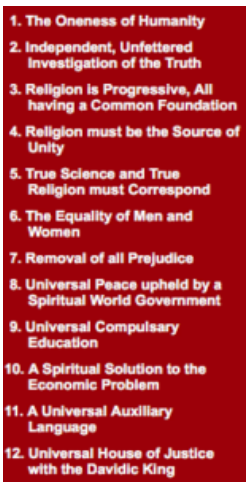
Baha'i Month: Nur/Light 1, 175 (6/5/2018)

MAN is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelop all mankind. The one true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. The Bird of the Realm of Utterance voiceth continually this call: "All things have I willed for thee, and thee, too, for thine own sake." If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. Were the earth to attain this station and be illumined with its light it could then be truly said of it: "Thou shall see in it no hollows or rising hills."

Baha'u'llah, Gleanings CXXII

The Golden Rule

The Secret Of Undisturbed Peace And Absolute Composure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8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Tuesday, June 5th, 2018 at 1:05 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 4, 175 B.E. (6/8/2018)

THE first and foremost duty prescribed unto men, next to the recognition of Him Who is the Eternal Truth, is the duty of steadfastness in His Cause. Cleave thou unto it, and be of them whose minds are firmly fixed and grounded in God. No act, however meritorious, did or can ever compare unto it. It is the king of all acts, and to this thy Lord, the All-Highest, the Most Powerful, will testify....

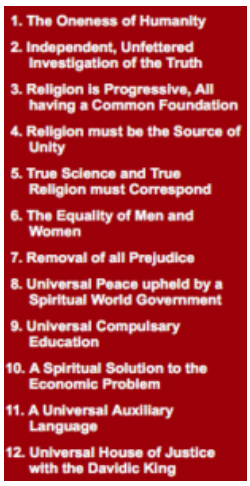
The virtues and attributes pertaining unto God are all evident and manifest, and have been mentioned and described in all the heavenly Books. Among them are trustworthiness, truthfulness, purity of heart while communing with God, forbearance, resignation to whatever the Almighty hath decreed, contentment with the things His Will hath provided, patience, nay, thankfulness in the midst of tribulation, and complete reliance, in all circumstances, upon Him. These rank, according to the estimate of God, among the highest and most laudable of all acts. All other acts are, and will ever remain, secondary and subordinate unto them....

The spirit that animateth the human heart is the knowledge of God, and its truest adorning is the recognition of the truth that "He doeth whatsoever He willeth, and ordaineth that which He pleaseth." Its raiment is the fear of God, and its perfection steadfastness in His Faith. Thus God instructeth whosoever seeketh Him. He, verily, loveth the one that turneth towards Him. There is none other God but Him, the Forgiving, the Most Bountiful. All praise be to God, the Lord of all worlds.

Baha'u'llah-Gleanings CXXXIV

The Golden Rule

The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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This entry was posted on Friday, June 8th, 2018 at 4:59 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 11, 175 B.E. (6/15/2018)

Shouldst thou come with the whole of thy being to God and be attracted to the lights of the Kingdom of God and be enkindled by the fire of the love of God, then wilt thou see that which thou canst not see today, wilt comprehend the inner significance of the Word of God and thoroughly understand the mysteries contained in the holy Books.

But as to the Jewish doctors, Christian priests and monks who read those Books, verily, they know the letter only and they utter the words, as parrots, without understanding their inner meanings. They comprehend them not, because they are engrossed in worldly desires and lusts and their hearts are attached to mundane allurements. Verily, are they not heedless of God and understand nothing and find not the right path?

Abdu'l-Baha', Tablets, vol. 3, pp. 622-623

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The American nation…stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi, Citadel of Faith

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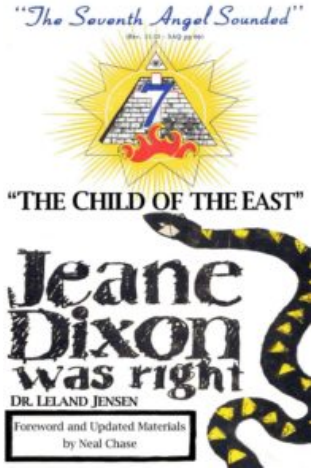
"The Seventh Angel Sounded"
"THE CHILD OF THE EAST"
Jeane Dixon was right
DR. LELAND JENSEN
Foreword and Updated Materials by Neal Chase

The Child Of The East

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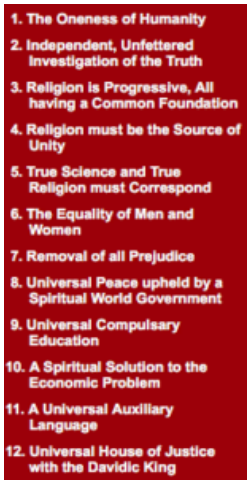
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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The Golden Rule

This entry was posted on Friday, June 15th, 2018 at 4:05 pm and is filed under Baha'i Calendar. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 18, 175 B.E. (6/22/2018)

It is

racial,

patriotic,

religious

and

class

prejudice,

that has been the cause

of the destruction of Humanity.

Abdu'l-Baha' in London, 9/30/1911

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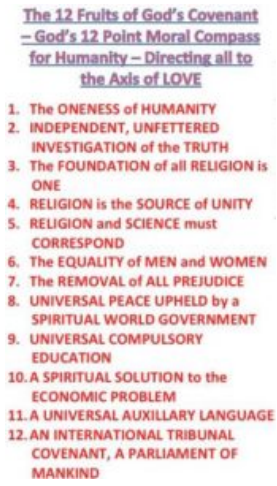
God's Remedy for The Ill of Prejudice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10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

The Golden Rule

This entry was posted on Saturday, June 23rd, 2018 at 1:22 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Rahmat/Mercy 1, 175 B.E. (6/24/2018)

What crime could have been committed by a group of women, children, and suckling mothers that they should be thus afflicted with the scourge of thine anger and wrath? No faith or religion hath ever held children responsible. The Pen of divine Command hath exempted them, yet the fire of thy tyranny and oppression encompasseth all. If thou bearest allegiance to any faith or religion, then thou shouldst know that, according to all the heavenly Books and all the divinely inspired and weighty Scriptures, children are not to be held accountable. Aside from this, not even those who disbelieve in God have perpetrated such unseemly acts. Since from every thing an effect becometh manifest, a fact that none can deny save those who are bereft of reason and understanding, it is certain that the sighs of these children and the cries of these wronged ones will have their due consequence.

Baha'u'llah, Lawh-i-Ra'is

****

Let your vision be world-embracing, rather than confined to your own self. The Evil One is he that hindereth the rise and obstructeth the spiritual progress of the children of men.

Baha'u'llah, Lawh-i-Dunya

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The light of Justice is dimmed, and the sun of Equity veiled from sight. The robber occupieth the seat of the protector and guard, and the position of the faithful is seized by the traitor…But to the Pen of Glory the tyranny of the world hath never been nor will it ever be a hindrance. In the abundance of Our grace and loving-kindness We have revealed specially for the rulers and ministers of the world that which is conducive to safety and protection, tranquility and peace; haply the children of men may rest secure from the evils of oppression. He, verily, is the Protector, the Helper, the Giver of victory.

Baha'u'llah, Ishraqat

****

Ye observe how the world is divided against itself… Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.

And the breeding ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually

exposed to direst peril.

Abdu'l-Baha', Selections #202 (exc.)

****

'Abdu'l-Bahá holding a little child close to him said, the true Bahá'í loves the children, because Jesus says they are of the Kingdom of heaven. A simple pure heart is near to God; a child has no worldly ambitions.

Abdu'l-Baha', Abdu'l-Baha' In London, September, 1911

****

Kindness cannot be shown the tyrant, the deceiver, or the thief, because, far from awakening them to the error of their ways, it maketh them to continue in their perversity as before. No matter how much kindliness ye may expend upon the liar, he will but lie the more, for he believeth you to be deceived, while ye understand him but too well, and only remain silent out of your extreme compassion.

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If, for example, ye be tenderhearted toward a wolf, this is but tyranny to a sheep, for a wolf will destroy a whole flock of sheep.

Abdu'l-Baha'- Selections #138

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"The curse of God be upon the oppressors!"

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ALLAH

'u'

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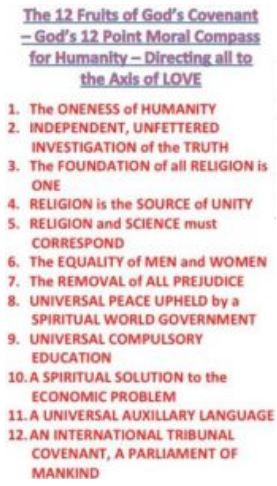
That Which Is Conducive To Safety And Protection, Tranquility And Peace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The Golden Rule

This entry was posted on Sunday, June 24th, 2018 at 7:20 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab. Rahmat 16, 175 B.E. (7/9/2018)

This treatise was written in reply to a seeker who had asked how the promised Mihdí could have become transformed into 'Alí-Muḥammad (the Báb). The opportunity provided by this question was seized to elaborate on a number of subjects, all of which are of use and benefit both to them that seek and to those who have attained, could ye perceive with the eye of divine virtue.

Baha'u'llah, Preface to Gems of Divine Mysteries

*****

I heard, with Mine own ears, one of their divines proclaim: "Should all these signs come to pass and the long-awaited Qá'im appear, and should He ordain, with respect to even our secondary laws, aught beyond that which hath been revealed in the Qur'án, we would assuredly charge Him with imposture, put Him to death, and refuse forever to acknowledge Him", and other statements such as these deniers make. And all this, when the Day of Resurrection hath been ushered in, and the Trumpet hath been sounded, and all the denizens of earth and heaven have been gathered together, and the Balance hath been appointed, and the Bridge hath been laid, and the Verses have been sent down, and the Sun hath shone forth, and the stars have been blotted out, and the souls have been raised to life, and the breath of the Spirit hath blown, and the angels have been arrayed in ranks, and Paradise hath been brought nigh, and Hell made to blaze! These things have all come to pass, and yet to this day not a single one of these people hath recognized them! They all lie as dead within their own shrouds, save those who have believed and repaired unto God, who rejoice in this day in His celestial paradise, and who tread the path of His good-pleasure.

Veiled as they remain within their own selves, the generality of the people have failed to perceive the sweet accents of holiness, inhale the fragrance of mercy, or seek guidance, as bidden by God, from those who are the custodians of the Scriptures. He proclaimeth, and His word, verily, is the truth: "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not." Nay rather, they have turned aside from them and followed instead the Sámirí of their own idle fancies. Thus have they strayed far from the mercy of their Lord and failed to attain unto His Beauty in the day of His presence. For no sooner had He come unto them with a sign and a testimony from God than the same people who had eagerly awaited the day of His Revelation, who had called upon Him in the daytime and in the night season, who had implored Him to gather them together in His presence and to grant that they may lay down their lives in His path, be led aright by His guidance and illumined by His light—this very people condemned and reviled Him, and inflicted upon Him such cruelties as transcend both My capacity to tell and thine ability to hear them. My very pen crieth out at this moment and the ink weepeth sore and groaneth. By God! Wert thou to hearken with thine inner ear, thou wouldst in truth hear the

lamentations of the denizens of heaven; and wert thou to remove the veil from before thine eyes, thou wouldst behold the Maids of Heaven overcome and the holy souls overwhelmed, beating upon their faces and fallen upon the dust.

Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

*****

But as to Him Who appeared in the year sixty, He standeth in need of neither transformation nor interpretation, for His name was Muḥammad, and He was a descendent of the Imáms of the Faith. Thus it can be truly said of Him that He was the son of Ḥasan, as is undoubtedly clear and evident unto thine eminence. Nay, He it is Who fashioned that name and created it for Himself, were ye to observe with the eye of God.

Baha'u'llah, Gems of Divine Mysteries (excerpts)

*****

Now the Siyyid Báb had disposed all His affairs before setting out from Chihríq towards Tabríz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mullá Báqir, who was one of His first associates, to Mullá 'Abdu'l-Karím of Qazvín. This trust Mullá Báqir delivered over to Mullá 'Abdu'l-Karím at Qum in presence of a numerous company. At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Bahá'u'lláh: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful minute *shikastih* hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word *Bahá*. Then Mullá 'Abdu'l-Karím conveyed the trust to its destination.

Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mírzá Ḥasan Khán, the gist of which order was this: "Obtain a formal and explicit sentence from the learned doctors of Tabríz who are the firm support of the Church of Ja'far (upon him be peace) and the impregnable stronghold of the Shí'ite faith; summon the Christian regiment of Urúmíyyih; suspend the Báb before all the people; and give orders for the regiment to fire a volley."

Mírzá Ḥasan Khán summoned his chief of the farráshes, and gave him his instructions. They removed the Báb's turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabríz, confined Him in a cell, and appointed forty of the Christian soldiers of

Tabríz to guard Him.

Next day the chief of the farráshes delivered over the Báb and a young man named Áqá Muḥammad-‘Alí who was of a noble family of Tabríz to Sám Khán, colonel of the Christian regiment of Urúmíyyih, at the sentences of the learned divine Mullá Muḥammad of Mamaqán, of the second ecclesiastical authority Mullá Mírzá Báqir, and of the third ecclesiastical authority Mullá Murtadá-Qulí and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Báb was suspended and by the other rope Áqá Muḥammad-‘Alí, both being firmly bound in such wise that the head of that young man was on the Báb’s breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb seated by the side of His amanuensis Áqá Siyyid Ḥusayn in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted.

Sám Khán the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farráshes withheld his hand. Áqá Ján Big of Khamsíh, colonel of the bodyguard, advanced; and they again bound the Báb together with that young man to the same nail. The Báb uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha’bán in the year [A.H.] one thousand two hundred and sixty-six. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.

Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.

On the second night at midnight the Bábís carried away the two bodies.

On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, “The holy body of the immaculate Imám and that of the true Shí‘ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces.” But after the fullest investigation and inquiry it hath been proved that when the Báb had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulaymán Khán the son of Yaḥyá Khán, one of the nobles of Ádhirbáyján devoted to the Báb, arrived, and proceeded straightway to the house of the mayor of Tabríz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect, Sulaymán Khán divulged this secret to him saying, “Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way.” “Such troubles,” answered the

mayor, “are in no wise necessary.” He then sent one of his private servants named Ḥájí Alláh-Yár, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Ḥájí Sulaymán Khán. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Bábí of Milán: next day they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Ṭihrán, they sent it away from Ádhirbáyján. And this transaction remained absolutely secret.

*****

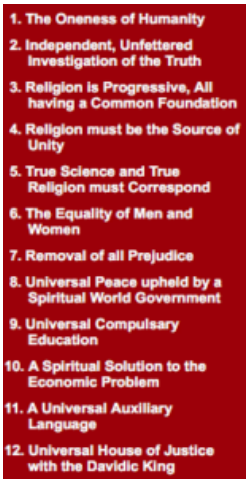
Abdu’l-Baha’

Exc. from: A Traveler’s Narrative-Written to Illustrate the Episode of the Bab

The Shrine of the Bab, wherein His body was interred.

The view from the Shrine of the Bab.

The Principles Of The Faith For Which The Bab Sacrificed His Life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BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 175 B.E. (7/13/2018)

MEMBERS OF THE HUMAN RACE! Hold ye fast by the Cord which no man can sever. This will, indeed, profit you all the days of your life, for its strength is of God, the Lord of all worlds. Cleave ye to justice and fairness, and turn away from the whisperings of the foolish, them that are estranged from God, that have decked their heads with the ornament of the learned, and have condemned to death Him Who is the Fountain of wisdom. My name hath uplifted them to lofty grades, and yet, no sooner did I reveal Myself to their eyes than they, with manifest injustice, pronounced the sentence of My death. Thus hath Our Pen revealed the truth, and yet the people are sunk in heedlessness.

Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation. He discerneth the truth in all things, through the guidance of Him Who is the All-Seeing. The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus warneth you He Who is the All-Knowing. If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. The day is approaching when its flame will devour the cities, when the Tongue of Grandeur will proclaim: "The Kingdom is God's, the Almighty, the All-Praised!"

All other things are subject to this same principle of moderation. Render thanks unto thy Lord Who hath remembered thee in this wondrous Tablet. All-Praise be to God, the Lord of the glorious throne.

Were any man to ponder in his heart that which the Pen of the Most High hath revealed and to taste of its sweetness, he would, of a certainty, find himself emptied and delivered from his own desires, and utterly subservient to the Will of the Almighty. Happy is the man that hath attained so high a station, and hath not deprived himself of so bountiful a grace.

In this Day, We can neither approve the conduct of the fearful that seeketh to dissemble his faith, nor sanction the behavior of the avowed believer that clamorously asserteth his allegiance to this Cause. Both should observe the dictates of wisdom, and strive diligently to serve the best interests of the Faith.

Let every man observe and meditate on the conduct of this wronged One. We have, ever since the dawn of this Revelation until the present time, refused either to hide Ourself from Our enemies, or to withdraw from the companionship of Our friends. Though encompassed with a myriad griefs and afflictions, We have, with mighty confidence, summoned the peoples of the earth to the Dayspring of Glory. The Pen of the Most High is disinclined to recount, in this connection, the woes it hath suffered. To reveal them would, no doubt, plunge into sorrow the favored among the faithful, they that truly uphold the unity of God and are wholly devoted to His Cause. He, verily, speaketh the truth, and is the All-Hearing, the All-Knowing. Our life hath, for the most part, been spent in the midst of Our enemies. Witness how We are, at present, living in a nest of serpents.

This Holy Land hath been mentioned and extolled in all the sacred Scriptures. In it have appeared the Prophets of God and His chosen Ones. This is the wilderness in which all the Messengers of God have wandered, from which their cry, “Here am I, here am I, O my God” was raised. This is the promised Land in which He Who is the Revelation of God was destined to be made manifest. This is the Vale of God’s unsearchable decree, the snow-white Spot, the Land of unfading splendor. Whatever hath come to pass in this Day hath been foretold in the Scriptures of old. These same Scriptures, however, unanimously condemn the people that inhabit this land. They have, at one time, been stigmatized as the “generation of vipers.” Behold how this wronged One is now, whilst surrounded by a “generation of vipers,” calling aloud and summoning all men to Him Who is the world’s Ultimate Desire, the Summit and Dayspring of Glory. Happy is the man that hath hearkened to the voice of Him Who is the Lord of the Kingdom of Utterance, and woe betide the heedless, they that have strayed far from His truth.

Baha’u’llah, Gleanings #CLXIV

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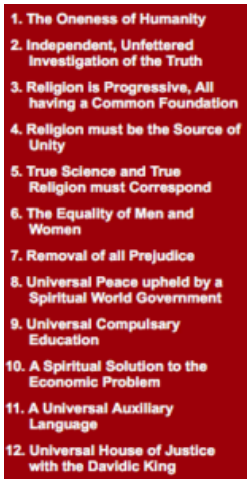
The Moderating Principles Of Divine Civilization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The Golden Rule

This entry was posted on Friday, July 13th, 2018 at 2:40 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 8, 175 B.E. (7/20/2018)

The knowledge of all things is with God, the All-Knowing, the All-Informed.

One day when this servant was in His presence, I was asked: "O servant in attendance! Wherewith art thou engaged?" "I am penning a reply", I answered, "to his honour Mírzá Abu'l-Faḍl". I was bidden: "Write to Mírzá Abu'l-Faḍl, may My glory be upon him, and say: 'Matters have come to such a pass that the people of the world have grown accustomed to iniquity and flee from fair-mindedness. A divine Manifestation Who hath extolled and magnified the one true God, exalted be His glory, Who hath borne witness to His knowledge and confessed that His Essence is sanctified above all things and exalted beyond every comparison—such a Manifestation hath been called at various times a worshipper of the sun or a fire-worshipper. How numerous are those sublime Manifestations and Revealers of the Divine of Whose stations the people remain wholly unaware, of Whose grace they are utterly deprived, nay, God forbid, Whom they curse and revile!'

'One of the great Prophets Whom the foolish ones of Persia in this day reject uttered these sublime words: "The sun is but a dense and spherical mass. It deserveth not to be called God or the Almighty. For the almighty Lord is He Whom no human comprehension can ever conceive, Whom no earthly knowledge can circumscribe, and Whose Essence none hath ever been or shall ever be able to fathom". Consider how eloquently, how solemnly He hath affirmed the very truth that God is proclaiming in this day. And yet He is not even deemed a believer by these abject and foolish ones, let alone seen as possessed of a sublime station! In another connection He said: "All existence hath appeared from His existence, and were it not for God, no creature would have ever existed and been attired with the raiment of being". May the Lord shield us all from the wickedness of such as have disputed the truth of God and of His loved ones and turned away from that Dayspring whereunto all the Books of God, the Help in Peril, the Self-Subsisting, have testified.'"

From that which hath been mentioned, it is clear that not every intellect can be the criterion of truth. The truly wise are, in the first place, the Chosen Ones of God, magnified be His glory—they Whom He hath singled out to be the Treasuries of His knowledge, the Repositories of His Revelation, the Daysprings of His authority and the Dawning-places of His wisdom, they Whom He hath made His representatives on earth and through Whom He revealeth that which He hath purposed. Whoso turneth unto them hath turned unto God, and whoso turneth away shall not be remembered in the presence of God, the All-Knowing, the All-Wise.

The universal criterion is that which hath just been mentioned. Whosoever attaineth thereunto, that is, who recognizeth and acknowledgeth the Dawning-place of God's Revelation, will be recorded in the Book of God among them that are endued with understanding. Otherwise he is naught but an ignorant soul, though he believe himself to be possessed of every wisdom. Now, were a person to see himself standing in

the presence of God, were he to sanctify his soul from earthly attachments and evil intentions, and reflect upon that which hath been revealed in this most great Revelation from its inception to this day, he would readily testify that every detached soul, every perfect mind, sanctified being, attentive ear, penetrating eye, eloquent tongue, and joyous and radiant heart circleth round and boweth down, nay prostrateth itself in submission, before the mighty throne of God.

“The All-Knowing Physician hath His finger on the pulse of mankind”

“Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements.”

That is, fix your gaze upon the commandments of God, for whatsoever He should ordain in this day and pronounce as lawful is indeed lawful and representeth the very truth.

Baha’u’llah, The Tabernacle Of Unity (excerpts from: Responses to Questions of Manikchi Sahib from a Tablet to Mirza Abu’l-Fadl)

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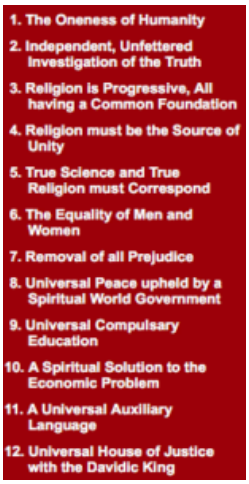
Whatsoever He Should Ordain In This Day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The Golden Rule

This entry was posted on Saturday, July 21st, 2018 at 2:58 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 15, 175 B.E. (7/27/2018)

THE BEGINNING OF ALL UTTERANCE IS THE PRAISE OF GOD

O SERVANTS! The springs of divine bestowal are streaming forth. Quaff ye therefrom, that by the aid of the incomparable Friend ye may be sanctified from this darksome world of dust and enter His abode. Renounce the world and direct your steps toward the city of the Beloved.

O servants! The fire that consumeth all veils hath been kindled by My hand; quench it not with the waters of ignorance. The heavens are the token of My greatness; look upon them with a pure eye. The stars bear witness to My truth; bear ye likewise witness thereto.

O servants! Eyes are needed if one is to see, and ears, if one is to hear. Whoso in this blessed Day hath not heard the divine call hath indeed no ear. By this is not meant that bodily ear that is perceived by the eye. Open your inner eye, that ye may behold the celestial Fire, and listen with the ear of inner understanding, that ye may hear the delightsome words of the Beloved.

O servants! If your heart acheth for the Beloved, lo, the remedy is come! If ye have eyes to see, behold, the shining countenance of the Friend hath appeared! Kindle ye the fire of knowledge and flee from the ignorant. Such are the words of the Lord of the world.

O servants! Lifeless is the body that is bereft of a soul, and withered the heart that is devoid of the remembrance of its Lord. Commune with the remembrance of the Friend and shun the enemy. Your enemy is such things as ye have acquired of your own inclination, to which ye have firmly clung, and whereby ye have sullied your souls. The soul hath been created for the remembrance of the Friend; safeguard its purity. The tongue hath been created to bear witness to God; pollute it not with the mention of the wayward.

O servants! Verily I say, he is to be accounted as truthful who hath beheld the straight Path. That Path is one, and God hath chosen and prepared it. It shineth as resplendent amongst all paths as the sun amongst the stars. Whosoever hath not attained it hath failed to apprehend the truth and hath gone astray. Such are the counsels of the incomparable, the peerless Lord.

O servants! This nether world is the abode of demons: Guard yourselves from approaching them. By demons is meant those wayward souls who, with the burden of their evil deeds, slumber in the chambers of oblivion. Their sleep is preferable to their wakefulness, and their death is better than their life.

O servants! Not every mortal frame hath a spirit or is imbued with life. In this day he is endowed with spirit who with all his heart seeketh the abode of the Beloved. The end of all beginnings is to be found in this Day: Turn ye not a blind eye unto it. The matchless Friend is nigh: Stray not far from Him.

O servants! Ye are even as saplings in a garden, which are near to perishing for want of water. Wherefore, revive your souls with the heavenly water that is raining down from the clouds of divine bounty. Words must be followed by deeds. Whoso accepteth the words of the Friend is in truth a man of deeds; otherwise a dead carcass is verily of greater worth.

O servants! Pleasant is the utterance of the Friend: Where is the soul who will taste its sweetness, and where is the ear that will hearken unto it? Well is it with him who, in this day, communeth with the Friend and in His path renounceth and forsaketh all save Him, that he may behold a new world and gain admittance to the everlasting paradise.

The Lord of the world saith: O servants! Forsake your own desires and seek that which I have desired for you. Walk ye not without one to guide you on the way, and accept ye not the words of every guide. How numerous the guides who have gone astray and failed to discover the straight Path! He alone is a guide who is free from the bondage of this world and whom nothing whatsoever can deter from speaking the truth.

O servants! Follow the path of truthfulness and turn not away from the needy. Make mention of Me before the great ones of the earth and fear not.

O servants! Be pure in your deeds, and conduct yourselves in accordance with the words of God. Such are the counsels of the incomparable Lord.

Baha'u'llah

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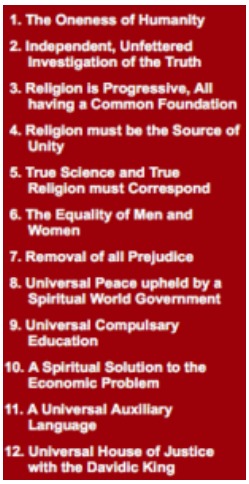
The Foundation Of The City Of The Beloved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The Golden Rule

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BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 175 B.E. (8/1/2018)

THE BEGINNING OF EVERY ACCOUNT IS THE NAME OF GOD

O FRIENDS of God! Incline your inner ears to the voice of the peerless and self-subsisting Lord, that He may deliver you from the bonds of entanglement and the depths of darkness and enable you to attain the eternal light. Ascent and descent, stillness and motion, have come into being through the will of the Lord of all that hath been and shall be. The cause of ascent is lightness, and the cause of lightness is heat. Thus hath it been decreed by God. The cause of stillness is weight and density, which in turn are caused by cold. Thus hath it been decreed by God.

And since He hath ordained heat to be the source of motion and ascent and the cause of attainment to the desired goal, He hath therefore kindled with the mystic hand that Fire that dieth not and sent it forth into the world, that this divine Fire might, by the heat of the love of God, guide and attract all mankind to the abode of the incomparable Friend. This is the mystery enshrined in your Book that was sent down aforetime, a mystery which hath until now remained concealed from the eyes and hearts of men. That primal Fire hath in this Day appeared with a new radiance and with immeasurable heat. This divine Fire burneth of itself, with neither fuel nor fume, that it might draw away such excess moisture and cold as are the cause of torpor and weariness, of lethargy and despondency, and lead the entire creation to the court of the presence of the All-Merciful. Whoso hath approached this Fire hath been set aflame and attained the desired goal, and whoso hath removed himself therefrom hath remained deprived.

O servant of God! Turn thou away from the stranger, that thou mayest recognize the Friend. He indeed is a stranger who leadeth you away from the Friend. This is not the day whereon the high priests can command and exercise their authority. In your Book it is stated that the high priests will, on that day, lead men far astray, and will prevent them from drawing nigh unto Him. He indeed is a high priest who hath seen the light and hastened unto the way leading to the Beloved. Such a man is a benevolent priest and a source of illumination to the whole world.

O servant of God! Any priest who leadeth thee away from this Fire, which is the reality of the Light and the mystery of divine Revelation, is indeed thine enemy. Suffer not the words of the foe to hold thee back from the Friend or the insinuations of the enemy to cause thee to forsake the Beloved.

O servant of God! The day of deeds hath come: Now is not the time for words. The Messenger of God hath appeared: Now is not the hour for hesitation. Open thou thine inner eye that thou mayest behold the face of the Beloved, and hearken thou with thine inner ear that thou mayest hear the sweet murmur of His celestial voice.

O servant of God! The robe of divine bestowal hath been sewn and readied. Take hold of it and attire thyself therewith. Renounce and forsake the people of the world. O wise one! Shouldst thou heed the

counsel of thy Lord, thou wouldst be released from the bondage of His servants and behold thyself exalted above all men.

O servant of God! We have bestowed a dewdrop from the ocean of divine grace; would that men might drink therefrom! We have brought a trace of the sweet melodies of the Beloved; would that men might hearken with their inner ear! Soar upon the wings of joy in the atmosphere of the love of God. Regard the people of the world as dead and seek the fellowship of the living. Whoso hath not breathed the sweet fragrance of the Beloved at this dawntide is indeed accounted among the dead. He Who is the All-Sufficing proclaimeth aloud: “The realm of joy hath been ushered in; be not sorrowful! The hidden mystery hath been made manifest; be not disheartened!” Wert thou to apprehend the surpassing greatness of this Day, thou wouldst renounce the world and all that dwell therein and hasten unto the way that leadeth to the Lord.

O servants of God! Deprived souls are heedless of this triumphant Day, and chilled hearts have no share of the heat of this blazing Fire.

O servant of God! The Tree which We had planted with the Hand of Providence hath borne its destined fruit, and the glad-tidings We had imparted in the Book have appeared in full effect.

O servant of God! We revealed Ourself to thee once in thy sleep, but thou didst remain unaware. Remember now, that thou mayest perceive and hasten with heart and soul to the placeless Friend.

O servant of God! Say: O high priests! The Hand of Omnipotence is stretched forth from behind the clouds; behold ye it with new eyes. The tokens of His majesty and greatness are unveiled; gaze ye on them with pure eyes.

O servant of God! The Daystar of the everlasting realm is shining resplendent above the horizon of His will and the Oceans of divine bounty are surging. Bereft indeed is the one who hath failed to behold them, and lifeless the one who hath not attained thereunto. Close thine eyes to this nether world, open them to the countenance of the incomparable Friend, and commune intimately with His Spirit.

O servant of God! With a pure heart unloose thy tongue in the praise of thy Lord for having made mention of thee through His gem-scattering pen. Couldst thou but realize the greatness of this bestowal, thou wouldst find thyself invested with everlasting life.

Baha’u’llah

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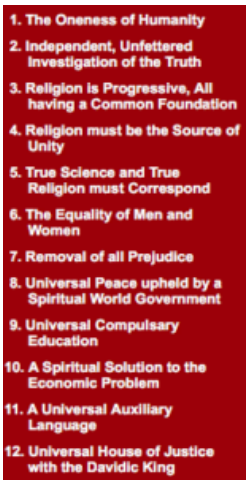
The Tree which We had planted with the Hand of Providence hath borne its destined fruit, and the glad-tidings We had imparted in the Book have appeared in full effect.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The Golden Rule

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BAHA'I JUSTICE

Baha'i Sabbath: Kamal 3, 175 B.E. (8/3/2018)

This is the Call of the All-Glorious which is proclaimed from the Supreme Horizon in the Prison of 'Akká

HE IS THE EXPOUNDER, THE ALL-KNOWING, THE ALL-INFORMED.

GOD, the True One, testifieth and the Revealers of His names and attributes bear witness that Our sole purpose in raising the Call and in proclaiming His sublime Word is that the ear of the entire creation may, through the living waters of divine utterance, be purged from lying tales and become attuned to the holy, the glorious and exalted Word which hath issued forth from the repository of the knowledge of the Maker of the Heavens and the Creator of Names. Happy are they that judge with fairness.

O people of the earth!

The first Glad-Tidings

which the Mother Book hath, in this Most Great Revelation, imparted unto all the peoples of the world is that the law of holy war hath been blotted out from the Book. Glorified be the All-Merciful, the Lord of grace abounding, through Whom the door of heavenly bounty hath been flung open in the face of all that are in heaven and on earth.

Baha'u'llah-Bisharat (Glad Tidings)

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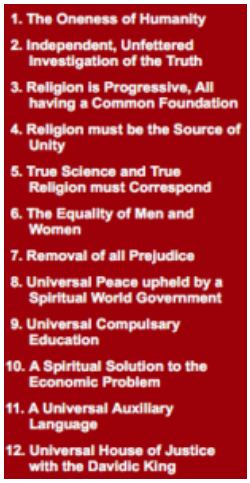
The 12 Fruits Of God's Covenant – God's 12-Point Moral Compass For Humanity – Directing All To The Axis Of LOVE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BAHA'I JUSTICE

Holy Day: The Passing Of The Establisher: Kamal 6, 175 B.E. (8/6/2018)

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New Jerusalem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

Ya Allah El-Mustaghath!

Allah'u'Abha!

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http://www.youtube.com/watch?v=YLKUV6WFQEE&t=301s

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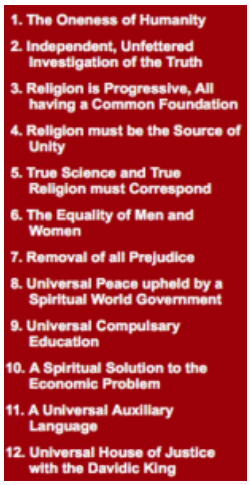
The Twelve Fruits Of God's Covenant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BAHA'I JUSTICE

Holy Day: The Return Of Jesus Enters The Temple – Kamal 9, 175 B.E. (8/9/2018) – 8/9/1969

Jesus The High Priest Upon His Return Reading A Prayer For All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2017/08/Dr.-Jensen-The-Establisher-Of-The-Bahai-Faith-Prayer-For-All-Mankind-From-Abdul-Baha.m4a

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And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?

And Jesus was clothed with filthy garments: and he stood before the face of the angel.

Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.

And I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments; and the angel of the LORD was standing by.

And the angel of the LORD enjoined Joshua,

Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the **BRANCH**.

For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.

In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

The Holy Bible, Zechariah chapter 3.

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And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.
And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments, and the angel of the Lord stood.

And the angel of the Lord protested to Jesus, saying:
Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk with thee.

Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold I WILL BRING MY SERVANT THE ORIENT.

For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig tree.

Zacharias (Zechariah) Chapter 3, Douay-Rheims Catholic Bible

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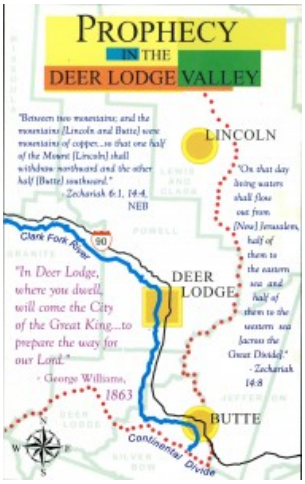

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Entry By Troops

The Seventh Angel Sounded: Child Of The East-Jeane Dixon Was Right

The Most Mighty Document

The Tablet Of The Dichotomy

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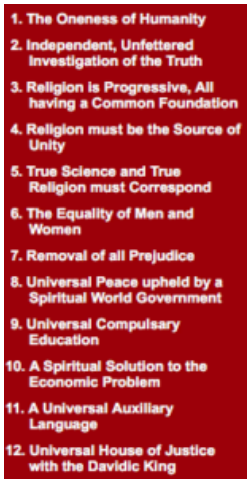
The Twelve Fruits Of God's Covenant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Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New Jerusalem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

Allah’u’Abha!

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This entry was posted on Thursday, August 9th, 2018 at 1:40 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 17, 175 B.E. (8/17/2018)

The ninth Glad-Tidings

When the sinner findeth himself wholly detached and freed from all save God, he should beg forgiveness and pardon from Him. Confession of sins and transgressions before human beings is not permissible, as it hath never been nor will ever be conducive to divine forgiveness. Moreover such confession before people results in one's humiliation and abasement, and God—exalted be His glory—wisheth not the humiliation of His servants. Verily He is the Compassionate, the Merciful. The sinner should, between himself and God, implore mercy from the Ocean of mercy, beg forgiveness from the Heaven of generosity and say:

O God, my God! I implore Thee by the blood of Thy true lovers who were so enraptured by Thy sweet utterance that they hastened unto the Pinnacle of Glory, the site of the most glorious martyrdom, and I beseech Thee by the mysteries which lie enshrined in Thy knowledge and by the pearls that are treasured in the ocean of Thy bounty to grant forgiveness unto me and unto my father and my mother. Of those who show forth mercy, Thou art in truth the Most Merciful. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.

O Lord! Thou seest this essence of sinfulness turning unto the ocean of Thy favor and this feeble one seeking the kingdom of Thy divine power and this poor creature inclining himself towards the daystar of Thy wealth. By Thy mercy and Thy grace, disappoint him not, O Lord, nor debar him from the revelations of Thy bounty in Thy days, nor cast him away from Thy door which Thou hast opened wide to all that dwell in Thy heaven and on Thine earth.

Alas! Alas! My sins have prevented me from approaching the Court of Thy holiness and my trespasses have caused me to stray far from the Tabernacle of Thy majesty. I have committed that which Thou didst forbid me to do and have put away what Thou didst order me to observe.

I pray Thee by Him Who is the sovereign Lord of Names to write down for me with the Pen of Thy bounty that which will enable me to draw nigh unto Thee and will purge me from my trespasses which have intervened between me and Thy forgiveness and Thy pardon.

Verily, Thou art the Potent, the Bountiful. No God is there but Thee, the Mighty, the Gracious.

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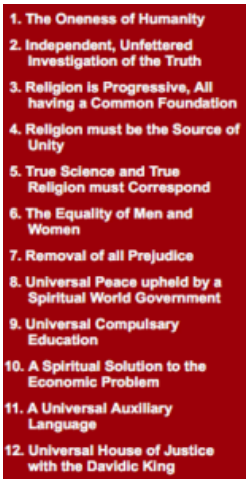
The Twelve Fruits Borne Of Firmness In God's Covenant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This entry was posted on Saturday, August 18th, 2018 at 2:40 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Asma/Names 1, 175 B.E. (8/20/2018)

The Fourth Tajallí

is concerning Divinity, Godhead and the like. Were a man of insight to direct his gaze towards the blessed, the manifest Lote-Tree and its fruits, he would be so enriched thereby as to be independent of aught else and to acknowledge his belief in that which the Speaker on Sinai hath uttered from the throne of Revelation.

O 'Alí-Akbar! Acquaint the people with the holy verses of thy Lord and make known unto them His straight Path, His mighty Announcement.

Say: O people, if ye judge fairly and equitably, ye will testify to the truth of whatsoever hath streamed forth from the Most Exalted Pen. If ye be of the people of the Bayán, the Persian Bayán will guide you aright and will prove a sufficient testimony unto you; and if ye be of the people of the Qur'án, ponder ye upon the Revelation on Sinai and the Voice from the Bush which came unto the Son of 'Imrán [Moses].

Gracious God! It was intended that at the time of the manifestation of the One true God the faculty of recognizing Him would have been developed and matured and would have reached its culmination. However, it is now clearly demonstrated that in the disbelievers this faculty hath remained undeveloped and hath, indeed, degenerated.

O 'Alí! That which they accepted from the Bush they now refuse to accept from Him Who is the Tree of the world of existence. Say, O people of the Bayán, speak not according to the dictates of passion and selfish desire. Most of the peoples of the earth attest the truth of the blessed Word which hath come forth from the Bush.

By the righteousness of God! But for the anthem of praise voiced by Him Who heralded the divine Revelation, this Wronged One would never have breathed a word which might have struck terror into the hearts of the ignorant and caused them to perish. Dwelling on the glorification of Him Whom God shall make manifest—exalted be His Manifestation—the Báb in the beginning of the Bayán saith: "He is the One Who shall proclaim under all conditions, "Verily, verily, I am God, no God is there but Me, the Lord of all created things. In truth all others except Me are My creatures. O, My creatures! Me alone do ye worship.'" Likewise in another instance He, magnifying the Name of Him Who shall be made manifest, saith: "I would be the first to adore Him." Now it behooveth one to reflect upon the significance of the "Adorer" and the "Adored One," that perchance the people of the earth may partake of a dewdrop from the ocean of divine knowledge and may be enabled to perceive the greatness of this Revelation. Verily, He hath appeared and hath unloosed His tongue to proclaim the Truth. Well is it with him who doth acknowledge and recognize the truth, and woe betide the froward and the wayward.

O kindreds of the earth! Incline your ears unto the Voice from the divine Lote-Tree which overshadoweth the world and be not of the people of tyranny on earth—men who have repudiated the Manifestation of God and His invincible authority and have renounced His favors—they in truth are reckoned with the contemptible in the Book of God, the Lord of all mankind.

The Glory which hath dawned above the horizon of My tender mercy rest upon thee and upon whosoever is with thee and giveth ear to thy words concerning the Cause of God, the Almighty, the All-Praised.

Baha'u'llah, Tablet of Tajalliyat/Effulgences (excerpt)

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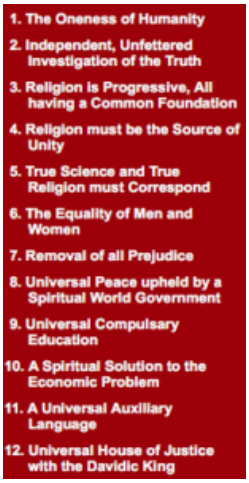
The Twelve Fruits Borne Of Firmness In God's Covenant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This entry was posted on Monday, August 20th, 2018 at 1:59 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Asma' 5, 175 B.E. (8/24/2018)

The word of God which the Supreme Pen hath recorded on the fourth leaf of the Most Exalted Paradise is the following:

O people of God! Beseech ye the True One—glorified be His Name—that He may graciously shield the manifestations of dominion and power from the suggestions of self and desire and shed the radiance of justice and guidance upon them.

His Majesty Muḥammad Sháh, despite the excellence of his rank, committed two heinous deeds. One was the order to banish the Lord of the Realms of Grace and Bounty, the Primal Point; and the other, the murder of the Prince of the City of Statesmanship and Literary Accomplishment.5

The faults of kings, like their favors, can be great. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the splendors of the daystar of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.

Baha'u'llah, Kalimát-i-Firdawsíyyih (Words of Paradise)

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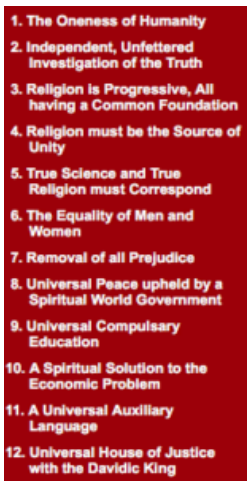
The Twelve Fruits Borne Of Firmness In God's Covenant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This entry was posted on Friday, August 24th, 2018 at 4:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Asma' 12, 175 B.E. (8/31/2018)

The Word Of God Which The Supreme Pen Hath Recorded On The Sixth Leaf Of The Most Exalted Paradise Is The Following:

The light of men is Justice. Quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among men. The ocean of divine wisdom surgeth within this exalted word, while the books of the world cannot contain its inner significance. Were mankind to be adorned with this raiment, they would behold the daystar of the utterance, "On that day God will satisfy everyone out of His abundance,"6 shining resplendent above the horizon of the world. Appreciate ye the value of this utterance; it is a noble fruit that the Tree of the Pen of Glory hath yielded. Happy is the man that giveth ear unto it and observeth its precepts. Verily I say, whatever is sent down from the heaven of the Will of God is the means for the establishment of order in the world and the instrument for promoting unity and fellowship among its peoples. Thus hath the Tongue of this Wronged One spoken from His Most Great Prison.

The Word Of God Which The Supreme Pen Hath Recorded On The Seventh Leaf Of The Most Exalted Paradise Is This:

O ye men of wisdom among nations! Shut your eyes to estrangement, then fix your gaze upon unity. Cleave tenaciously unto that which will lead to the well-being and tranquility of all mankind. This span of earth is but one homeland and one habitation. It behooveth you to abandon vainglory which causeth alienation and to set your hearts on whatever will ensure harmony. In the estimation of the people of Bahá man's glory lieth in his knowledge, his upright conduct, his praiseworthy character, his wisdom, and not in his nationality or rank. O people of the earth! Appreciate the value of this heavenly word. Indeed it may be likened unto a ship for the ocean of knowledge and a shining luminary for the realm of perception.

Baha'u'llah

Kalimát-i-Firdawsíyyih (Words of Paradise)

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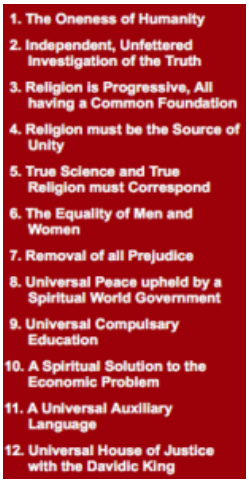
"Cleave tenaciously unto that which will lead to the well-being and tranquility of all mankind."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This entry was posted on Friday, August 31st, 2018 at 10:02 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Asma' 19, 175 B.E. (9/7/2018)

HE IS GOD, EXALTED IS HE, THE LORD OF MAJESTY AND POWER

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In these days the tabernacle of justice hath fallen into the clutches of tyranny and oppression. Beseech ye the One true God—exalted be His glory—not to deprive mankind of the ocean of true understanding, for were men but to take heed they would readily appreciate that whatever hath streamed from and is set down by the Pen of Glory is even as the sun for the whole world and that therein lie the welfare, security and true interests of all men; otherwise the earth will be tormented by a fresh calamity every day and unprecedented commotions will break out. God grant that the people of the world may be graciously aided to preserve the light of His loving counsels within the globe of wisdom. We cherish the hope that everyone may be adorned with the vesture of true wisdom, the basis of the government of the world.

The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behooveth every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God—exalted be His glory—to illumine the eyes of the people of the world with the splendor of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

Such exhortations to union and concord as are inscribed in the Books of the Prophets by the Pen of the Most High bear reference unto specific matters; not a union that would lead to disunity or a concord which would create discord. This is the station where measures are set unto everything, a station where every deserving soul shall be given his due. Well is it with them that appreciate the meaning and grasp

the intent of these words, and woe betide the heedless. Unto this all the evidences of nature, in their very essences, bear ample testimony. Every discerning man of wisdom is well acquainted with that which We have mentioned, but not those who have strayed far from the living fountain of fairmindedness and are roving distraught in the wilderness of ignorance and blind fanaticism.

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them, after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely afflicted world the remedy it requireth.

Baha'u'llah, Tablet Of Maqsud (excerpt)

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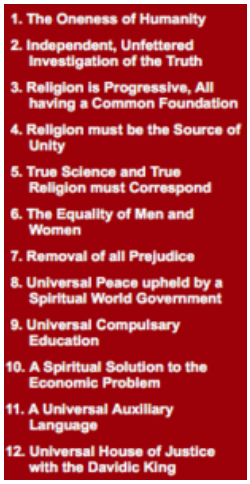
Whatsoever is raised on this foundation...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BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 175 B.E. (9/8/2018)

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Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this worldwide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind. Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is molded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people.

Baha'u'llah-Lawḥ-i-Dunyá/Tablet of the World

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The American nation…stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi, Citadel of Faith

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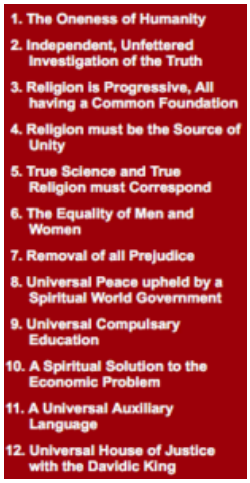
The unification of mankind, and the establishment of a world federal government on this planet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BAHA'I JUSTICE

Baha'i Sabbath: Izzat 7, 175 B.E. (9/14/2018)

As to thyself, whenever thou art enraptured by the vitalizing breaths of the revealed verses and art carried away by the pure, life-giving water proffered by the hand of the bounty of thy Lord, the sovereign Ruler of the Day of Resurrection, lift up thy voice and say:

O my God! O my God! I yield Thee thanks that Thou hast directed me towards Thyself, hast guided me unto Thy horizon, hast clearly set forth for me Thy Path, hast revealed to me Thy testimony and enabled me to set my face towards Thee, while most of the doctors and divines among Thy servants together with such as follow them have, without the least proof or evidence from Thee, turned away from Thee. Blessing be unto Thee, O Lord of Names, and glory be unto Thee, O Creator of the heavens, inasmuch as Thou hast, through the power of Thy Name, the Self-Subsisting, given me to drink of Thy sealed wine, hast caused me to draw nigh unto Thee and hast enabled me to recognize the Dayspring of Thine utterance, the Manifestation of Thy signs, the Fountainhead of Thy laws and commandments and the Source of Thy wisdom and bestowals. Blessed is the land that hath been ennobled by Thy footsteps, wherein the throne of Thy sovereignty is established and the fragrance of Thy raiment is diffused. By Thy glory and majesty, by Thy might and power, I desire not my sight save to behold Thy beauty, nor my hearing save to hearken to Thy call and Thy verses.

O my God! O my God! Debar not the eyes from that for which Thou hast created them, nor the faces from turning to Thy horizon, or from paying homage at the portals of Thy majesty, or from appearing in the presence of Thy throne, or from bowing down before the splendors of the Daystar of Thy bounty.

I am the one, O Lord, whose heart and soul, whose limbs, whose inner and outer tongue testify to Thy unity and Thy oneness, and bear witness that Thou art God and that there is no God but Thee. Thou didst bring mankind into being to know Thee and to serve Thy Cause, that their station might thereby be elevated upon Thine earth and their souls be uplifted by virtue of the things Thou hast revealed in Thy Scriptures, Thy Books and Thy Tablets. Yet no sooner didst Thou manifest Thyself and reveal Thy signs than they turned away from Thee and repudiated Thee and rejected that which Thou didst unveil before their eyes through the potency of Thy might and Thy power. They rose up to inflict harm upon Thee, to extinguish Thy light and to put out the flame that blazeth in Thy Burning Bush. Their iniquity waxed so grievous that they conspired to shed Thy blood and to violate Thy honor. And likewise acted he whom Thou hadst nurtured with the hand of Thy loving-kindness, hadst protected from the mischief of the rebellious among Thy creatures and the froward amidst Thy servants, and whom Thou hadst set the task of writing Thy holy verses before Thy throne.

Alas! Alas! for the things he perpetrated in Thy days to such an extent that he violated Thy Covenant and Thy Testament, rejected Thy holy Writ, rose up in rebellion and committed that which caused the denizens of Thy Kingdom to lament. Then no sooner had he found his hopes shattered and had perceived

the odor of utter failure than he raised his voice and gave tongue to that which caused Thy chosen ones, who are nigh unto Thee, and the inmates of the pavilion of glory, to be lost in bewilderment.

Thou seest me, O my God, writhing in anguish upon the dust, like unto a fish. Deliver me, have mercy upon me, O Thou Whose aid is invoked by all men, O Thou within Whose grasp lie the reins of power over all men and women. Whenever I ponder my grievous shortcomings and my great trespasses, despair assaileth me from every direction, and whenever I pause to meditate upon the ocean of Thy bounteousness and the heaven of Thy grace and the daystar of Thy tender compassion, I inhale the fragrance of hope diffused from right and left, from north and south, as if every created thing imparteth unto me the joyous tidings that the clouds of the heaven of Thy mercy will pour down their rain upon me. By Thy might, O Thou Who art the Mainstay of the sincere ones and the Desire of them that enjoy near access unto Thee! Thy manifold favors and blessings and the revelations of Thy grace and loving-kindness have truly emboldened me. How, otherwise, can utter nothingness magnify the Name of Him Who hath, by a word, brought creation into being, and how can an evanescent creature extol Him Who hath demonstrated that no description can ever express Him and no word of praise magnify His glory? He hath from everlasting been immeasurably exalted above the understanding of His creatures and sanctified from the conceptions of His servants.

O Lord! Thou beholdest this lifeless one before Thy face; suffer him, through Thy generosity and bountiful favor, not to be deprived of the chalice of immortal life. And Thou seest this afflicted one standing before Thy throne; turn him not away from the ocean of Thy healing. I entreat Thee to enable me at all times and under all conditions to remember Thee, to magnify Thy Name and to serve Thy Cause, though I am well aware that whatever proceedeth from a servant cannot transcend the limitations of his soul, nor beseem Thy Lordship, nor be worthy of the court of Thy glory and Thy Majesty.

Thy might beareth me witness! Were it not to celebrate Thy praise, my tongue would be of no use to me, and were it not for the sake of rendering service to Thee, my existence would avail me not. But for the pleasure of beholding the splendors of Thy realm of glory, why should I cherish sight? And but for the joy of giving ear to Thy most sweet voice, of what use is hearing?

Alas! Alas! I know not, O my God, my Mainstay, my heart's Desire, whether Thou hast ordained for me that which shall bring solace to mine eyes, gladden my bosom and rejoice my heart, or whether Thine irrevocable decree, O King of eternity and the sovereign Lord of all nations, will debar me from presenting myself before Thy throne. I swear by Thy glory and majesty and by Thy dominion and power, the darkness of my remoteness from Thee hath destroyed me. What hath become of the light of Thy nearness, O Desire of every understanding heart? The tormenting agony of separation from Thee hath consumed me. Where is the effulgent light of Thy reunion, O Well-Beloved of such as are wholly devoted to Thee?

Thou seest, O my God, what hath befallen me in Thy Path at the hand of those who have denied Thy Truth, have violated Thy Covenant, caviled at Thy signs, rejected the blessings Thou didst vouchsafe, disbelieved the verses Thou didst send down and have refused to acknowledge the testimony Thou didst fulfill.

O Lord! The tongue of my tongue and the heart of my heart and the spirit of my spirit and my outward and inmost beings bear witness to Thy unity and Thy oneness, Thy power and Thine omnipotence, Thy grandeur and Thy sovereignty, and attest Thy glory, loftiness and authority. I testify that Thou art God and that there is none other God besides Thee. From everlasting Thou hast been a treasure hidden from the sight and minds of men and shalt continue to remain the same for ever and ever. The powers of earth can never frustrate Thee, nor can the might of the nations alarm Thee. Thou art the One Who hath unlocked the door of knowledge before the faces of Thy servants that they may recognize Him Who is the Daystar of Thy Revelation, the Dawning-Place of Thy signs, the Heaven of Thy manifestation and the Sun of Thy divine beauty. In Thy holy Books, in Thy Scriptures and Thy Scrolls Thou hast promised all the peoples of the world that Thou Thyself shalt appear and shalt remove the veils of glory from Thy face, even as Thou didst announce in Thy words unto Thy Friend through Whom the Daystar of Revelation shone brightly above the horizon of Ḥijáz, and the dawning light of divine Truth shed its radiance among all men, proclaiming: "The Day when mankind shall stand before the Lord of the worlds." And before Muḥammad Thou didst impart this glad-tiding unto Him Who conversed with Thee, saying: "Bring forth thy people from the darkness into the light and remind them of the days of God." Moreover Thou didst proclaim this truth unto the Spirit and unto Thy Prophets and Thy Messengers, whether of the remote or more recent past. If all that which Thou hast sent down in glorification of this Most Great Remembrance, this Great Announcement, were to stream forth from the wellspring of Thy most august Pen, the inmates of the cities of knowledge and understanding would be dumbfounded, except such as Thou wouldst deliver through the potency of Thy might and wouldst protect as a token of Thy bountiful favor and Thy grace. I bear witness that Thou hast in truth fulfilled Thy pledge and hast made manifest the One Whose advent was foretold by Thy Prophets, Thy chosen ones and by them that serve Thee. He hath come from the heaven of glory and power, bearing the banners of Thy signs and the standards of Thy testimonies. Through the potency of Thine indomitable power and strength, He stood up before the faces of all men and summoned all mankind to the summit of transcendent glory and unto the all-highest Horizon, in such wise that neither the oppression of the ecclesiastics nor the onslaught of the rulers was able to deter Him. He arose with inflexible resolve and, unloosing His tongue, proclaimed in ringing tones: "He Who is the All-Bountiful is come, riding aloft on the clouds. Advance, O people of the earth, with shining faces and radiant hearts!"

Great indeed is the blessedness of him who attaineth Thy presence, drinketh the wine of reunion proffered by the hand of Thy bounteousness, inhaleth the fragrance of Thy signs, unlooseth his tongue in celebrating Thy praise, soareth high in Thy heavens, is carried away by the sweetness of Thy Voice, gaineth admittance into the most exalted Paradise and attaineth the station of revelation and vision before the throne of Thy majesty.

I beg of Thee by the Most Great Infallibility which Thou hast chosen to be the dayspring of Thy Revelation, and by Thy most sublime Word through whose potency Thou didst call the creation into being and didst reveal Thy Cause, and by this Name which hath caused all other names to groan aloud and the limbs of the sages to quake, I beg of Thee to make me detached from all else save Thee, in such wise that I may move not but in conformity with the good-pleasure of Thy Will, and speak not except at the bidding of Thy Purpose, and hear naught save the words of Thy praise and Thy glorification.

I magnify Thy Name, O my God, and offer thanksgiving unto Thee, O my Desire, inasmuch as Thou hast enabled me to clearly perceive Thy straight Path, hast unveiled Thy Great Announcement before mine eyes and hast aided me to set my face towards the Dayspring of Thy Revelation and the Fountainhead of Thy Cause, whilst Thy servants and Thy people turned away from Thee. I entreat Thee, O Lord of the Kingdom of eternity, by the shrill voice of the Pen of Glory, and by the Burning Fire which calleth aloud from the verdant Tree, and by the Ark which Thou hast specially chosen for the people of Bahá, to grant that I may remain steadfast in my love for Thee, be well pleased with whatsoever Thou hast prescribed for me in Thy Book and may stand firm in Thy service and in the service of Thy loved ones. Graciously assist then Thy servants, O my God, to do that which will serve to exalt Thy Cause and will enable them to observe whatsoever Thou hast revealed in Thy Book.

Verily Thou art the Lord of Strength, Thou art potent to ordain whatsoever Thou willest and within Thy grasp Thou holdest the reins of all created things. No God is there but Thee, the All-Powerful, the All-Knowing, the All-Wise.

Baha'u'llah, Ishraqat/Splendors, Tablets Of Baha'u'llah

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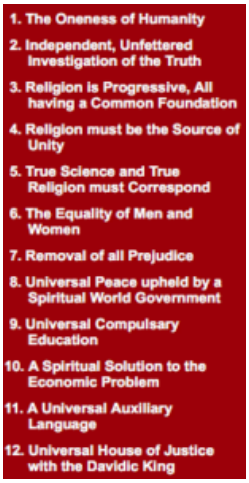
The Twelve Fruits Borne Of Firmness In God's Covenant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10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Saturday, September 15th, 2018 at 4:02 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 14, 175 B.E. (9/21/2018)

We will now mention unto thee Trustworthiness and the station thereof in the estimation of God, thy Lord, the Lord of the Mighty Throne. One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: "O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Bahá, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings." Thus have We sent down for thee that which will draw men nigh unto the Lord of creation.

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The fifth Ishráq

Governments should fully acquaint themselves with the conditions of those they govern, and confer upon them positions according to desert and merit. It is enjoined upon every ruler and sovereign to consider this matter with the utmost care that the traitor may not usurp the position of the faithful, nor the despoiler rule in the place of the trustworthy. Among the officials who in the past have governed in this Most Great Prison some, praise be to God, were adorned with justice, but as to others, We take refuge with God. We beseech the One true God to guide them one and all, that haply they may not be deprived of the fruit of faith and trustworthiness, nor be withheld from the light of equity and justice.

Baha'u'llah, Isharaqat/Splendors

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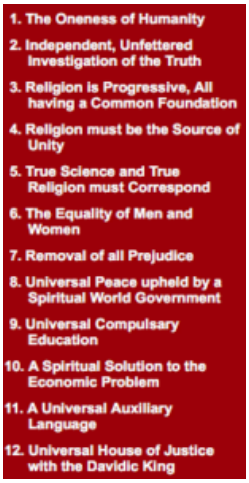
If a man were to perform every good work, yet fail in the least scruple to be entirely trustworthy and honest, his good works would become as dry tinder and his failure as a soul-consuming fire. If, on the other hand, he should fall short in all his affairs, yet act with trustworthiness and honesty, all his defects would ultimately be righted, all injuries remedied, and all infirmities healed. Our meaning is that, in the sight of God, trustworthiness is the bedrock of His Faith and the foundation of all virtues and perfections. A man deprived of this quality is destitute of everything. What shall faith and piety avail if trustworthiness be lacking? Of what consequence can they be?

What benefit or advantage can they confer? Wherefore ‘Abdu’l-Bahá counselleth the friends–nay, rather, fervently imploreth them–so vigilantly to guard the sanctity of the Cause of God and preserve their own dignity as individuals that all nations shall come to know and honour them for their trustworthiness and integrity. They can render no greater service than this today. To act otherwise would be to take an axe to the root of the Cause of God–we take refuge with God from this heinous transgression and pray that He will protect His loved ones from committing so flagrant a wrong.

Abdu’l-Baha’- From a Persian Tablet

The Principles Guiding The Trustworthy Of God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This entry was posted on Friday, September 21st, 2018 at 9:33 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat/Will 1, 175 B.E. (9/27/2018)

Words Of Wisdom

IN THE NAME OF GOD, THE EXALTED, THE MOST HIGH

THE source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.

The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times and under all conditions.

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.

The essence of true safety is to observe silence, to look at the end of things and to renounce the world.

The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendor hath revealed.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful and seek the shelter of the Evil One.

The source of error is to disbelieve in the One true God, rely upon aught else but Him, and flee from His Decree.

True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples.

Baha'u'llah

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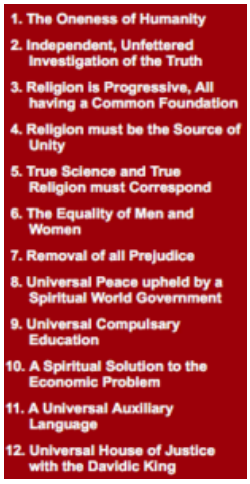
The Essence Of All That We Have Revealed For Thee Is Justice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This entry was posted on Friday, September 28th, 2018 at 3:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 2, 175 B.E. (9/28/2018)

FORGIVE

O ye friends of God! Show ye an endeavor that all the nations and communities of the world, even the enemies, put their trust, assurance and hope in you; that if a person falls into errors for a hundred-thousand times he may yet turn his face to you, hopeful that you will **forgive** his sins; for he must not become hopeless, neither grieved nor despondent. This is the conduct and the manner of the people of Baha'. This is the foundation of the most high pathway! Ye should conform your conduct and manners with the advices of Abdul-Baha. 1

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These are the days of my farewell to you, for I am sailing on the fifth of the month. Wherever I went in this country, I returned always to New York City. This is my fourth or fifth visit here, and now I am going away to the Orient. It will be difficult for me to visit this country again except it be the will of God. I must, therefore, give you my instructions and exhortations today, and these are none other than the teachings of Bahá'u'lláh.

You must manifest complete love and affection toward all mankind. Do not exalt yourselves above others, but consider all as your equals, recognizing them as the servants of one God. Know that God is compassionate toward all; therefore, love all from the depths of your hearts, prefer all religionists before yourselves, be filled with love for every race, and be kind toward the people of all nationalities. Never speak disparagingly of others, but praise without distinction. Pollute not your tongues by speaking evil of another. Recognize your enemies as friends, and consider those who wish you evil as the wishers of good. You must not see evil as evil and then compromise with your opinion, for to treat in a smooth, kindly way one whom you consider evil or an enemy is hypocrisy, and this is not worthy or allowable. You must consider your enemies as your friends, look upon your evil-wishers as your well-wishers and treat them accordingly. Act in such a way that your heart may be free from hatred. Let not your heart be offended with anyone. If some one commits an error and wrong toward you, you must **instantly forgive** him. Do not complain of others. Refrain from reprimanding them, and if you wish to give admonition or advice, let it be offered in such a way that it will not burden the bearer. Turn all your thoughts toward bringing joy to hearts. Beware! Beware! lest ye offend any heart. Assist the world of humanity as much as possible. Be the source of consolation to every sad one, assist every weak one, be helpful to every indigent one, care for every sick one, be the cause of glorification to every lowly one, and shelter those who are overshadowed by fear.

In brief, let each one of you be as a lamp shining forth with the light of the virtues of the world of humanity. Be trustworthy, sincere, affectionate and replete with chastity. Be illumined, be spiritual, be divine, be glorious, be quickened of God, be a Bahá'í. 2

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1. Tablets of Abdu'l-Baha'-pg. 436
2. The Promulgation of Universal Peace-Talk at Home of Mr. and Mrs. Edward B. Kinney-12/2/1912

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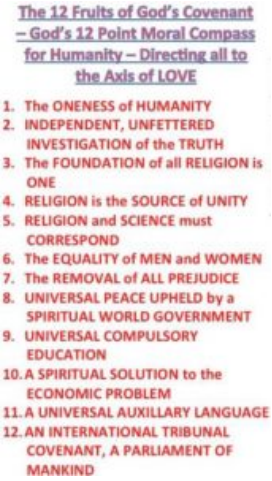
[That All The Nations And Communities Of The World, Even The Enemies, Put Their Trust, Assurance And Hope In You]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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

[The Golden Rule]

This entry was posted on Saturday, September 29th, 2018 at 2:46 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 16, 175 B.E. (10/12/2018)

THE SPIRIT OF JUSTICE

What could be better before God than thinking of the poor? For the poor are beloved by our heavenly Father. When His Holiness Christ came upon the earth those who believed in him and followed him were the poor and lowly, showing the poor were near to God. When a rich man believes and follows the Manifestation of God it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically destitute, spiritual thoughts are more likely. Poverty is stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute. One of Bahá'u'lláh's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent; each in his function according to ability; but justness of opportunity for all.

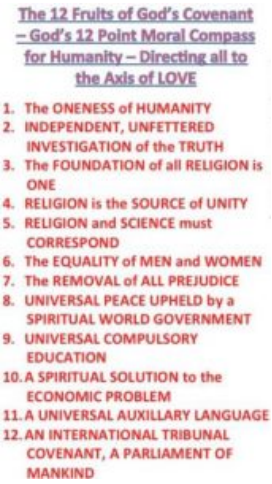
Lycurgus, king of Sparta, who lived long before the day of Christ, conceived the idea of absolute equality in government. He proclaimed laws by which all the people of Sparta were classified into certain divisions. Each division had its separate rights and function. First, farmers and tillers of the soil. Second, artisans and merchants. Third, leaders or grandees. Under the laws of Lycurgus the latter were not required to engage in any labor or vocation but it was incumbent upon them to defend the country in case of war and invasion. Then he divided Sparta into nine thousand equal parts or provinces, appointing nine thousand leaders or grandees to protect them. In this way the farmers of each province were assured of protection but each farmer was compelled to pay a tax to support the grandee of that province. The farmers and merchants were not obliged to defend the country. In lieu of labor the grandees received the taxes. Lycurgus in order to establish this forever as a law, brought nine thousand grandees together, told them he was going upon a long journey and wished this form of government to remain effective until his return. They swore an oath to protect and preserve his law. He then left his kingdom, went into voluntary exile and never came back. No man ever made such a sacrifice to insure equality among his fellowmen. A few years passed and the whole system of government he had founded collapsed, although established

upon such a just and wise basis.

Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Bahá'u'lláh has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws he has instituted are carried out there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture, tillage of the soil. All must be producers. Each person in the community whose income is equal to his individual producing capacity shall be exempt from taxation. But if his income is greater than his needs he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay no tax; if his necessities exceed his production he shall receive an amount sufficient to equalize or adjust. Therefore taxation will be proportionate to capacity and production and there will be no poor in the community.

Abdu'l-Baha', Foundations of World Unity

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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The Golden Rule

This entry was posted on Friday, October 12th, 2018 at 3:57 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Ilm/Knowledge 1, 175 B.E. (10/16/2018)

The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behooveth every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God—exalted be His glory—to illumine the eyes of the people of the world with the splendor of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

Such exhortations to union and concord as are inscribed in the Books of the Prophets by the Pen of the Most High bear reference unto specific matters; not a union that would lead to disunity or a concord which would create discord. This is the station where measures are set unto everything, a station where every deserving soul shall be given his due. Well is it with them that appreciate the meaning and grasp the intent of these words, and woe betide the heedless. Unto this all the evidences of nature, in their very essences, bear ample testimony. Every discerning man of wisdom is well acquainted with that which We have mentioned, but not those who have strayed far from the living fountain of fairmindedness and are roving distraught in the wilderness of ignorance and blind fanaticism.

The Great Being saith: O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity. This is the straight Path, the fixed and immovable foundation. Whatsoever is raised on this foundation, the changes and chances of the world can never impair its strength, nor will the revolution of countless centuries undermine its structure. Our hope is that the world's religious leaders and the rulers thereof will unitedly arise for the reformation of this age and the rehabilitation of its fortunes. Let them,

after meditating on its needs, take counsel together and, through anxious and full deliberation, administer to a diseased and sorely afflicted world the remedy it requireth.

The Great Being saith: The heaven of divine wisdom is illumined with the two luminaries of consultation and compassion. Take ye counsel together in all matters, inasmuch as consultation is the lamp of guidance which leadeth the way, and is the bestower of understanding.

Baha'u'llah-Tablet of Maqsud (exc.)

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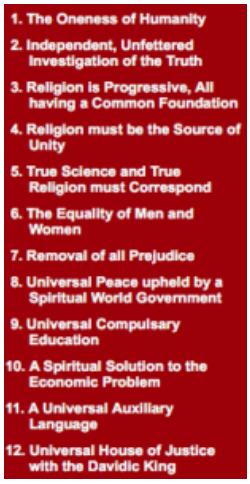
[Whatsoever Is Raised On This Foundation, The Changes And Chances Of The World Can Never Impair Its Strength, Nor Will The Revolution Of Countless Centuries Undermine Its Structure]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12. Universal House of Justice with the Davidic King

This entry was posted on Tuesday, October 16th, 2018 at 9:31 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Birth Of The Bab: Ilm 5, 175 B.E. (10/20/2018)

ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest.

Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'llah-Tablets

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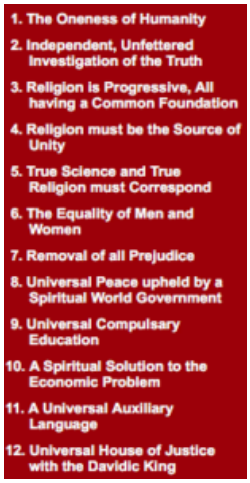
[This Is The Straight Path, The Fixed And Immovable Foundation]


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Saturday, October 20th, 2018 at 3:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 11, 175 B.E. (10/26/2018)

This is the day when the gems of constancy that lie hid in the mine of men's inner selves should be made manifest. O people of Justice! Be as brilliant as the light and as splendid as the fire that blazed in the Burning Bush. The brightness of the fire of your love will no doubt fuse and unify the contending peoples and kindreds of the earth, whilst the fierceness of the flame of enmity and hatred cannot but result in strife and ruin. We beseech God that He may shield His creatures from the evil designs of His enemies. He verily hath power over all things.

Baha'u'llah-Tablet Of The World

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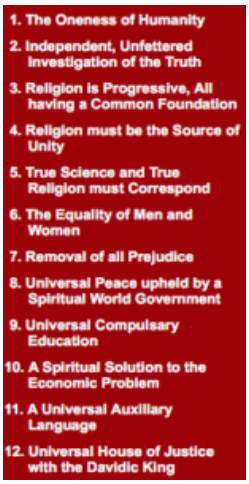
Fuse And Unify The Contending Peoples And Kindreds Of The Earth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This entry was posted on Saturday, October 27th, 2018 at 2:37 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 18, 175 B.E. (11/2/2018)

THIS is a Tablet which the Lord of all being hath sent down from His glorious station in honor of him who hath believed in God, the Almighty, the All-Loving.

Blessed is the wayfarer who hath recognized the Desired One, and the seeker who hath heeded the Call of Him Who is the intended Aim of all mankind, and the learned one who hath believed in God, the Help in Peril, the Self-Subsisting.

How vast the number of the learned who have turned aside from the way of God and how numerous the men devoid of learning who have apprehended the truth and hastened unto Him, saying, "Praised be Thou, O Lord of all things, visible and invisible."

By the righteousness of God! The world's horizon is resplendent with the light of the Most Great Luminary, yet the generality of mankind perceive it not. Verily He Who is the Sovereign Truth moveth before the eyes of all men. Unto this beareth witness the One Who is proclaiming in the midmost heart of the world, "In truth no God is there but Me, Omnipotent over all things, whether of the past or of the future."

Great is the blessedness of the believer who hath directed himself towards Him and hath gained admittance into His presence, and woe betide every disbeliever who hath turned away from God and followed the wayward and the outcast.

Baha'u'llah-Tablets

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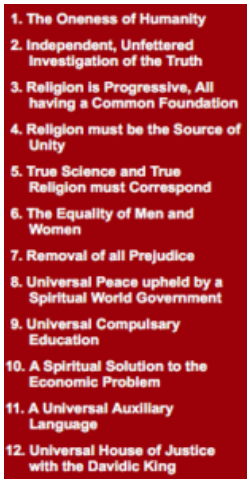
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Saturday, November 3rd, 2018 at 2:07 am and is filed under Baha'i Calendar, Uncategorized. You

can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 175 B.E. (11/4/2018)

"There are three processes in teaching: the first is to attract the people; the second is to convert the people; and the third **is to be consecrated**. There must be attraction, conversion, and consecration. The teachers must not be unwise." (Shoghi Effendi, *Memories of 'Abdu'l-Baha: Recollections of the Early Days of the Baha'is of California,* p. 115)

Dear friends:

Shoghi Effendi has explained that the key to the ultimate victory of the light is conditioned upon the inner transformation of character and personality development in service to the Cause of God:

"Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching–no matter how worldwide and elaborate in its character–not even by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and skeptical age the supreme claim of the Abha Revelation. **One thing and only one thing** will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which **our own inner life** and private character **mirror forth in their manifold aspects** the splendor of **those eternal principles proclaimed** by Baha'u'llah." (Shoghi Effendi, *Baha'i Administration*, p. 196)

Now we come across a deepened teaching: the principle of **consecration** in the faith. What does this mean "**consecration**?"

"The friends must realize the Power of the Holy Spirit which is manifest and quickening them at this time through the appearance of Baha'u'llah. There is no force of heaven or earth which can affect them if they place themselves wholly under the influence of the Holy Spirit and under its guidance. **Such individuals who are subject to the negative influences of the world are those who are not properly consecrated in the Faith.**" (Shoghi Effendi, August 11, 1957)

The catastrophe that is upon us now is primarily due to the forces of purification that are quickly liberating a dead and inanimate humanity toward the inner life of the spirit. Those who experience this purification cannot survive this catastrophe (both spiritual and material/both inward and outward) unless they are properly consecrated in the faith, thus freeing themselves from the negative influences emerging in the outer external world due to this cleansing disaster.

However being and becoming "**consecrated in the Faith**" will mean different inner adjustments for all of us, as we undergo the personal tests and challenges that God has set for us in this world and upon our encounters on the path of teaching in our journeying unto God. Group tests are that which we encounter as a community. Personal tests are those that help us in a very specific and idiosyncratic manner, to pass

those group tests and remain growing in the school of the prophets.

In either case–as both operate upon us at once through the divine decree of God–what the deep inner experience of consecration will mean and feel like is something that we will have to discovery each and everyone for ourselves. This cannot be articulated outwardly with mere words.

The transformation, purification and consecration of the soul unto God is above all personal and private. However, once the station of personal spiritual consecration is properly attained–and the mirror of the self is severed from the dross of negative influences of this world that tend to warp the personality; and these grievous veils are rent asunder–the quality of the group meetings, 12 Principle Unity Feasts, Forums, Firesides, and Council meetings, and all other functions, activities and gatherings of the friends, will take on a reflected characteristic, that shall bring down the power, so to speak, of the light of God into the world of activity in a manner and style unheard of in all prior dispensations of the past, and never seen upon the earth in such a magnitude of focus, and consummate expression of lordly power, that all obstacles shall most easily be overcome. This we are promised in the Covenant, and this we are firmly assured is the sacred writings of God. All this in the name: Baha'i.

Consecration? We ask ourselves: "What does this really mean for me?" "What truly is this 'consecration' for myself? And for the group and community I associate within?"

Something for all of us to meditate upon in this coming year, something for us all to strive to acquire through the grace of God, as we prepare to gather and assemble in the first weeks of August next year.

In service,

Your servant and co-worker in the vineyard

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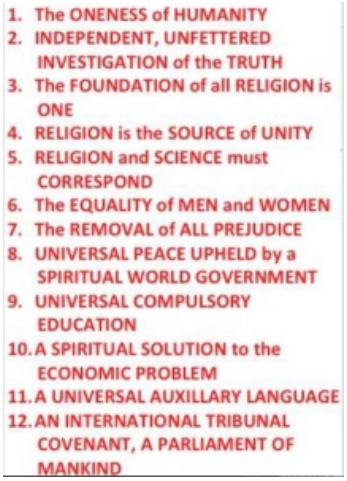
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]


1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

The Golden Rule

From God Almighty to Man

There are two religions in the world: the religion of God; and the religion of man.

The religion of man is filled with confusion, divided up into innumerable warring and independent sects, infighting and chaos. The religion of God is One and has been given progressively throughout human history to unite the hearts, elevate the souls of men and bring about a state and condition of spirituality to uplift the human spirit, create man in the image of God -- love, justice, generosity, concord, fidelity, harmony, etc... -- and to free the human mind from blind imitation and slavish devotion to false creeds and man-made dogmas. In this light we can see the TRUTH of the true religion of God woven like a GOLDEN THREAD throughout all faiths whose origin is from Him in the form of the GOLDEN RULE.

The purpose of the this article is to show the PROOF of this golden thread of unity throughout God's Cause in every land and in every scripture in which it has appeared from the first of time in written history unto today. Considering the lofty goal and sublime aim of God in choosing to reveal Himself to man, it is hard for us to imagine, in this day of crooks, cheats and charlatans, what could be a more corrupt or dirty business than religion gone bad. From government to the church, the politician and the preacher, some have said that those who have the gold make the rules: and they sell Jesus Christ on the cross for the almighty dollar. This IS NOT the golden rule, where those who have the gold make the rules, for the scripture says, that "love of money is the root of all evil." Clearly, when it comes to God and religion, any intelligent person can see that the bath water, so to speak, is certainly dirty -- but we don't want to throw the baby out with the dirty bath water!

Thus there is a real truth for the Golden Rule, the one that comes from the One True Invisible God and not from fallible man. In this short article we will see this golden theme, found like a golden thread woven throughout all the true religions of God that are practiced by people of world faith throughout this great and good world of God's green earth.

If all people would practice the Golden Rule: "Do unto others as you would have them do unto you" we can not imagine any better form and foundation for the end of war, a spiritual solution to the economic problem, and the establishment of a universal and everlasting Kingdom of justice and peace on earth for all mankind. Read this article and open your mind to the eye of God Himself, even as Jesus hath said: "Seek ye the truth and the truth will set you free."

This entry was posted on Monday, November 5th, 2018 at 3:07 am and is filed under Abdu'l-Baha', Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 6, 175 B.E. (11/9/2018)

The Wronged One

(*al-Mathlum*)

Be at all times a "Wronged One," *for* ***this is one of My attributes****, though none but the sincere are aware of it. Verily, the sighs of patience uttered by* ***one wronged*** *(al-Mathlum) are more precious to God than any other deed, did you but know.* (Baha'u'llah, *Suriy-i-Damm*)

Dear friends,

Allah'u'Abha! May this letter find you in good spirits and in good health!

One of the mysteries enshrined throughout the writings of Baha'u'llah is His reference to Himself as "the Wronged One of the world" or this "wronged one." As it turns out, in the *Suriy-i-Damm*, Baha'u'llah explains that what is meant by this is a certain essential and important quality and attribute of God that we should all strive to obtain that is directly related to the first and foremost quality and attribute of God "patience" (See His *Tablet of Job* for more) and also to severance and detachment from the things of this mortal world.

The knowledge of "the wronged one" as a quality and attribute of God that we can all demonstrate in our character and spiritual personality, is an essential guideline from Baha'u'llah on how our behavior is to be transformed in our transactions with people, in order that we shall successfully walk the spiritual path with practical feet and tend to do that which will elevate our spiritual stations in certitude and experience of the nearness of God within our very own lives, hearts and souls. He explains:

"**Adorn yourself with My Character**, in such wise that should anyone treat you unjustly you would take no heed of him, nor oppose him. Leave him to the judgment of your Lord, the Powerful, Omnipotent and Self-Subsisting. **Be at all times a "Wronged One,"** for **this is one of My Attributes**, though none but the sincere are aware of it. Verily, the sighs of patience uttered by **one wronged** are more precious to God than any other deed, did you but know. Therefore, be patient in the face of whatever befalls you, and set your trust in your Lord God in all your affairs. He, verily, suffices you against all the harm that any created thing can wreak toward you, and preserves you in the shelter of His Cause and the mighty fortress of His guardianship. There is no God but Him. His are the worlds of creation and command (*alam-i-khalq va amr*) and all seek His aid. Should anyone slander you, **you must not retaliate against him** in kind **lest you become as he is.** Turn aside from him and set your face toward the Holy Tabernacle in this exalted and sacred Canopy. Be among men as **a sweet-scented knoll**, that the fragrance of sanctity may be wafted among them. In such wise, you might succeed in attracting them to the court of the Holy and Beloved One. Should you find a helper among the friends of

God, seek his company at eventide and dawn, throughout the months and years. **In all matters, <u>emulate God</u>, your Succorer.** Walk among men with His dignity and peace, and teach them the Cause of their Lord to the extent that they are able to hear it." (Baha'u'llah, *Suriy-i-Damm*)

This concept of *al-Mathlum* contains within its powers and precincts a depth of right conduct and an experience of inner blissful-joy of severance and detachment, that no other religious dispensation has seen its like. Much can be said and written about this–to fill a thousand thousand books, letters and epistles!

For example consider the events manifested in the personal life and personal conduct of Baha'u'llah, Himself. In all times He remained quiescent and patient with daily troubles and personal afflictions against Himself and His character. He never arose to defend his own ego, or wrangled uselessly with worldly or mortal affairs. It was only when things escalated to necessitating protection of the Cause, or the promulgation of this soul-stirring message that He arose to teach, guard the faith, and win the hearts minds and souls over to God. In fact His behavior of patience, detachment, trusting in God, laying "all His affairs in God's Hands" and having this peculiar characteristic of the "Wronged One" and the accompanying thoughts, words, and deeds that go along with that–also safeguarded the Cause, and His own relationship with God, as He navigated His own personal affairs of His human life, throughout His own personal journey back to God. Radiant acquiescence (*rida*).

This calls for pause for deep thought, reflection and consideration, as we prepare ourselves in our own personal lives for the "consecration" in the faith, that 'Abdu'l-Baha and Shoghi Effendi have spoken about, in order to successfully pass the tests, trials, and tribulations, that are to come upon the world this very year.

I would like to close this letter with the prayer that states **"I lay all my affairs in Thy Hand"**and then a story from the lifetime of Baha'u'llah and 'Abdu'l-Baha that amplifies what this more deeply means when we give something over to God for Him to resolve, trusting in Him, and patiently awaiting the outcome–without expectations or pre-conceived ideas–but with that deep sense of love and gratefulness for whatsoever shall befall us on our path of reunion with the Beloved of All the Worlds!

Your servant

<u>Refresh and Gladden My Spirit</u>

O God! Refresh and gladden my spirit. Purify my heart. Illumine my powers. **<u>I lay all my affairs in Thy hand.</u>** Thou art my Guide and my Refuge. I will no longer be sorrowful and grieved; I will be a happy and joyful being. O God! I will no longer be full of anxiety, nor will I let trouble harass me. I will not dwell on the unpleasant things of life.

O God! Thou art more friend to me than I am to myself. I dedicate myself to Thee, O Lord.

<u>The Unfailing Protection of God</u>

When 'Abdu'r-Rahman Pasha received the note from the Sublime Porte condemning the exiles to imprisonment, it boosted his arrogance. He decided to use it as a means of extracting some money for

himself… Having failed to do this, one evening he called on Shaykh ‘Aliy-i-Miri, the Mufti of ‘Akka who was an admirer of ‘Abdu’l-Baha, and shared with him his plan of arresting the Baha’is in the morning. His plan was to arrest them as they came to open their shops and send them to prison. He also planned to restrict ‘Abdu’l-Baha’s freedom of movement in the city. He solicited the support of the Mufti in this plan… That same night the Mufti went to ‘Abdu’l-Baha, told him the news and strongly urged the Master to bribe the Governor, as otherwise everyone would be arrested in the morning. Disapproving the Mufti’s solution, ‘Abdu’l-Baha assured him that God was compassionate and merciful, and that He would leave this matter in the hand of God. He advised him to go home and to rest assured of the outcome. It was late and Baha’u’llah had just retired. Nevertheless, ‘Abdu’l-Baha went to Him and gave Him the news. Baha’u’llah ordered that the believers be advised not to go to work in the morning. Everyone was informed and they all assembled in the reception room of ‘Abdu’l-Baha in the morning.

I was, at the time, confined to prison… but each morning was permitted to go to the house of Baha’u’llah where I worked as a cook and at night I returned to prison. On that morning, on my way, I noticed that the shop of Aqa Muhammad-Ibrahim, the coppersmith, was closed and so were other shops belonging to the believers. I was very surprised and wondered what had happened. I hastened to the house of Baha’u’llah where I found all the shopkeepers assembled in the reception room. I was told the news and went into the kitchen to work. It was approximately two hours after sunrise when a man pushed aside the curtain in front of the door with his walking stick. I looked up and it was Iskandar Effendi, the head of the telegraph office. He was in great haste but signs of joy could be detected in his appearance. He wanted to see the Master who was upstairs at the time. I went up and found that He was in the presence of Baha’u’llah. I told the Master that Iskandar Effendi had come to see Him and he was in a happy mood. The Blessed Beauty smiled and said [to ‘Abdu’l-Baha] ‘Go downstairs, Aqa! He has good news. **No one can frustrate God in His purpose**.’

‘Abdu’l-Baha went to the reception room where He was shown a telegram just received containing the order of dismissal of ‘Abdu’r-Rahman Pasha. After a few minutes He went hurriedly upstairs. Halfway up, I asked Him if he could tell me the news. He smiled and said in a loud voice, ‘God has struck a severe blow at the Pasha.’ He then went to convey the news to Baha’u’llah.

As to ‘Abdu’r-Rahman Pasha, in the morning, accompanied by a few soldiers, he went to arrest the believers at their shops and send them to prison. To his surprise he found the shops were closed. At first he thought the late opening was perhaps due to the month of Ramadan when people were going late to work. Soon after, he went to the Police Station where he waited for the shops to open up. During this time he was unaware of God’s intervention… The above telegram was addressed to Shaykh ‘Aliy-i-Miri, the Mufti of ‘Akka, who communicated its content to the Pasha… The Mufti had been truly astonished by this event. For it was late in the evening when the Governor’s scheme had come to light, and in the morning the telegram arrived. **He considered this incident to have been a miracle.** He said to the Master, “I am almost on **the verge of losing my mind over this episode**. Please tell me, what did Baha’u’llah say late that evening when you informed Him of the plot?” ‘Abdu’l-Baha responded by saying that the Blessed Beauty ordered the believers not to open their shops in the morning and advised them to **leave their affairs in the hand of God** Baha’u’llah also declared that **when a person leaves**

hisaffairs to God, he ought not to take any other measures himself, otherwise he could frustrate the plan of God. (*The Revelation of Baha'u'llah, Vol. III*, pp. 411-412)

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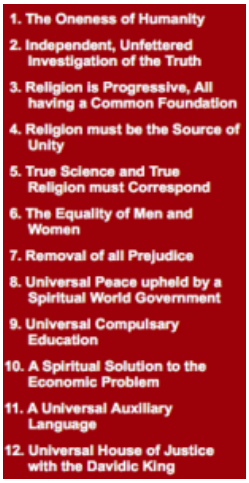
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Saturday, November 10th, 2018 at 4:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Anniversary Of The Birth Of Baha'u'llah: Qudrat 9, 175 B.E. (11/12/2018)

O ye who are the chosen ones of the Abhá Kingdom! Praise ye the Lord of Hosts for He, riding upon the clouds, hath come down to this world out of the heaven of the invisible realm, so that East and West were lit by the glory of the Sun of Truth, and the call of the Kingdom was raised, and the heralds of the realm above, with melodies of the Concourse on high, sang out the glad tidings of the Coming. Then the whole world of being did quiver for joy, and still the people, even as the Messiah saith, slept on: for the day of the Manifestation, when the Lord of Hosts descended, found them wrapped in the slumber of unknowing. As He saith in the Gospel, My coming is even as when the thief is in the house, and the goodman of the house watcheth not.

From amongst all mankind hath He chosen you, and your eyes have been opened to the light of guidance and your ears attuned to the music of the Company above; and blessed by abounding grace, your hearts and souls have been born into new life. Thank ye and praise ye God that the hand of infinite bestowals hath set upon your heads this gem-studded crown, this crown whose lustrous jewels will forever flash and sparkle down all the reaches of time.

To thank Him for this, make ye a mighty effort, and choose for yourselves a noble goal. Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws. Read ye The Hidden Words, ponder the inner meanings thereof, act in accord therewith. Read, with close attention, the Tablets of Tarazát (Ornaments), Kalímát (Words of Paradise), Tajallíyyát (Effulgences), Ishráqát (Splendours), and Bishárát (Glad Tidings), and rise up as ye are bidden in the heavenly teachings. Thus may each one of you be even as a candle casting its light, the centre of attraction wherever people come together; and from you, as from a bed of flowers, may sweet scents be shed.

Raise ye a clamour like unto a roaring sea; like a prodigal cloud, rain down the grace of heaven. Lift up your voices and sing out the songs of the Abhá Realm. Quench ye the fires of war, lift high the banners of peace, work for the oneness of humankind and remember that religion is the channel of love unto all peoples. Be ye aware that the children of men are sheep of God and He their loving Shepherd, that He careth tenderly for all His sheep and maketh them to feed in His own green pastures of grace and giveth them to drink from the wellspring of life. Such is the way of the Lord. Such are His bestowals. Such, from among His teachings, is His precept of the oneness of mankind.

The portals of His blessings are opened wide and His signs are published abroad and the glory of truth is blazing forth; inexhaustible are the blessings. Know ye the value of this time. Strive ye with all your hearts, raise up your voices and shout, until this dark world be filled with light, and this narrow place of shadows be widened out, and this dust heap of a fleeting moment be changed into a mirror for the eternal gardens of heaven, and this globe of earth receive its portion of celestial grace.

Then will aggression crumble away, and all that maketh for disunity be destroyed, and the structure of oneness be raised—that the Blessed Tree may cast its shade over east and west, and the Tabernacle of the singleness of man be set up on the high summits, and flags that betoken love and fellowship flutter from their staffs around the world until the sea of truth lift high its waves, and earth bring forth the roses and sweet herbs of blessings without end, and become from pole to pole the Abhá Paradise.

These are the counsels of ‘Abdu’l-Bahá. It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick. These things do I hope for, out of the bounties and the bestowals of the Beloved.

At all times do I speak of you and call you to mind. I pray unto the Lord, and with tears I implore Him to rain down all these blessings upon you, and gladden your hearts, and make blissful your souls, and grant you exceeding joy and heavenly delights….

O Thou loving Provider! These souls have hearkened to the summons of the Kingdom, and have gazed upon the glory of the Sun of Truth. They have risen upward to the refreshing skies of love; they are enamoured of Thy nature, and they worship Thy beauty. Unto Thee have they turned themselves, speaking together of Thee, seeking out Thy dwelling, and thirsting for the waterbrooks of Thy heavenly realm.

Thou art the Giver, the Bestower, the Ever-loving.

‘Abdu’l-Baha, Selections from the Writings of ‘Abdu’l-Baha’, #17

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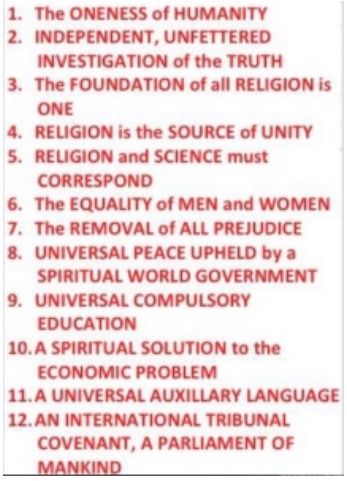
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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This entry was posted on Monday, November 12th, 2018 at 3:36 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 13, 175 B.E. (11/16/2018)

IN THE NAME OF THE ONE TRUE GOD

PRAISE be to the all-perceiving, the ever-abiding Lord Who, from a dewdrop out of the ocean of His grace, hath reared the firmament of existence, adorned it with the stars of knowledge, and admitted man into the lofty court of insight and understanding. This dewdrop, which is the Primal Word of God, is at times called the Water of Life, inasmuch as it quickeneth with the waters of knowledge them that have perished in the wilderness of ignorance. Again it is called the Primal Light, a light born of the Sun of divine knowledge, through whose effulgence the first stirrings of existence were made plain and manifest. Such manifestations are the expressions of the grace of Him Who is the Peerless, the All-Wise. He it is who knoweth and bestoweth all. He it is who transcendeth all that hath been said or heard. His knowledge will remain forever above the grasp of human vision and understanding and beyond the reach of human words and deeds. To the truth of this utterance existence itself and all that hath appeared therefrom bear eloquent testimony.

It is clear and evident, therefore, that the first bestowal of God is the Word, and its discoverer and recipient is the power of understanding. This Word is the foremost instructor in the school of existence and the revealer of Him Who is the Almighty. All that is seen is visible only through the light of its wisdom. All that is manifest is but a token of its knowledge. All names are but its name, and the beginning and end of all matters must needs depend upon it.

Baha'u'llah, Tablet to Mánikchí Ṣáḥib (Preamble)

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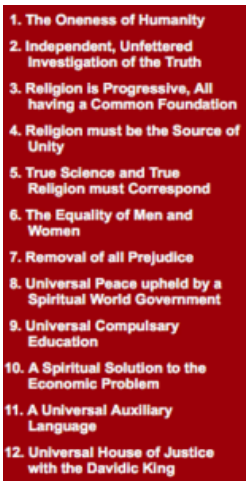
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Saturday, November 17th, 2018 at 3:23 pm and is filed under Baha'i Calendar, Uncategorized. You

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BAHA'I JUSTICE

Baha'i Month: Qawl/Speech 1, 175 B.E. (11/23/2018)

His Unfailing Light

Dearly beloved friends! Though the task be long and arduous, yet the prize which the All-Bountiful Bestower has chosen to confer upon you is of such preciousness that neither tongue nor pen can befittingly appraise it. Though the goal towards which you are now so strenuously striving be distant, and as yet undisclosed to men's eyes, yet its promise lies firmly embedded in the authoritative and unalterable utterances of Bahá'u'lláh. Though the course He has traced for you seems, at times, lost in the threatening shadows with which a stricken humanity is now enveloped, yet the unfailing light He has caused to shine continually upon you is of such brightness that no earthly dusk can ever eclipse its splendor. Though small in numbers, and circumscribed as yet in your experiences, powers, and resources, yet the Force which energizes your mission is limitless in its range and incalculable in its potency. Though the enemies which every acceleration in the progress of your mission must raise up be fierce, numerous, and unrelenting, yet the invisible Hosts which, if you persevere, must, as promised, rush forth to your aid, will, in the end, enable you to vanquish their hopes and annihilate their forces. Though the ultimate blessings that must crown the consummation of your mission be undoubted, and the Divine promises given you firm and irrevocable, yet the measure of the goodly reward which every one of you is to reap must depend on the extent to which your daily exertions will have contributed to the expansion of that mission and the hastening of its triumph.

Shoghi Effendi, The Advent Of Divine Justice

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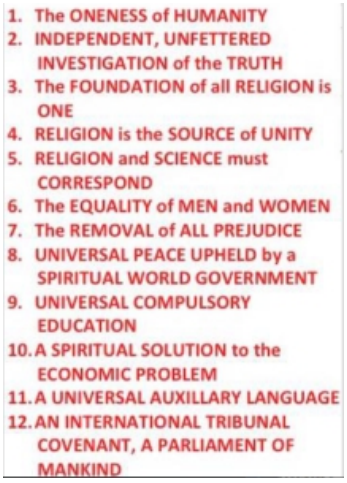
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This entry was posted on Thursday, November 22nd, 2018 at 7:02 pm and is filed under Baha'i Calendar, Shoghi Effendi, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day-Day Of The Covenant: Qawl 4, 175 B.E. (11/26/2018)

Thou hast said, "I have made a covenant with my chosen one, I have sworn to David my servant: 'I will establish your descendants for ever, and build your throne for all generations.'" Selah

Psalm 89

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THE Most Great Law is come, and the Ancient Beauty [Baha'u'llah] ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation, pg. 89

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The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

Baha'u'llah, Gleanings X

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O ye whom God hath chosen from among those who are called!—know that "many are called but few are chosen"!—upon whom He caused the evident Light to descend; whom He guided into the right Path, and to whom He gave the Glad-tidings of the Great Success!

Ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, who is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world! Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word, propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (teachers) to conquer.

Hasten, hasten, O ye firm believers! Hasten, hasten, O ye steadfast! Abandon the heedless, set aside every ignorant, take hold of the strong rope, be firm in this Great Cause, draw light from this Evident Light, be patient and be steadfast in this wise Religion! Ye shall see the hosts of inspiration descending successively from the Supreme World, the procession of attraction falling incessantly from the heights of heaven, the abundance of the Kingdom of El-Abha outpouring continually and the teachings of God penetrating with the utmost power, while the heedless are indeed in evident loss.

Abdu'l-Baha', Tablets of, pp. 442-443

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Rest ye assured that if a soul arises in the utmost perseverance and raises the Call of the Kingdom and resolutely promulgates the Covenant—be he an insignificant ant—he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the Holy Utterances. This is my will and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepts it the desired purpose is attained, and if he turns away leave him to himself and trust to God.

Such is the attribute of those who are firm in the Covenant.

Abdu'l-Baha', Star Of The West, Vol. X pg. 265

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Through the power of the divine springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the tree of life is just beginning to grow. Before long, it will produce buds, bring forth leaves and fruits, and cast its shade over the East and the West. This Tree of Life is the Book of the Covenant.

Abdu'l-Baha', Last Tablet To America

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Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant.

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THE BAHA'l SACRED WRITINGS flow out from the Two Central Documents of the Baha'i Revelation, the Book of the Covenant of Baha'u'llah (entitled the Kitab-i-Ahd) and the sacred Will and Testament of Abdu'l-Baha', which is "THE CHARTER" of the Kingdom of God on earth as it is in heaven (see World Order of Baha'u'llah, p. 144). All the other writings and teachings receive their life, their relevance, and their real inner spiritual force, meaning, and sustenance from out the wellspring of these two Most Mighty Documents, forming one single "scroll written (within) on the inside (the Kitab-i-Ahd) and (on the back) on the outside (the Will and Testament of Abdu'l-Baha'), sealed with seven seals" (Rev. 5:1 ISV).

No person can, really in good faith, even consider themselves to be a Baha'i in truth unless they can be said to have first at least read and attempted to understand, let alone believed in and been obedient and faithful to the contents and provisions of these two Documents combined together as One single Scroll.

This is something similar to what Jesus said, when he said that "to eat" is to come unto him (understanding the "bread" of the teachings) and that "to drink" (the wine of the Covenant that gives life to the teachings) is to believe! (see John 6:35 KJV).

Abdu'l-Baha' wrote the Will and Testament in three different parts at three different times. He sealed each of these parts, making three seals. On the back of the envelope where it was stuck down Abdu'l-Baha' placed three more seals, and then on the front, where it was addressed to "the chosen branch," he placed the seventh seal. The seven seals are thus on the outside part of this scroll, the Will and Testament of Abdu'l-Baha', which was found after his passing with the Kitab-i-Ahd, the Book of the Covenant of Baha'u'llah, rolled up within.

The Kitab-i-Ahd and the Will and Testament together comprise the prophesied continuation of the everlasting Covenant given in the Bible because in His Covenant, Baha'u'llah establishes the throne of King David as the Executive Branch of His Universal House of Justice. This everlasting Covenant was begun with Adam, passed down through Abraham and David, and promised by Jesus Christ to be established in the world today, 2000 years since his birth and first appearance. Baha'u'llah is a direct descendent of the exilarchs (the exiled monarchs of King David) who were taken into captivity into Babylon and Persia ('Iraq and Iran) the land of the birth-place of Baha'u'llah. Through His son Abdu'l-Baha', the throne-line of David continues down to this present Day.

The Crimson Book: The Book Of The Covenant

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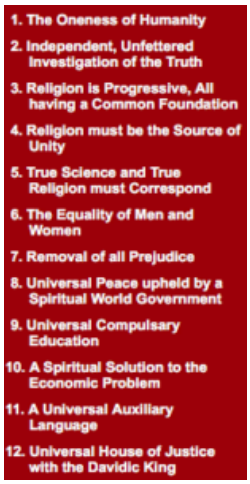
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Monday, November 26th, 2018 at 3:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Abdu'l-Baha'. Qawl 6, 175 B.E. (11/28/2018)

Whoso reciteth this prayer with lowliness and fervour will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

He is the All-Glorious!

O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.

Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.

With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfil his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.

Abdu'l-Baha', Selections #237

Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is

the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant

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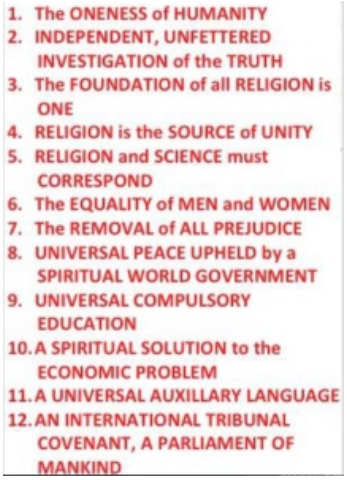
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This entry was posted on Wednesday, November 28th, 2018 at 2:26 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 8, 175 B.E. (11/30/2018)

Praise be to God, for he is God! We must never confuse position and station. Position is like fishes meeting in the sea of revelation that commune through the waters of sacred texts; a revelation that infuses the real bonds of affection that are the plane of spiritual transaction of souls in all the worlds of God. Station is the perfection of ourselves in the image of God, that reflects the light in the *mirat* of *al-mustaghath* (see Gleanings for more), and gives us shelter on the Ark, that traverses the seas, that the Holy Mariner has described. 'Abdu'l-Baha cites Baha'u'llah here:

In the *Suriy-i-Haykal*, the Blessed Beauty states, 'I have created dawning-places for Godhood and day-springs for Lordship.' And he states in the *Epistle to the Son of the Wolf*:

"Gracious God! Such references as have been made to Divinity and Godhead by the holy ones and chosen ones of God have been made a cause for denial and repudiation. The Imam Sadiq hath said: 'Servitude is a substance, the essence of which is Divinity.' The Commander of the Faithful (Imam 'Alı) answered an Arab, who had questioned him concerning the soul, as follows: 'The third is the soul which is divine and celestial. It is a divine energy, a substance, simple, and self-subsistent.' And further He (peace be upon him) said: 'Therefore it is the Most Sublime Essence of God, the Tree of Blessedness, the Lote-Tree beyond which there is no passing, the Garden of Repose.'"

In that same Epistle revealed by the tongue of the True God it is stated:

"The Commander of the Faithful (Imam 'Alı) hath said: 'I am He Who can neither be named, nor described.' And likewise He hath said: 'Outwardly I am an Imam; inwardly I am the Unseen, the Unknowable.'"

Again of Abı 'Abdi'llah [Sadiq], He [Baha'u'llah] quotes him thus:

"We are the Ka'aba of God, and We are the Qiblih of God, and We are the Face of God."

Again he states:

"Jabir hath said that Abu-Ja'far (peace be upon him) spoke to him as follows: 'O Jabir! Give heed unto the Bayan (Exposition) and the Ma'anı (Significances).'"

He (peace be upon him) added:

"'As to the Bayan, it consisteth in thy recognition of God–glorified be He–as the One Who hath no equal, and in thy adoration of Him, and in thy refusal to join partners with Him. As to the Ma'anı, We are its meaning, and its side, and its hand, and its tongue, and its

cause, and its command, and its knowledge, and its right. If We wish for something, it is God Who wisheth it, and He desireth that which We desire.'"

From these utterances it is clear that the human soul–in being adorned with the Divine Character of the Wronged One (see Baha'i Sabbath: Qudrat 6, 175 B.E. (11/9/2018): "Sweet Scented Knoll")–must be attracted to God, converted (transfigured) by God, and then consecrated in God. May the superabundance of meaning and real experience of these utterances, allow God to open the heart, minds and souls of everyone, that these grievous attachments and material disturbances shall be resolved and alleviated; and the spirit of humanity be ameliorated in its pristine consecrated inner reality.

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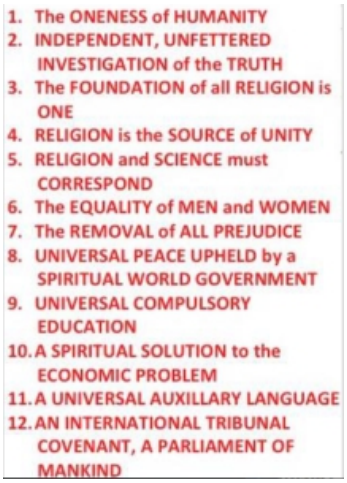
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This entry was posted on Friday, November 30th, 2018 at 4:10 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 15, 175 B.E. (12/7/2018)

THE BEGINNING OF ALL UTTERANCE IS THE PRAISE OF GOD

O SERVANTS! The springs of divine bestowal are streaming forth. Quaff ye therefrom, that by the aid of the incomparable Friend ye may be sanctified from this darksome world of dust and enter His abode. Renounce the world and direct your steps toward the city of the Beloved.

O servants! The fire that consumeth all veils hath been kindled by My hand; quench it not with the waters of ignorance. The heavens are the token of My greatness; look upon them with a pure eye. The stars bear witness to My truth; bear ye likewise witness thereto.

O servants! Eyes are needed if one is to see, and ears, if one is to hear. Whoso in this blessed Day hath not heard the divine call hath indeed no ear. By this is not meant that bodily ear that is perceived by the eye. Open your inner eye, that ye may behold the celestial Fire, and listen with the ear of inner understanding, that ye may hear the delightsome words of the Beloved.

O servants! If your heart acheth for the Beloved, lo, the remedy is come! If ye have eyes to see, behold, the shining countenance of the Friend hath appeared! Kindle ye the fire of knowledge and flee from the ignorant. Such are the words of the Lord of the world.

O servants! Lifeless is the body that is bereft of a soul, and withered the heart that is devoid of the remembrance of its Lord. Commune with the remembrance of the Friend and shun the enemy. Your enemy is such things as ye have acquired of your own inclination, to which ye have firmly clung, and whereby ye have sullied your souls. The soul hath been created for the remembrance of the Friend; safeguard its purity. The tongue hath been created to bear witness to God; pollute it not with the mention of the wayward.

O servants! Verily I say, he is to be accounted as truthful who hath beheld the straight Path. That Path is one, and God hath chosen and prepared it. It shineth as resplendent amongst all paths as the sun amongst the stars. Whosoever hath not attained it hath failed to apprehend the truth and hath gone astray. Such are the counsels of the incomparable, the peerless Lord.

O servants! This nether world is the abode of demons: Guard yourselves from approaching them. By demons is meant those wayward souls who, with the burden of their evil deeds, slumber in the chambers of oblivion. Their sleep is preferable to their wakefulness, and their death is better than their life.

O servants! Not every mortal frame hath a spirit or is imbued with life. In this day he is endowed with spirit who with all his heart seeketh the abode of the Beloved. The end of all beginnings is to be found in this Day: Turn ye not a blind eye unto it. The matchless Friend is nigh: Stray not far from Him.

O servants! Ye are even as saplings in a garden, which are near to perishing for want of water. Wherefore, revive your souls with the heavenly water that is raining down from the clouds of divine bounty. Words must be followed by deeds. Whoso accepteth the words of the Friend is in truth a man of deeds; otherwise a dead carcass is verily of greater worth.

O servants! Pleasant is the utterance of the Friend: Where is the soul who will taste its sweetness, and where is the ear that will hearken unto it? Well is it with him who, in this day, communeth with the Friend and in His path renounceth and forsaketh all save Him, that he may behold a new world and gain admittance to the everlasting paradise.

The Lord of the world saith: O servants! Forsake your own desires and seek that which I have desired for you. Walk ye not without one to guide you on the way, and accept ye not the words of every guide. How numerous the guides who have gone astray and failed to discover the straight Path! He alone is a guide who is free from the bondage of this world and whom nothing whatsoever can deter from speaking the truth.

O servants! Follow the path of truthfulness and turn not away from the needy. Make mention of Me before the great ones of the earth and fear not.

O servants! Be pure in your deeds, and conduct yourselves in accordance with the words of God. Such are the counsels of the incomparable Lord.

Baha'u'llah

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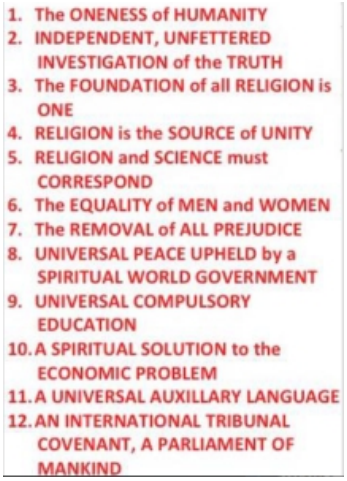
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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11. A UNIVERSAL AUXILLARY LANGUAGE
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This entry was posted on Friday, December 7th, 2018 at 2:03 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Masa'il/Questions 1, 175 B.E. (12/12/2018)

Grieve thou not at men's failure to apprehend the Truth. Ere long thou shalt find them turning towards God, the Lord of all mankind. We have indeed, through the potency of the Most Sublime Word, encompassed the whole world, and the time is approaching when God will have subdued the hearts of all that dwell on earth. He is in truth the Omnipotent, the All-Powerful.

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O 'Alí! The immature wish to put out the light of God with their mouths and to extinguish by their acts the flame in the Burning Bush. Say, wretched indeed is your plight, O ye embodiments of delusion. Fear ye God and reject not the heavenly grace which hath shed radiance upon all regions. Say, He Who is the Exponent of the hidden Name hath appeared, did ye but know it. He Whose advent hath been foretold in the heavenly Scriptures is come, could ye but understand it. The world's horizon is illumined by the splendors of this Most Great Revelation. Haste ye with radiant hearts and be not of them that are bereft of understanding. The appointed Hour hath struck and mankind is laid low. Unto this bear witness the honored servants of God.

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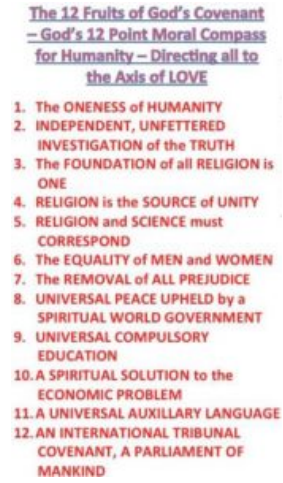
Take heed lest the deeds wrought by the embodiments of idle fancy sadden you or the acts committed by every wayward oppressor grieve you. Seize ye the chalice of constancy through the power of His Name, quaff then therefrom by virtue of the sovereignty of God, the Powerful, the Omnipotent. Thus hath the Daystar of My tender compassion and loving-kindness shone forth above the horizon of this Tablet that ye may render thanks unto your Lord, the Almighty, the All-Bountiful.

The glory that hath dawned resplendent from the heaven of Mine utterance rest upon thee and upon them that have directed themselves towards thee and inclined their ears to the words which thy mouth hath uttered concerning this glorious, this august Revelation.

Baha'u'llah, Tablets (excerpts)

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Thursday, December 13th, 2018 at 2:43 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 3, 175 B.E. (12/14/2018)

Felipe Gomez Alonzo

Martyred On 12/25/2018 Because Of Racial Prejudice

Jakelin Amel Rosemery Caal Maquin

Martyred On 12/8/2018 Because Of Racial Prejudice

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What crime could have been committed by a group of women, children, and suckling mothers that they should be thus afflicted with the scourge of thine anger and wrath? No faith or religion hath ever held children responsible. The Pen of divine Command hath exempted them, yet the fire of thy tyranny and oppression encompasseth all. If thou bearest allegiance to any faith or religion, then thou shouldst know that, according to all the heavenly Books and all the divinely inspired and weighty Scriptures, children are not to be held accountable. Aside from this, not even those who disbelieve in God have perpetrated such unseemly acts. Since from every thing an effect becometh manifest, a fact that none can deny save those who are bereft of reason and understanding, it is certain that the sighs of these children and the cries of these wronged ones will have their due consequence.

Baha'u'llah, Lawh-i-Ra'is

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'Abdu'l-Bahá holding a little child close to him said, the true Bahá'í loves the children, because Jesus says they are of the Kingdom of heaven. A simple pure heart is near to God; a child has no worldly ambitions.

Abdu'l-Baha', Abdu'l-Baha' In London

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Ye observe how the world is divided against itself... Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.

And the breeding ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.

Abdu'l-Baha', Selections #202 (exc.)

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It is

racial,

patriotic,

religious

and

class

prejudice,

that has been the cause

of the destruction of Humanity.

Abdu'l-Baha' in London, 9/30/1911

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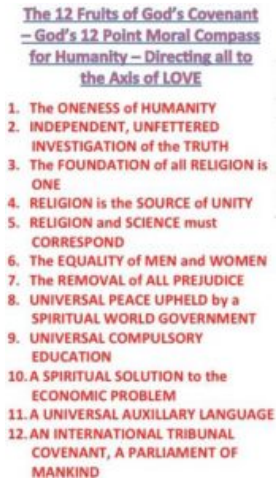
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles](#)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This entry was posted on Saturday, December 15th, 2018 at 4:02 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 10, 175 B.E. (12/21/2018)

HEARKEN ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful. Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing. Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

Baha'u'llah, The Proclamation Of

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The American nation, of which the community of the Most Great Name forms as yet a negligible and infinitesimal part, stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi, Citadel Of Faith

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Prayer For America

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These

minds and spirits are exhilarated by the message of Thy glad tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Baha, The Promulgation Of Universal Peace

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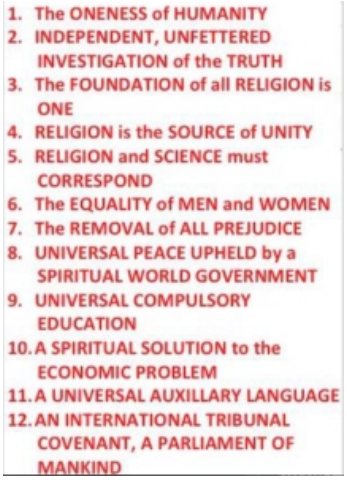
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This entry was posted on Saturday, December 22nd, 2018 at 3:55 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 17, 175 B.E. (12/28/2018)

THE ELECTED REPRESENTATIVES OF THE PEOPLES IN EVERY LAND

O YE the elected representatives of the people in every land! Take ye counsel together, and let your concern be only for that which profiteth mankind, and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal desires, and have erred grievously. And if, at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise.

We behold it, in this day, at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this. And whenever any one of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.

That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error….

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SUMMONS TO THE WORLD'S RELIGIOUS LEADERS

O LEADERS of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring balance established amongst men. In this most perfect balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.

The eye of My loving-kindness weepeth sore over you, inasmuch as ye have failed to recognize the One upon Whom ye have been calling in the daytime and in the night season, at even and at morn. Advance, O people, with snow-white faces and radiant hearts, unto the blest and crimson Spot, wherein the Sadratu'l-Muntahá is calling: 'Verily, there is none other God beside Me, the Omnipotent Protector, the Self-Subsisting!'

O ye leaders of religion! Who is the man amongst you that can rival Me in vision or insight? Where is he to be found that dareth to claim to be My equal in utterance or wisdom? No, by My Lord, the All-

Merciful! All on the earth shall pass away; and this is the face of your Lord, the Almighty, the Well-Beloved.

We have decreed, O people, that the highest and last end of all learning be the recognition of Him Who is the Object of all knowledge; and yet, behold how ye have allowed your learning to shut you out, as by a veil, from Him Who is the Dayspring of this Light, through Whom every hidden thing hath been revealed. Could ye but discover the source whence the splendour of this utterance is diffused, ye would cast away the peoples of the world and all that they possess, and would draw nigh unto this most blessed Seat of glory.

Say: This, verily, is the heaven in which the Mother Book is treasured, could ye but comprehend it. He it is Who hath caused the Rock to shout, and the Burning Bush to lift up its voice, upon the Mount rising above the Holy Land, and proclaim: 'The Kingdom is God's, the sovereign Lord of all, the All-Powerful, the Loving!'

We have not entered any school, nor read any of your dissertations. Incline your ears to the words of this unlettered One, wherewith He summoneth you unto God, the Ever-Abiding. Better is this for you than all the treasures of the earth, could ye but comprehend it.

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THE CLERGY AND PEOPLE OF VARIOUS FAITHS

At one time We address the people of the Torah and summon them unto Him Who is the Revealer of verses, Who hath come from Him Who layeth low the necks of men.... At another, We address the people of the Evangel and say: 'The All-Glorious is come in this Name whereby the Breeze of God hath wafted over all regions.'... At still another, We address the people of the Qur'án saying: 'Fear the All-Merciful, and cavil not at Him through Whom all religions were founded.'... Know thou, moreover, that We have addressed to the Magians Our Tablets, and adorned them with Our Law.... We have revealed in them the essence of all the hints and allusions contained in their Books. The Lord, verily, is the Almighty, the All-Knowing.

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BY Him Who is the Great Announcement! The All-Merciful is come invested with undoubted sovereignty. The Balance hath been appointed, and all them that dwell on earth have been gathered together. The Trumpet hath been blown, and lo, all eyes have stared up with terror, and the hearts of all who are in the heavens and on the earth have trembled, except them whom the breath of the verses of God hath quickened, and who have detached themselves from all things.

This is the Day whereon the earth shall tell out her tidings. The workers of iniquity are her burdens, could ye but perceive it. The moon of idle fancy hath been cleft, and the heaven hath given out a palpable smoke. We see the people laid low, awed with the dread of thy Lord, the Almighty, the Most Powerful. The Crier hath cried out, and men have been torn away, so great hath been the fury of His wrath. The people of the left hand sigh and bemoan. The people of the right abide in noble habitations: they quaff

the Wine that is life indeed, from the hands of the All-Merciful, and are, verily, the blissful.

The earth hath been shaken, and the mountains have passed away, and the angels have appeared, rank on rank, before Us. Most of the people are bewildered in their drunkenness and wear on their faces the evidences of anger. Thus have We gathered together the workers of iniquity. We see them rushing on towards their idol. Say: None shall be secure this Day from the decree of God. This indeed is a grievous Day. We point out to them those that led them astray. They see them, and yet recognize them not. Their eyes are drunken; they are indeed a blind people. Their proofs are the calumnies they uttered; condemned are their calumnies by God, the Help in Peril, the Self-Subsisting. The Evil One hath stirred up mischief in their hearts, and they are afflicted with a torment that none can avert. They hasten to the wicked, bearing the register of the workers of iniquity. Such are their doings.

Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not. They drink of the tainted water, and know it not. Say: The shout hath been raised, and the people have come forth from their graves, and arising are gazing around them. Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment. The verses of God have been revealed, and yet they have turned away from them. His proof hath been manifested and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine! Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty. All created things are heard exclaiming: 'The Kingdom is God's, the Almighty, the All-Knowing, the All-Wise.'

All Passages Excerpted From:

Baha'u'llah-The Proclamation Of Baha'u'llah

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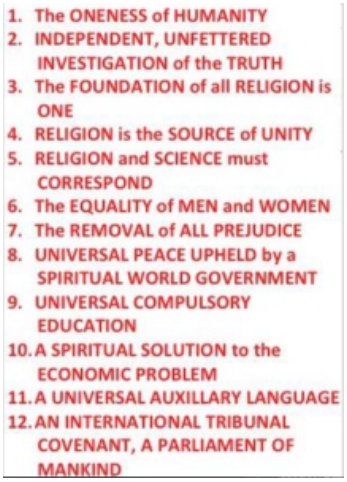
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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The Golden Rule

This entry was posted on Saturday, December 29th, 2018 at 3:18 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sharaf/Honor 1, 175 B.E. (12/31/2018)

THE Breath hath been wafted, and the Breeze hath blown, and from Zion hath appeared that which was hidden, and from Jerusalem is heard the Voice of God, the One, the Incomparable, the Omniscient.

O CONCOURSE of Christians! We have, on a previous occasion, revealed Ourself unto you, and ye recognized Me not. This is yet another occasion vouchsafed unto you. This is the Day of God; turn ye unto Him... The Beloved One loveth not that ye be consumed with the fire of your desires. Were ye to be shut out as by a veil from Him, this would be for no other reason than your own waywardness and ignorance. Ye make mention of Me, and know Me not. Ye call upon Me, and are heedless of My Revelation.... O people of the Gospel! They who were not in the Kingdom have now entered it, whilst We behold you, in this day, tarrying at the gate. Rend the veils asunder by the power of your Lord, the Almighty, the All-Bounteous, and enter, then, in My name My Kingdom. Thus biddeth you He Who desireth for you everlasting life... We behold you, O children of the Kingdom, in darkness. This, verily, beseemeth you not. Are ye, in the face of the Light, fearful because of your deeds? Direct yourselves towards Him... Verily, He (Jesus) said: 'Come ye after Me, and I will make you to become fishers of men.' In this day, however, We say: 'Come ye after Me, that We may make you to become quickeners of mankind.'

WE, verily, have come for your sakes, and have borne the misfortunes of the world for your salvation. Flee ye the One Who hath sacrificed His life that ye may be quickened? Fear God, O followers of the Spirit (Jesus), and walk not in the footsteps of every divine that hath gone far astray... Open the doors of your hearts. He Who is the Spirit (Jesus) verily, standeth before them. Wherefore keep ye afar from Him Who hath purposed to draw you nigh unto a Resplendent Spot? Say: We, in truth, have opened unto you the gates of the Kingdom. Will ye bar the doors of your houses in My face? This indeed is naught but a grievous error.

Baha'u'llah-The Proclamation Of Baha'u'llah

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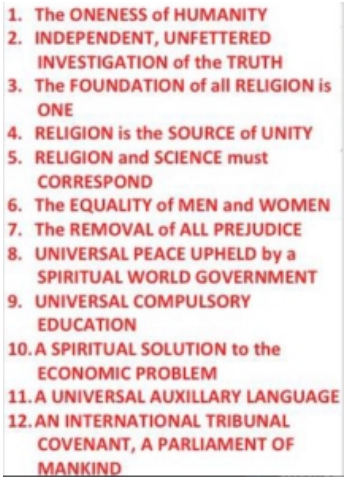
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The Golden Rule

This entry was posted on Monday, December 31st, 2018 at 4:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 5, 175 B.E. (1/4/2019)

LEND an ear unto the song of David. He saith: 'Who will bring me into the Strong City?' The Strong City is 'Akká, which hath been named the Most Great Prison, and which possesseth a fortress and mighty ramparts... Peruse that which Isaiah hath spoken in His Book. He saith: 'Get thee up into the high mountain, O Zion, that bringest good tidings; lift up thy voice with strength, O Jerusalem, that bringest good tidings. Lift it up, be not afraid; say unto the cities of Judah: "Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him."' This Day all the signs have appeared. A great City hath descended from heaven, and Zion trembleth and exulteth with joy at the Revelation of God, for it hath heard the Voice of God on every side.

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READ ye the Evangel and yet refuse to acknowledge the All-Glorious Lord? This indeed beseemeth you not, O concourse of learned men!... The fragrances of the All-Merciful have wafted over all creation. Happy the man that hath forsaken his desires, and taken fast hold of guidance.

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PERUSED ye not the Qur'án? Read it, that haply ye may find the Truth, for this Book is verily the Straight Path. This is the Way of God unto all who are in the heavens and all who are on the earth. If ye have been careless of the Qur'án, the Bayán cannot be regarded to be remote from you. Behold it open before your eyes. Read ye its verses, lest perchance ye desist from committing that which will cause the Messengers of God to mourn and lament.

Speed out of your sepulchres. How long will ye sleep? The second blast hath been blown on the trumpet. On whom are ye gazing? This is your Lord, the God of Mercy. Witness how ye gainsay His signs! The earth hath quaked with a great quaking, and cast forth her burdens. Will ye not admit it? Say: Will ye not recognize how the mountains have become like flocks of wool, how the people are sore vexed at the awful majesty of the Cause of God? Witness how their houses are empty ruins, and they themselves a drowned host.

This is the Day whereon the All-Merciful hath come down in the clouds of knowledge, clothed with manifest sovereignty. He well knoweth the actions of men. He it is Whose glory none can mistake, could ye but comprehend it. The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending. Say: This is the Day of mutual deceit; whither do ye flee? The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it. Who is it that can protect you? None, by Him Who is the All-Merciful! None, except God, the Almighty, the All-Glorious, the Beneficent. Every woman that hath had a burden in her womb hath cast her burden. We see men

drunken in this Day, the Day in which men and angels have been gathered together.

Is there any doubt concerning God? Behold how He hath come down from the heaven of His grace, girded with power and invested with sovereignty. Is there any doubt concerning His signs? Open ye your eyes, and consider His clear evidence. Paradise is on your right hand, and hath been brought nigh unto you, while Hell hath been made to blaze. Witness its devouring flame. Haste ye to enter into Paradise, as a token of Our mercy unto you, and drink ye from the hands of the All-Merciful the Wine that is life indeed.

Baha'u'llah, (excerpts from) The Proclamation Of Baha'u'llah

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All spiritually oriented (not of the materialists) Muslims must universally cease and desist this wrongful fighting against the People of the Book who are especially the Christians and Jews by ORDER of the true Universal Caliphate of King David alive in the world today sealed by the seal of the prophet in the Holy Koran. Those who do not are in infidelity with this decree and therefore are spiritually dead, as Muhammad has said in the Koran–the infidels deserve death–meaning they are spiritually dead–as Jesus said let the dead bury the dead–and that in this spiritual death Muhammad said they deserve it that is, they have their own reward. Infidels are only those who are first Muslim and then lose their fidelity–but if they become faithful again this condition of spiritual death (cut off from their rays of the Holy Spirit) that Muhammad says they deserve ceases; and they then have spiritual life through the acceptance of the Covenant of the Universal Caliphate of Allah–the throne-line of King David–that is a Jew–of Judah and King David and King Solomon, and the Persian Jews of Baha'u'llah and 'Abdu'l-Baha, etc. The People of the Book are never "infidels" because they are never Muslims in the first place and therefore they are not required to submit to the Koran (and therefore are exempt by Allah in not following it) because they are already of the Covenants with Allah (God) of the People of the other Books of God such as the Bible and the Tanak and Gospel, etc. Get this straight, people.

The Christians–the dead in Christ–who are spiritually dead and prophesied to rise first must lay down their weapons and immediately cease and desist invading the Islamic foreign lands. Jesus judges otherwise against them: "Then they asked him, 'What must we do to do the works God requires?' Jesus answered, 'The work of God is this: to believe in the one he has sent'" (John 6:28-29, NIV). Muslims and Christians must respect the rights of the nation of Israel of the Jewish people. Jews must cease and desist the infighting and allow a better formation of the Palestinian independent state.

A spiritual unity of true Jewish, Christian, Islamic and Baha'i leadership is not enough! It needs to be re-enforced by a good healthy number of the people of these diverse faiths and groups that must awaken out of the consensus trance and stop blindly following false leadership. This is the meaning of 'Abdu'l-Baha's statement united we–we the people of spirituality and world faiths–stand, divided we fall:

“The materialists have availed themselves of this dissension amongst the religions and are constantly attacking them, intending to uproot the tree of divine planting. Owing to strife and contention among themselves, the religions are being weakened and vanquished. If a commander is at variance with his army in the execution of military tactics, there is no doubt he will be defeated by the enemy.” (‘Abdu’l-Baha)

Statement by The Guardian of the Baha’i Faith (excerpts from)

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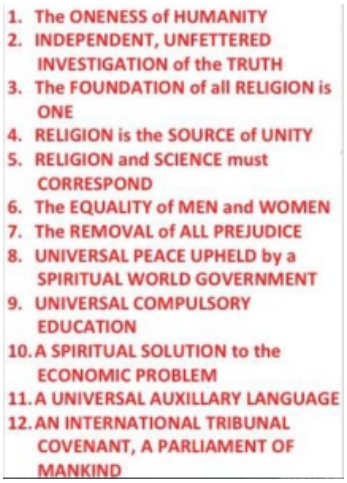
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

The Golden Rule

This entry was posted on Friday, January 4th, 2019 at 1:44 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Anniversary Of The Establishment Of The IBC/UHJ by Dr. Leland Jensen: Sharaf 10, 175 B.E. (1/9/2019)

TRUE CIVILIZATION

True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.

Observe that if such a happy situation be forthcoming, no government would need continually to pile up the weapons of war, nor feel itself obliged to produce ever new military weapons with which to conquer the human race. A small force for the purposes of internal security, the correction of criminal and disorderly elements and the prevention of local disturbances, would be required—no more. In this way the entire population would, first of all, be relieved of the crushing burden of expenditure currently imposed for military purposes, and secondly, great numbers of people would cease to devote their time to the continual devising of new weapons of destruction—those testimonials of greed and bloodthirstiness, so inconsistent with the gift of life—and would instead bend their efforts to the production of whatever will foster human existence and peace and well-being, and would become the cause of universal development and prosperity. Then every nation on earth will reign in honor, and every people will be cradled in tranquillity and content.

THE UNIVERSAL HOUSE OF JUSTICE

A Universal House of Justice — with the Davidic King, the great grandson of ‘Abdu’l-Baha, as its President — is the medicine for this sick world. This body is the Supreme Institution of the Kingdom of God, established on earth as it is in heaven in fulfillment of the Lord’s Prayer that Jesus gave and told the Christians to pray for. This body, the Supreme Institution of the Kingdom of God on earth as it is in heaven, is the Universal House of Justice that all the nations of the world will joyously and unhesitatingly belong to. The purpose of the living, functioning, descendant of King David through Baha’u’llah and Abdu’l-Baha at its head is so we can recognize Baha’u’llah’s true Universal House of Justice from fakes, frauds, and imitations. (see Isaiah chapters 2, 9, and 11) The hearts of all mankind shall willingly and eagerly turn their trust and loyalty to this world governing body, as all the people of the world shall see with their third eye opened — of their intellect — that this is the plan that God Himself has given us all for the salvation and redemption of all human kind. Already the world has seen three prototypes, or imitations, of this world Parliament. First in the World Court, secondly in the League of Nations, and third in the form of the United Nation’s Organization. These three bodies, however, failed to achieve the unifying force to unite all the peoples and nations of the world, as these failed attempts did not originate from God but from the imitation of man, they lacked the spiritual endowment of authority to unite the world together as one family, one race of humanity. This government, the Kingdom of God on earth as it is in heaven, does not originate from the minds of men but has been delivered unto all humanity from God Almighty via the Supreme and Universal Manifestation of Himself, which is the second coming of Christ in the person of Baha’u’llah.

The world commonwealth outlined by Baha’u’llah is governed by the Universal House of Justice, this is a World Parliament freely elected by the peoples of the earth, currently in its appointed stage. It must have authority to enforce its decisions upon any dilatory or rebellious member of the commonwealth, and such action must be as swift and certain as it would be in the case of an individual who breaks the law. No such world government an succeed unless backed by the authority of the whole human race. This is the principle of unity and oneness of mankind with the complete abandonment of prejudices, on which the future of mankind depends.

This world authority must, in the interests of the whole human race, establish law in the place of war. It must strictly limit the armed forces of every nation according to their internal needs. It must plan and put into practice a world system of economics which will remove the present evils of waste, inferior quality, want in the midst of plenty. It must assume sole control over tariffs, excise, sources of raw material. It must foster a spirit of world civilization among all the people of the planet.

The president, that is the Executive Branch of the Universal House of Justice, is that promised return of the descendant of the lineage of King David, reestablished by Baha’u’llah. The office of President carries with it the right and obligation of the Executive Branch, a duty which is permitted to no one else, as defined and delineated in the sacred Will and Testament of Abdu’l-Baha. The Davidic King is therefore the permanent head of the Universal House of Justice, which is the executive branch of the New World

Order, God's Kingdom on earth as it is in heaven.

Together, and inseparable, the Universal House of Justice with the Davidic King, Abdu'l-Baha's great grandson, as its President, forms the nucleus of the Kingdom of God on Earth as it is in heaven, the New World Order. As this institution has been established with its component parts, its organic institutions, and is functioning with efficiency and vigor, it is, by the unfolding of world events and the predestined Will of Omnipotent God, being projected to all the people of the world. Not by the will of man or any scheme or plan of any group of people, but by an act of Almighty Providence alone, this victory is given over to the people of God. Coinciding with great world calamity, catastrophe and social upheaval, the divine banner of the genealogy of Baha'u'llah is now being unfurled and upraised above the heads and ramparts of all the onlooking and terrified people of the world, showing the continuation of the line of David in the Executive Branch of this Universal House of Justice, which is to last forever (see Psalms 89). Such is the inescapable mind and plan of God; for by this method, world disaster and calamity contrasting the good news (gospel) of the proclamation of this Kingdom of God (Davidic), God has vouchsafed and made certain that His and only His Universal House of Justice should be asserting its claims and demonstrating its unfailing capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

THE ESTABLISHER OF THE BAHA'I FAITH

" 'Abdu'l-Baha made a Covenant that one would come [the seventh Angel] in 1963 and would establish the Kingdom [Davidic] brought by Baha'u'llah. Also, in his Will and Testament he entered into a Covenant that a line of Guardians [Davidic Kings] would descend from him and be at the Head of the Universal House of Justice."

THE DAVIDIC KINGSHIP

"But that same night the word of the Lord came to Nathan, Go tell my servant David, 'Thus says the Lord [Covenant]. . . When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his [Solomon's] kingdom. He shall build a house for my name and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. When he commits iniquity, I will chasten him with the rod of men, with the stripes of the sons of men, but I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever.' In accordance with all these words, and in accordance with all this vision, Nathan spoke to David"

2 Samuel 7:4, 5...12-17

Thou hast said, "I have made a Covenant with my chosen one, I have sworn to David my servant: 'I will establish your descendants for ever,
and build your throne for all generations.'"

Psalms 89:3, 4

THE Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation pg. 89-90

THE CRIMSON BOOK: BOOK OF THE COVENANT

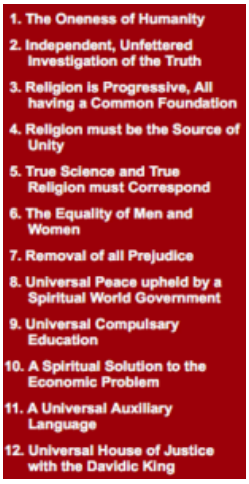
THE BAHA'l SACRED WRITINGS flow out from the Two Central Documents of the Baha'i Revelation, the Book of the Covenant of Baha'u'llah (entitled the Kitab-i-Ahd) and the sacred Will and Testament of Abdu'l-Baha', which is "THE CHARTER" of the Kingdom of God on earth as it is in heaven (see World Order of Baha'u'llah, p. 144). All the other writings and teachings receive their life, their relevance, and their real inner spiritual force, meaning, and sustenance from out the wellspring of these two Most Mighty Documents, forming one single "scroll written (within) on the inside (the Kitab-i-Ahd) and (on the back) on the outside (the Will and Testament of Abdu'l-Baha'), sealed with seven seals" (Rev. 5:1 ISV).

No person can, really in good faith, even consider themselves to be a Baha'i in truth unless they can be said to have first at least read and attempted to understand, let alone believed in and been obedient and faithful to the contents and provisions of these two Documents combined together as One single Scroll. This is something similar to what Jesus said, when he said that "to eat" is to come unto him (understanding the "bread" of the teachings) and that "to drink" (the wine of the Covenant that gives life to the teachings) is to believe! (see John 6:35 KJV).

Abdu'l-Baha' wrote the Will and Testament in three different parts at three different times. He sealed each of these parts, making three seals. On the back of the envelope where it was stuck down Abdu'l-Baha' placed three more seals, and then on the front, where it was addressed to "the chosen branch," he placed the seventh seal. The seven seals are thus on the outside part of this scroll, the Will and Testament of Abdu'l-Baha', which was found after his passing with the Kitab-i-Ahd, the Book of the Covenant of Baha'u'llah, rolled up within.

The Kitab-i-Ahd and the Will and Testament together comprise the prophesied continuation of the everlasting Covenant given in the Bible because in His Covenant, Baha'u'llah establishes the throne of King David as the Executive Branch of His Universal House of Justice. This everlasting Covenant was begun with Adam, passed down through Abraham and David, and promised by Jesus Christ to be established in the world today, 2000 years since his birth and first appearance. Baha'u'llah is a direct descendent of the exilarchs (the exiled monarchs of King David) who were taken into captivity into Babylon and Persia ('Iraq and Iran) the land of the birthplace of Baha'u'llah. Through His son Abdu'l-Baha', the throne-line of David continues down to this present Day.

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

The Golden Rule

This entry was posted on Wednesday, January 9th, 2019 at 2:46 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 12, 175 B.E. (1/11/2019)

BY Him Who is the Great Announcement! The All-Merciful is come invested with undoubted sovereignty. The Balance hath been appointed, and all them that dwell on earth have been gathered together. The Trumpet hath been blown, and lo, all eyes have stared up with terror, and the hearts of all who are in the heavens and on the earth have trembled, except them whom the breath of the verses of God hath quickened, and who have detached themselves from all things.

This is the Day whereon the earth shall tell out her tidings. The workers of iniquity are her burdens, could ye but perceive it. The moon of idle fancy hath been cleft, and the heaven hath given out a palpable smoke. We see the people laid low, awed with the dread of thy Lord, the Almighty, the Most Powerful. The Crier hath cried out, and men have been torn away, so great hath been the fury of His wrath. The people of the left hand sigh and bemoan. The people of the right abide in noble habitations: they quaff the Wine that is life indeed, from the hands of the All-Merciful, and are, verily, the blissful.

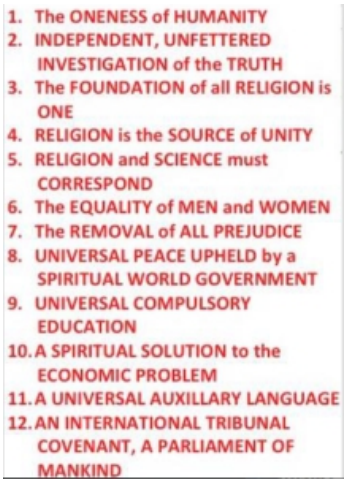
The earth hath been shaken, and the mountains have passed away, and the angels have appeared, rank on rank, before Us. Most of the people are bewildered in their drunkenness and wear on their faces the evidences of anger. Thus have We gathered together the workers of iniquity. We see them rushing on towards their idol. Say: None shall be secure this Day from the decree of God. This indeed is a grievous Day. We point out to them those that led them astray. They see them, and yet recognize them not. Their eyes are drunken; they are indeed a blind people. Their proofs are the calumnies they uttered; condemned are their calumnies by God, the Help in Peril, the Self-Subsisting. The Evil One hath stirred up mischief in their hearts, and they are afflicted with a torment that none can avert. They hasten to the wicked, bearing the register of the workers of iniquity. Such are their doings.

Say: The heavens have been folded together, and the earth is held within His grasp, and the corrupt doers have been held by their forelock, and still they understand not. They drink of the tainted water, and know it not. Say: The shout hath been raised, and the people have come forth from their graves, and arising are gazing around them. Some have made haste to attain the court of the God of Mercy, others have fallen down on their faces in the fire of Hell, while still others are lost in bewilderment. The verses of God have been revealed, and yet they have turned away from them. His proof hath been manifested and yet they are unaware of it. And when they behold the face of the All-Merciful, their own faces are saddened, while they are disporting themselves. They hasten forward to Hell Fire, and mistake it for light. Far from God be what they fondly imagine! Say: Whether ye rejoice or whether ye burst for fury, the heavens are cleft asunder, and God hath come down, invested with radiant sovereignty. All created things are heard exclaiming: 'The Kingdom is God's, the Almighty, the All-Knowing, the All-Wise.'

Baha'u'llah-The Proclamation Of Baha'u'llah

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These

Principles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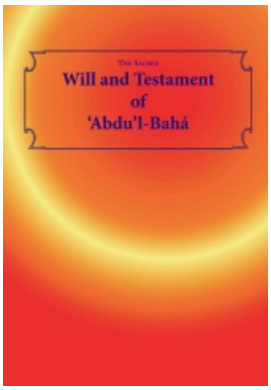
THE CRIMSON BOOK: BOOK OF THE COVENANT



This entry was posted on Friday, January 11th, 2019 at 5:15 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 175 B.E. (1/19/2019)

IN this day the world is redolent with the fragrances of the robe of the Revelation of the Ancient King … and yet, they (divines)[clergy] have gathered together, and established themselves upon their seats, and have spoken that which would put an animal to shame, how much more man himself! Were they to become aware of one of their acts, and perceive the mischief it hath wrought, they would, with their own hands, dispatch themselves to their final abode.

9

WHATSOEVER hath been announced in the Books hath been revealed and made clear. From every direction the signs have been manifested. The Omnipotent One is calling, in this Day, and announcing the appearance of the Supreme Heaven.

9

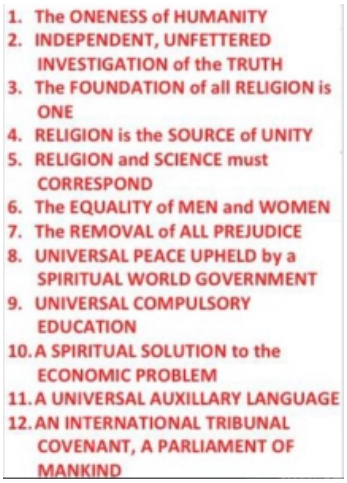
THIS is not the day whereon the high priests can command and exercise their authority. In your Book it is stated that the high priests will, on that Day, lead men far astray, and will prevent them from drawing nigh unto Him. He indeed is a high priest who hath seen the light and hastened unto the way leading to the Beloved.

9

Baha'u'llah

Proclamation

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Sunday, January 20th, 2019 at 1:20 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 7, 175 B.E. (1/25/2019)

In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal, and from thence he has come onward to the human degree, or kingdom. Throughout this journey of progression he has ever and always been potentially man.

In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes; he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him.

Therefore, in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world.

What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him.

That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, or perfections, must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of everlasting life; it must be attained during this vanishing existence.

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements, he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, he shall surely attain

to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and eternal life, nevertheless, he continues ignorant and negligent of all this? Consider how he seeks knowledge of everything except knowledge of God. For instance, his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten meters below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries but is not at all concerned about knowing the mysteries of the Kingdom, traversing the illimitable fields of the eternal world, becoming informed of the divine realities, discovering the secrets of God, attaining the knowledge of God, witnessing the splendors of the Sun of Truth and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter, and how completely unaware he is of the mysteries of Divinity! Nay, he is utterly negligent and oblivious of the secrets of Divinity. How great his ignorance! How conducive to his degradation! It is as if a kind and loving father had provided a library of wonderful books for his son in order that he might be informed of the mysteries of creation, at the same time surrounding him with every means of comfort and enjoyment, but the son amuses himself with pebbles and playthings, neglectful of all his father's gifts and provision. How ignorant and heedless is man! The Father has willed for him eternal glory, and he is content with blindness and deprivation. The Father has built for him a royal palace, but he is playing with the dust; prepared for him garments of silk, but he prefers to remain unclothed; provided for him delicious foods and fruits, while he seeks sustenance in the grasses of the field.

Praise be to God! You have heard the call of the Kingdom. Your eyes are opened; you have turned to God. Your purpose is the good pleasure of God, the understanding of the mysteries of the heart and investigation of the realities. Day and night you must strive that you may attain to the significances of the heavenly Kingdom, perceive the signs of Divinity, acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, an Architect—knowing this through proofs and evidences and not through susceptibilities, nay, rather, through decisive arguments and real vision—that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may you behold the presence of God and attain to the knowledge of the holy, divine Manifestations.

You must come into the knowledge of the divine Manifestations and Their teachings through proofs and evidences. You must unseal the mysteries of the supreme Kingdom and become capable of discovering the inner realities of things. Then shall you be the manifestations of the mercy of God and true believers, firm and steadfast in the Cause of God.

Praise be to God! The door of divine knowledge has been opened by Bahá'u'lláh, for He has laid the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day. He is our Teacher and Adviser; He is our Seer and the One clement toward us. He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory, breathed upon us the life-quickening breaths of the Holy Spirit, opened before our faces the doors of the paradise of Abhá and caused the lights of the Sun of

Truth to shine upon us. The clouds of mercy have poured down their precious rain. The sea of favor is swelling and surging toward us.

The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this? We must appreciate the divine generosity and act in accordance with the teachings of Bahá'u'lláh so that all good may be stored up for us and in both worlds we shall become precious and acceptable to God, attain to everlasting blessings, taste the delicacy of the love of God, find the sweetness of the knowledge of God, perceive the heavenly bestowal and witness the power of the Holy Spirit.

This is my advice, and this is my admonition.

Talk by Abdu'l-Baha' at 309 West Seventy-eighth Street, New York, July 6, 1912

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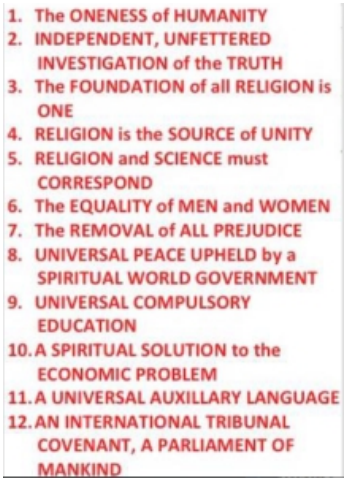
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

The Golden Rule

This entry was posted on Saturday, January 26th, 2019 at 11:59 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

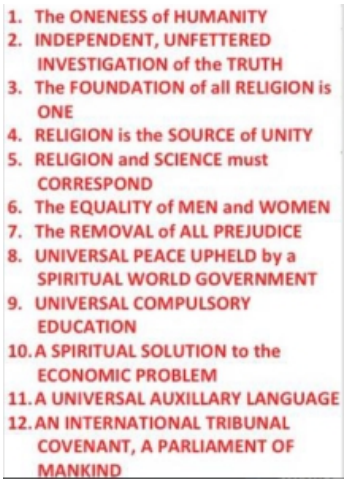
Baha'i Sabbath: Sultan 14, 175 B.E. (2/1/2019)

The first teaching of Bahá'u'lláh is the duty incumbent upon all to investigate reality. What does it mean to investigate reality? It means that man must forget all hearsay and examine truth himself, for he does not know whether statements he hears are in accordance with reality or not. Wherever he finds truth or reality, he must hold to it, forsaking, discarding all else; for outside of reality there is naught but superstition and imagination. For example, during the days of Jesus Christ the Jews were expecting the appearance of the Messiah, praying and beseeching God day and night that the Promised One might appear. Why did they reject Him when He did appear? They denied Him absolutely, refused to believe in Him. There was no abuse and persecution which they did not heap upon Him. They reviled Him with curses, placed a crown of thorns upon His head, led Him through the streets in scorn and derision and finally crucified Him. Why did they do this? Because they did not investigate the truth or reality of Christ and were not able to recognize Him as the Messiah of God. Had they investigated sincerely for themselves, they would surely have believed in Him, respected Him and bowed before Him in reverence. They would have considered His manifestation the greatest bestowal upon mankind. They would have accepted Him as the very Savior of man; but, alas, they were veiled, they held to imitations of ancestral beliefs and hearsay and did not investigate the truth of Christ. They were submerged in the sea of superstitions and were, therefore, deprived of witnessing that glorious bounty; they were withheld from the fragrances or breaths of the Holy Spirit and suffered in themselves the greatest debasement and degradation.

Reality or truth is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world today. Why should these differences exist? Because they do not investigate and examine the fundamental unity, which is one and unchangeable. If they seek reality itself, they will agree and be united; for reality is indivisible and not multiple. It is evident, therefore, that there is nothing of greater importance to mankind than the investigation of truth.

Abdu'l-Baha'-The Promulgation Of Universal Peace
Talk at Home of Mr. and Mrs. Arthur J. Parsons
1700 Eighteenth Street, NW, Washington, D.C.
April 25, 1912

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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The Golden Rule

This entry was posted on Friday, February 1st, 2019 at 2:17 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 175 B.E. (2/7/2019)

O God! Dispel all those elements which are the cause of discord, and prepare for us all those things which are the cause of unity and accord! O God! Descend upon us Heavenly Fragrance and change this gathering into a gathering of Heaven! Grant to us every benefit and every food. Prepare for us the Food of Love! Give to us the Food of Knowledge! Bestow upon us the Food of Heavenly Illumination!

In your hearts remember these things, and then enter the Unity Feast.

Each one of you must think how to make happy and pleased the other members of your Assembly, and each one must consider all those who are present as better and greater than himself, and each one must consider himself less than the rest. Know their station as high, and think of your own station as low. Should you act and live according to these behests, know verily, of a certainty, that that Feast is the Heavenly Food. That Supper is the "Lord's Supper"! I am the Servant of that gathering.

('Abdu'l-Bahá, in "Star of the West", vol. IV, no. 7 (13 July 1913), p. 120)

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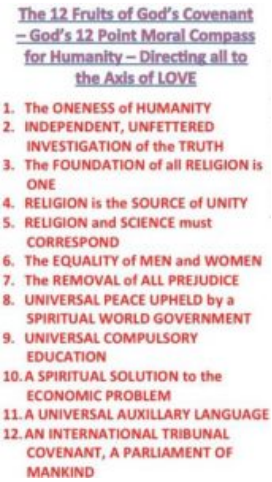
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The Golden Rule

This entry was posted on Thursday, February 7th, 2019 at 4:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 9, 175 B.E. (2/15/2019)

And now regarding His words, that the Son of man shall "come in the clouds of heaven." By the term "clouds" is meant those things that are contrary to the ways and desires of men. Even as He hath revealed in the verse already quoted: "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others." These "clouds" signify, in one sense, the annulment of laws, the abrogation of former Dispensations, the repeal of rituals and customs current amongst men, the exalting of the illiterate faithful above the learned opposers of the Faith. In another sense, they mean the appearance of that immortal Beauty in the image of mortal man, with such human limitations as eating and drinking, poverty and riches, glory and abasement, sleeping and waking, and such other things as cast doubt in the minds of men, and cause them to turn away. All such veils are symbolically referred to as "clouds."

These are the "clouds" that cause the heavens of the knowledge and understanding of all that dwell on earth to be cloven asunder. Even as He hath revealed: "On that day shall the heaven be cloven by the clouds." Even as the clouds prevent the eyes of men from beholding the sun, so do these things hinder the souls of men from recognizing the light of the divine Luminary. To this beareth witness that which hath proceeded out of the mouth of the unbelievers as revealed in the sacred Book: "And they have said: 'What manner of apostle is this? He eateth food, and walketh the streets. Unless an angel be sent down and take part in His warnings, we will not believe.'" Other Prophets, similarly, have been subject to poverty and afflictions, to hunger, and to the ills and chances of this world. As these holy Persons were subject to such needs and wants, the people were, consequently, lost in the wilds of misgivings and doubts, and were afflicted with bewilderment and perplexity. How, they wondered, could such a person be sent down from God, assert His ascendancy over all the peoples and kindreds of the earth, and claim Himself to be the goal of all creation—even as He hath said: "But for Thee, I would not have created all that are in heaven and on earth"—and yet be subject to such trivial things? You must undoubtedly have been informed of the tribulations, the poverty, the ills, and the degradation that have befallen every Prophet of God and His companions. You must have heard how the heads of their followers were sent as presents unto different cities, how grievously they were hindered from that whereunto they were commanded. Each and every one of them fell a prey to the hands of the enemies of His Cause, and had to suffer whatsoever they decreed.

It is evident that the changes brought about in every Dispensation constitute the dark clouds that intervene between the eye of man's understanding and the divine Luminary which shineth forth from the dayspring of the divine Essence. Consider how men for generations have been blindly imitating their fathers, and have been trained according to such ways and manners as have been laid down by the dictates of their Faith. Were these men, therefore, to discover suddenly that a Man, Who hath been living in their midst, Who, with respect to every human limitation, hath been their equal, had risen to abolish

every established principle imposed by their Faith—principles by which for centuries they have been disciplined, and every opposer and denier of which they have come to regard as infidel, profligate and wicked—they would of a certainty be veiled and hindered from acknowledging His truth. Such things are as "clouds" that veil the eyes of those whose inner being hath not tasted the Salsabíl of detachment, nor drunk from the Kawthar of the knowledge of God. Such men, when acquainted with these circumstances, become so veiled that without the least question, they pronounce the Manifestation of God an infidel, and sentence Him to death. You must have heard of such things taking place all down the ages, and are now observing them in these days.

Baha'u'llah, Kitab-I-Iqan (The Book Of Certitude), Part One

9

FROM the beginning of the world until the present time each "Manifestation" sent from God has been opposed by an embodiment of the "Powers of Darkness."

This dark power has always endeavored to extinguish the light. Tyranny has ever sought to overcome justice. Ignorance has persistently tried to trample knowledge underfoot. This has, from the earliest ages, been the method of the material world.

In the time of Moses, Pharaoh set himself to prevent the Mosaic Light being spread abroad.

In the day of Christ, Annas and Caiaphas inflamed the Jewish people against Him and the learned doctors of Israel joined together to resist His Power. All sorts of calumnies were circulated against Him. The Scribes and Pharisees conspired to make the people believe Him to be a liar, an apostate, and a blasphemer. They spread these slanders throughout the whole Eastern world against Christ, and caused Him to be condemned to a shameful death!

In the case of Muḥammad also, the learned doctors of His day determined to extinguish the light of His influence. They tried by the power of the sword to prevent the spread of His teaching.

In spite of all their efforts the Sun of Truth shone forth from the horizon. In every case the army of light vanquished the powers of darkness on the battlefield of the world, and the radiance of the Divine Teaching illumined the earth. Those who accepted the Teaching and worked for the Cause of God became luminous stars in the sky of humanity.

Now, in our own day, history repeats itself.

Those who would have men believe that religion is their own private property once more bring their efforts to bear against the Sun of Truth: they resist the Command of God; they invent calumnies, not having arguments against it, neither proofs. They attack with masked faces, not daring to come forth into the light of day.

Our methods are different, we do not attack, neither calumniate; we do not wish to dispute with them; we bring forth proofs and arguments; we invite them to confute our statements. They cannot answer us, but instead, they write all they can think of against the Divine Messenger, Bahá'u'lláh.

Do not let your hearts be troubled by these defamatory writings! Obey the words of Bahá'u'lláh and answer them not. Rejoice, rather, that even these falsehoods will result in the spread of the truth. When these slanders appear inquiries are made, and those who inquire are led into a knowledge of the Faith.

If a man were to declare, "There is a lamp in the next room which gives no light," one hearer might be satisfied with his report, but a wiser man goes into the room to judge for himself, and behold, when he finds the light shining brilliantly in the lamp, he knows the truth!

Again, a man proclaims: "There lies a garden in which there are trees with broken branches bearing no fruit, and the leaves thereof are faded and yellow! In that garden, also, there are flowering plants with no blooms, and rose bushes withered and dying—go not into that garden!" A just man, hearing this account of the garden, would not be content without seeing for himself whether it be true or not. He, therefore, enters the garden, and behold, he finds it well tilled; the branches of the trees are sturdy and strong, being also loaded with the sweetest of ripe fruits amongst the luxuriance of beautiful green leaves. The flowering plants are bright with many-hued blossoms; the rose bushes are covered with fragrant and lovely roses and all is verdant and well tended. When the glory of the garden is spread out before the eyes of the just man, he praises God that, through unworthy calumny, he has been led into a place of such wondrous beauty!

This is the result of the slanderer's work: to be the cause of guiding men to a discovery of the truth.

We know that all the falsehoods spread about Christ and His apostles and all the books written against Him, only led the people to inquire into His doctrine; then, having seen the beauty and inhaled the fragrance, they walked evermore amidst the roses and the fruits of that celestial garden.

Therefore, I say unto you, spread the Divine Truth with all your might that men's intelligence may become enlightened; this is the best answer to those who slander. I do not wish to speak of those people nor to say anything ill of them—only to tell you that slander is of no importance!

Clouds may veil the sun, but, be they never so dense, his rays will penetrate! Nothing can prevent the radiance of the sun descending to warm and vivify the Divine Garden.

Nothing can prevent the fall of the rain from Heaven.

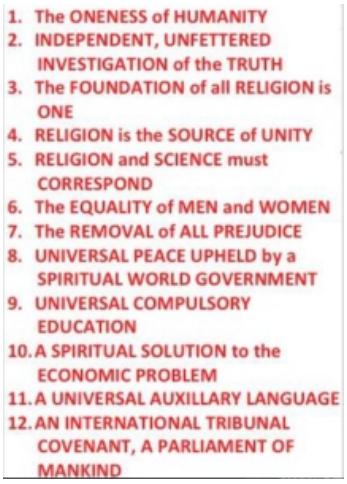
Nothing can prevent the fulfillment of the Word of God!

Therefore when you see books and papers written against the Revelation, be not distressed, but take comfort in the assurance that the cause will thereby gain strength.

No one casts stones at a tree without fruit. No one tries to extinguish a lamp without light!

Abdu'l-Baha', Paris Talks-On Calumny

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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This entry was posted on Friday, February 15th, 2019 at 2:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 16, 175 B.E. (2/22/2019)

Why is it that the advent of every true Manifestation of God hath been accompanied by such strife and tumult, by such tyranny and upheaval? This notwithstanding the fact that all the Prophets of God, whenever made manifest unto the peoples of the world, have invariably foretold the coming of yet another Prophet after them, and have established such signs as would herald the advent of the future Dispensation. To this the records of all sacred books bear witness. Why then is it that despite the expectation of men in their quest of the Manifestations of Holiness, and in spite of the signs recorded in the sacred books, such acts of violence, of oppression and cruelty, should have been perpetrated in every age and cycle against all the Prophets and chosen Ones of God? Even as He hath revealed: "As oft as an Apostle cometh unto you with that which your souls desire not, ye swell with pride, accusing some of being impostors and slaying others."

Reflect, what could have been the motive for such deeds? What could have prompted such behavior towards the Revealers of the beauty of the All-Glorious? Whatever in days gone by hath been the cause of the denial and opposition of those people hath now led to the perversity of the people of this age. To maintain that the testimony of Providence was incomplete, that it hath therefore been the cause of the denial of the people, is but open blasphemy. How far from the grace of the All-Bountiful and from His loving providence and tender mercies it is to single out a soul from amongst all men for the guidance of His creatures, and, on one hand, to withhold from Him the full measure of His divine testimony, and, on the other, inflict severe retribution on His people for having turned away from His chosen One! Nay, the manifold bounties of the Lord of all beings have, at all times, through the Manifestations of His divine Essence, encompassed the earth and all that dwell therein. Not for a moment hath His grace been withheld, nor have the showers of His loving-kindness ceased to rain upon mankind. Consequently, such behavior can be attributed to naught save the petty-mindedness of such souls as tread the valley of arrogance and pride, are lost in the wilds of remoteness, walk in the ways of their idle fancy, and follow the dictates of the leaders of their faith. Their chief concern is mere opposition; their sole desire is to ignore the truth. Unto every discerning observer it is evident and manifest that had these people in the days of each of the Manifestations of the Sun of Truth sanctified their eyes, their ears, and their hearts from whatever they had seen, heard, and felt, they surely would not have been deprived of beholding the beauty of God, nor strayed far from the habitations of glory. But having weighed the testimony of God by the standard of their own knowledge, gleaned from the teachings of the leaders of their faith, and found it at variance with their limited understanding, they arose to perpetrate such unseemly acts.

Leaders of religion, in every age, have hindered their people from attaining the shores of eternal salvation, inasmuch as they held the reins of authority in their mighty grasp. Some for the lust of leadership, others through want of knowledge and understanding, have been the cause of the deprivation of the people. By their sanction and authority, every Prophet of God hath drunk from the chalice of

sacrifice, and winged His flight unto the heights of glory. What unspeakable cruelties they that have occupied the seats of authority and learning have inflicted upon the true Monarchs of the world, those Gems of divine virtue! Content with a transitory dominion, they have deprived themselves of an everlasting sovereignty. Thus, their eyes beheld not the light of the countenance of the Well-Beloved, nor did their ears hearken unto the sweet melodies of the Bird of Desire. For this reason, in all sacred books mention hath been made of the divines of every age. Thus He saith: “O people of the Book! Why disbelieve the signs of God to which ye yourselves have been witnesses?” And also He saith: “O people of the Book! Why clothe ye the truth with falsehood? Why wittingly hide the truth?” Again, He saith: “Say, O people of the Book! Why repel believers from the way of God?” It is evident that by the “people of the Book,” who have repelled their fellowmen from the straight path of God, is meant none other than the divines of that age, whose names and character have been revealed in the sacred books, and alluded to in the verses and traditions recorded therein, were you to observe with the eye of God.

Baha’u’llah-Kitab-i-Iqan (Book of Certitude) paragraph 13

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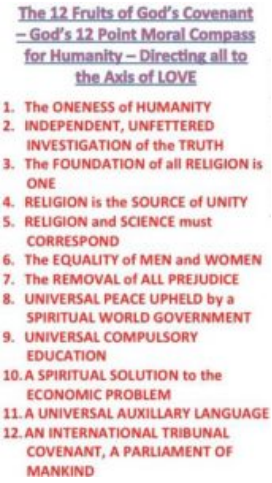
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BAHA'I JUSTICE

Ayyam-i-Ha 175 B.E.: Intercalary Days-Sunset 2/25/2019-Sunset 2/28/2019

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah, Kitab-I-Aqdas

*****

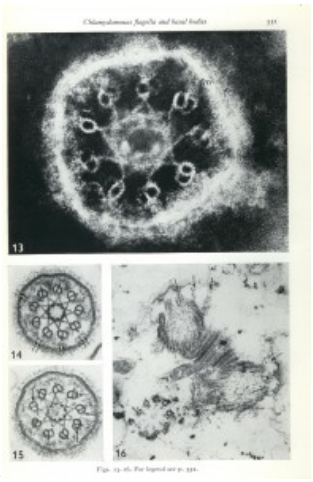
Known as the Ayyám-i-Há (the Days of Há), the Intercalary Days have the distinction of being associated with "the letter Há". The abjad numerical value of this Arabic letter is five, which corresponds to the potential number of intercalary days.

The letter "Há" has been given several spiritual meanings in the Holy Writings, among which is as a symbol of the Essence of God.

*****

An Expression Of HA In God's Creation

Scanning Electron Microscope Images of cross sections of the flagellum of Chlamydomonas. They show a 9-pointed star tipped on each point by the Persian letters He and Aleph combined making the letter "HA" of "Ayyam-i-HA". The flagellum of Chlamydomonas serve purposes of mobility, sensation, communication, and sexual reproduction, the stimulus for which travel through these conduits which as shown, in cross section are formed in the shape of the Persian letters He and Aleph making the letter

“HA” surrounding the 9-pointed star. 

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MY God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary Days) in Thy Book have begun, O Thou Who art the King of names, and the Fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

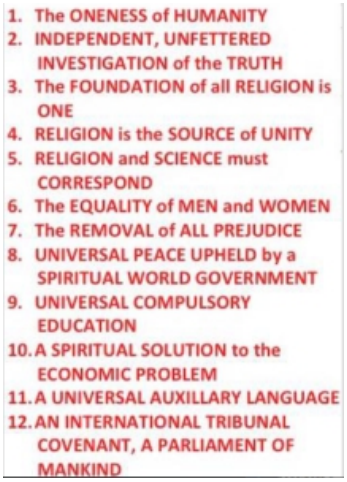
I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha’u’llah, Prayers and Meditations XLV

9

Of Love


1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Tuesday, February 26th, 2019 at 2:20 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

The Fast-Sunset 2/28/2019-Sunset 3/19/2019

PRAISE be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with theHidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the Fast. Blessed is he that observeth the Fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou choosest.

There is no God but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Baha'u'llah, Prayers and Meditations #VII

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Happy is your condition for you have executed the divine command; and have arisen to fast in these blessed days. For this physical fasting is a symbol of the spiritual fasting, that is, abstaining from all carnal desires, becoming characterized with the attributes of the spiritual ones, attracted to the heavenly fragrances and enkindled with the fire of the love of God.

Abdu'l-Baha', Tablets

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As regards fasting, it constitutes, together with the obligatory prayers, the two pillars that sustain the revealed Law of God. They act as stimulants to the soul, strengthen, revive and purify it, and thus insure its steady development.

The ordinance of fasting is, as is the case with these three prayers (obligatory) a spiritual and vital obligation enjoined by Bahá'u'lláh upon every believer who has attained the age of fifteen. In the Aqdas He thus writes: 'We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He has exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous.'

And in another passage He says: ‘We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a Feast… The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast… Abstain from food and drink, from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.’

Also in the ‘Questions and Answers’ that form an appendix to the Aqdas, Bahá’u’lláh reveals the following: ‘Verily, I say that God has appointed a Great station for fasting and prayer. But during good health its benefit is evident, and when one is ill, it is not permissible to fulfill them.’ Concerning the age of maturity, He reveals in the appendix of that same Book: ‘The age of maturity is in the fifteenth year; women and men are alike in this respect.’ Regarding the vital character and importance of the Divine ordinances and laws, and the necessity of complete obedience to them by the believers, we thus read in the Gleanings, p. 175:

‘Know verily that the essence of justice and the source thereof are both embodied in the ordinance prescribed by Him Who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror in the hearts of all that are in heaven and on earth, that law is naught but manifest justice. The fears and agitation which the revelation of this law provoke in men’s hearts should indeed be likened to the cries of the suckling babe weaned from his mother’s milk, if ye be of them that perceive…’

Shoghi Effendi, Directives of the Guardian, containing quotes from Baha’u’llah

This entry was posted on Friday, March 1st, 2019 at 1:44 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

End Of Fast: Sunset-Ala' 18, 175 B.E. (3/19/2019)

Prayer

I beseech Thee, O my God, by Thy mighty Sign, and by the revelation of Thy grace amongst men, to cast me not away from the gate of the city of Thy presence, and to disappoint not the hopes I have set on the manifestations of Thy grace amidst Thy creatures.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy most sweet Voice and by Thy most exalted Word, to draw me ever nearer to the threshold of Thy door, and to suffer me not to be far removed from the shadow of Thy mercy and the canopy of Thy bounty.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the splendor of Thy luminous brow and the brightness of the light of Thy countenance, which shineth from the all-highest horizon, to attract me by the fragrance of Thy raiment, and make me drink of the choice wine of Thine utterance.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy hair which moveth across Thy face, even as Thy most exalted pen moveth across the pages of Thy Tablets, shedding the musk of hidden meanings over the kingdom of Thy creation, so to raise me up to serve Thy Cause that I shall not fall back, nor be hindered by the suggestions of them who have caviled at Thy signs and turned away from Thy face.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy Name which Thou hast made the King of Names, by which all who are in heaven and all who are on earth have been enraptured, to enable me to gaze on the Daystar of Thy Beauty, and to supply me with the wine of Thine utterance.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty,

the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the Tabernacle of Thy majesty upon the loftiest summits, and the Canopy of Thy Revelation on the highest hills, to graciously aid me to do what Thy will hath desired and Thy purpose hath manifested.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy Beauty that shineth forth above the horizon of eternity, a Beauty before which as soon as it revealeth itself the kingdom of beauty boweth down in worship, magnifying it in ringing tones, to grant that I may die to all that I possess and live to whatsoever belongeth unto Thee.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the Manifestation of Thy Name, the Well-Beloved, through Whom the hearts of Thy lovers were consumed 242 and the souls of all that dwell on earth have soared aloft, to aid me to remember Thee amongst Thy creatures, and to extol Thee amidst Thy people.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the rustling of the Divine Lote-Tree and the murmur of the breezes of Thine utterance in the kingdom of Thy names, to remove me far from whatsoever Thy will abhorreth, and draw me nigh unto the station wherein He Who is the Dayspring of Thy signs hath shone forth.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by that Letter which, as soon as it proceeded out of the mouth of Thy will, hath caused the oceans to surge, and the winds to blow, and the fruits to be revealed, and the trees to spring forth, and all past traces to vanish, and all veils to be rent asunder, and them who are devoted to Thee to hasten unto the light of the countenance of their Lord, the Unconstrained, to make known unto me what lay hid in the treasuries of Thy knowledge and concealed within the repositories of Thy wisdom.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the fire of Thy love which drove sleep from the eyes of Thy chosen ones

and Thy loved ones, and by their remembrance and praise of Thee at the hour of dawn, to number me with such as have attained unto that which Thou hast sent down in Thy Book and manifested through Thy will.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by the light of Thy countenance which impelled them who are nigh unto Thee to meet the darts of Thy decree, and such as are devoted to Thee to face the swords of Thine enemies in Thy path, to write down for me with Thy most exalted Pen what Thou hast written down for Thy trusted ones and Thy chosen ones.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

I beseech Thee, O my God, by Thy Name through which Thou hast hearkened unto the call of Thy lovers, and the sighs of them that long for Thee, and the cry of them that enjoy near access to Thee, and the groaning of them that are devoted to Thee, and through which Thou hast fulfilled the wishes of them that have set their hopes on Thee, and hast granted them their desires, through Thy grace and Thy favors, and by Thy Name through which the ocean of forgiveness surged before Thy face, and the clouds of Thy generosity rained upon Thy servants, to write down for everyone who hath turned unto Thee, and observed the fast prescribed by Thee, the recompense decreed for such as speak not except by Thy leave, and who forsook all that they possessed in Thy path and for love of Thee.

I beseech Thee, O my Lord, by Thyself, and by Thy signs, and Thy clear tokens, and the shining light of the Daystar of Thy Beauty, and Thy Branches, to cancel the trespasses of those who have held fast to Thy laws, and have observed what Thou hast prescribed unto them in Thy Book.

Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.

Baha'u'llah

This entry was posted on Tuesday, March 19th, 2019 at 1:54 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Naw-Ruz-Sunset, Ala' 18, 175 B.E.-Sunset, Baha' 1, 176 B.E. (3/19/2019-3/21/2019)

Naw-Ruz

Naw-Rúz is the first day of the new year. It coincides with the spring equinox in the northern hemisphere, which usually occurs on 21 March. **Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries,** [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

This year the sun enters the constellation of Aries on Wednesday, March 20, 2019 at 5:58 pm EDT

The Fast period ends at the begining of the Baha'i day at sunset, Ala' 18, 175 B.E./Tuesday, March 19, 2019.

The Baha'i Holy Day of Naw-Ruz is celebrated from sunset U.S. Eastern Time on Tuesday, March 19, 2019 until sunset on Thursday, March 21, 2019 corresponding to the Baha'i dates of Ala' 18, 175 B.E. through Baha' 1, 176 B.E.

Prayer For Naw-Ruz

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance

and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: “All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)”; and Thy Friend (Muḥammad) crieth out: “Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes.”

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for Him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

Baha’u’llah

This entry was posted on Tuesday, March 19th, 2019 at 1:34 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Baha/Splendor 1, 176 B.E. (3/21/2019)

THE BANNER OF PURE SPIRITUAL DEMOCRACY

"This meeting of yours tonight is very different in character. It is a universal gathering; it is heavenly and divine in purpose because it serves the Oneness of the world of Humanity and promotes international peace. It is devoted to the solidarity and brotherhood of the human race, the spiritual welfare of mankind, unity of religious belief through knowledge of God and the reconciliation of religious teaching with the principles of science and reason. It promotes love and fraternity among all humankind, seeks to abolish and destroy barriers which separate the human family, proclaims the equality of man and woman, instills divine precepts and morals, illumines and quickens minds with heavenly perception, attracts the infinite bestowals of God, removes racial, national and religious prejudices and establishes the foundation of the heavenly Kingdom in the hearts of all nations and peoples. The effect of such an assembly as this is conducive to divine fellowship and strengthening of the bond, which cements and unifies hearts. **This is the indestructible bond of spirit, which conjoins the East and West.** By it the very foundations of race prejudice are uprooted and destroyed, **the banner of spiritual democracy is hoisted aloft**, the world of religion is purified from superannuated beliefs and hereditary imitations of forms, and the oneness of the reality underlying all religions is revealed and disclosed. For such a meeting is established upon the very foundation of the laws of God. Therefore, in its constraining spiritual bond it unites all religions and reconciles all sects, denominations and factions in kindliness and love toward each other. In this way and by the instrumentality of such a gathering the causes of animosity, hatred and bigotry are removed, and enmity and discord pass away entirely. Every limiting and restricting movement or meeting of mere personal interest is human in nature. Every universal movement unlimited in scope and purpose is divine. The Cause of God is advanced whenever and wherever a universal meeting is established among mankind." ('Abdu'l-Baha, *The Promulgation of Universal Peace (PUP)*, p. 447-448

Dear friends,

Allah'u'Abha! And Happy Naw Ruz to all!

This Naw Ruz (New Years Day) marks a high plateau and supreme spiritual achievement for the Kingdom of God all throughout the world. 'Abdu'l-Baha explains:

"The foundation of this Cause is **pure spiritual democracy**, and not theocracy" ('Abdu'l-Baha, *Baha'i Scriptures*, p. 449).

He explains:

"Just as in the world of politics there is need for **free thought**, likewise in the world of religion there should be **the right of unrestricted individual belief**. Consider what a vast difference exists between

modern democracy and the old forms of despotism. Under an autocratic government the opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail–that is to say, when every man according to his own idealization may give expression to his beliefs–development and growth are inevitable." ('Abdu'l-Baha, PUP, p. 197)

This "right of unrestricted individual belief" is the foundation of true and "pure spiritual democracy"–that "unity in diversity"–that is at the heart, root, and foundation of real Divine Civilization of the Kingdom. Baha'u'llah explains that the foundation of this society is the "Covenant of friendship" (Baha'u'llah, 7 & 4 Valleys), in which the right of unrestricted individual belief is preserved, fostered, and maintained. Through this diversity–and not the oppression of the despotism of theocracy–God, as immediately experienced in our individual lives, may become "all in all" to everyone (1 Cor. 15:28).

Shoghi Effendi explains:

"The Baha'i Faith, like all other Divine Religions, is thus **fundamentally mystic in character**. Its chief goal is the development of the individual and society, through the acquisition of spiritual virtues and powers. It is the soul of man, which has first to be fed. And this spiritual nourishment prayer can best provide. (Shoghi Effendi, *Directives from the Guardian*, pp. 86-87).

"**For the core of religious faith is that mystic feeling which unites Man with God**. This state of spiritual communion can be brought about and maintained by means of meditation and prayer. And this is the reason why Bahá'u'lláh has so much stressed the importance of worship. It is not sufficient for a believer merely to accept and observe the teachings. He should, in addition, cultivate the sense of spirituality which he can acquire chiefly by means of prayer." (Shoghi Effendi, *Directives from the Guardian*, p. 86)

Baha'u'llah explains that this interior mystic feeling–that wells up from within the deep recess of the souls of everyone, like the cool soft flowing waters of the wellspring of Siloam on Holy Temple mount–that mystic feeling that unites Humanity with God, and preserves the "right of unrestricted individual belief" organically appears as a diversity of degrees of "spiritual understanding" to such a natural extent that this reality is "certain and settled" and "can in no wise be averted." Baha'u'llah states:

"But since all do not possess the same degree of spiritual understanding, certain statements will inevitably be made, and there shall arise, as a consequence, as many differing opinions as there are human minds, and as many divergent beliefs as there are created things. This is certain and settled, and can in no wise be averted." (Baha'u'llah, *The Call of the Divine Beloved*)

For these reasons–meaning the manner and style in which each one of us is created wholly individual and unique–Our Covenant, the Covenant of God, is a "Covenant of friendship" and not a covenant of homogenization, despotic doctrine, dogmas, or creeds. The "point of unity" in our Covenant is that of the family of humankind, with the symbol of the throne of David, and the friendship of the person of the living Guardian, as an equal fellow servant and fellow co-worker in this Cause, that is a "sign of God"

(W&T, p. 11) that distinguishes us as a single worldwide family in God. As a family we have a oneness of relationship (king comes from the word kin–meaning kinship) and Jesus teaches that we all (men and women folk alike) shall become "kings and priests unto God." What this means is that we all have the right of individual belief to experience God directly and immediately in our lives, as we understand that for ourselves, and not how other people tell us we should be, like this or that; and as priests (teachers) to express that mystical experience, in our individual diversity, unique talents, and true geniuses. As "kings" what this means is that we are to guard each our own selves and our own true pure hearts that we sanctify in the inner chambers of our selves; and further have the freedom to express that reality outwardly in the way we choose to conduct ourselves with one another, and in the manner and style we choose to grow our own unique contributions to the Baha'i culture for the purpose of promoting this ever advancing civilization. Shoghi Effendi tells us that "unity in diversity" is our watchword, for it is precisely by our diversity that we find we have this right to individual belief in common with one another. It is the right we have in common, not the same doctrine or dogma of beliefs or beliefs systems. Thus in this "Covenant of friendship" we are all friends with one another, as we also have in common the friendship of our God, as we each understanding it. Baha'u'llah continues:

"As to perceived differences, these can be attributed to the divers stations that have been attained by them that tread the path of search and mystic knowledge. Thus, at one time the wayfarer beholdeth the lover hastening in search of the beloved through the wilderness of desolation, and at another he seeth the beloved yearning for the lover across the wilds of longing and devotion, or wandering, aimless and bewildered, the wastes of love in his pursuit. "O for a drop to drink!" the thirsty soul doth groan; "O for a thirsty soul!" the spring in turn doth moan.

"From yet another vantage he perceiveth that the lover and the beloved are one and the same, and that the seeker is himself the very object of his search. "How can the lover from the loved one ever part?" (Rumi). So it is that, at times, the lovers of the celestial Beauty sound the clarion of "Say: All things are of God", while, at others, they raise the call of "It is from thyself" (Qur'an 4:78-79). (Baha'u'llah, *The Call of the Divine Beloved*)

Thus the foundation of the Most Great Justice (seeing the truth with our own eyes and not through the eyes of our neighbor–see Hidden Words for this definition of Justice) is the foundation of this "the right of unrestricted individual belief" which is pure spiritual democracy of the Kingdom, and not any repressive despotism of the monomaniacs. 'Abdu'l-Baha warns us very clearly against this despotism:

"With **Divine Unity for his excuse** deprived himself and perturbed and poisoned others." (W&T, p. 11)

Therefore both Baha'u'llah, 'Abdu'l-Baha, and Shoghi Effendi have established a clear diversity of pluralism at the foundation of true Baha'i society and Divine Civilization. The mystical unity of God is preserved in personal individual experiences, which is the RIGHT of every individual for individual belief and personal expression. The "Covenant of friendship" allows us to function as a group, a people, a culture, a world-wide family of diversity, identified in common by the outward sign of the point of unity without autocratic opinions or oppression of thought, emotion or spirit:

“Under an autocratic government [that includes a theocracy] the opinions of men are not free, and development is stifled, whereas in democracy, because thought and speech are not restricted, the greatest progress is witnessed. It is likewise true in the world of religion.” (‘Abdu’l-Baha)

The throne-line of David symbolizes the ever-advancing civilization as the generations of God proceed from one another, as it is stated in the Holy Koran “You proceed from one another.” Future discoveries will always overturn past conceptions that fall short of any mark. But Baha’i Culture will ultimately prevail because it is an open ended progressive understanding, and not any closed or rigid fixed system of mass conformity to external beliefs of imposed upon us by others. Those who usurp the Kingdom throughout history (Matt. 11:12) have attempted to usurp our own rights to the freedom of God we experience within our own selves. In reality our interior spiritual life cannot really be usurped by others if we don’t let it. Therefore Jesus states we should “wise as serpents” and have “hearts peaceful as doves.”

“From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence, and violent people have been raiding it” (Mt. 11:12 NIV).

For this cause they remove themselves from our affiliation, (or as Paul says in Hebrews 6:6 crucify Christ on their own account) when they seek to oppress others with their own concepts autocratically and attempt to foist their unwarranted demands without critical thinking, or consideration. Do we all not allow certain truths to have a voice, a vote, or a veto in our lives? Thus when we do in fact make an offering to the group–it is just that an offering. In the pure spiritual democracy of the Houses of Justice (Baha’i Councils) including the UHJ with the Davidic King as president, chair, and executive branch (W&T, p. 15), “whatsoever they decide” either by “a majority” vote or “unanimously” (W&T, p. 19) the course of action in appropriate matters of jurisdiction (in every day and age) will be settled amicably and decided.

This pure spiritual democracy and its true meaning against theocracy as defined by ‘Abdu’l-Baha–this unity in diversity–is one of **the most attractive** aspects of the Cause of God at this time in world that desperately needs this medicine for global recovery, human rights, and the end of gross afflictions (see SAQ for more) such as war, abject poverty, and ignorance.

Once thoroughly attracted, we all need to be converted–converted away from despotic dogma and thought control–and opened to the Oneness of Humanity, the Independent Investigation of the truth (the direct personal experience of the ultimately Real) and the deep spiritual truths that the “Covenant of friendship”–vouchsafed in the everlasting Covenant of David–both truly means and maintains. Only after clear reflection, personal transformation, dedication unto God, can we then consider ourselves ready for the third process after attraction and conversion unto God: that of the holy consecration of our own true selves. Baha’u’llah is clear! We are to be “quickeners of human kind” and “not fishers of men.”

To conclude:

The positive spiritual vortex generated by the dual teaching effort in the East and the West, in India and the Americas, is vastly influencing the spiritual development of all the peoples of the world. We see this in light of the prophecies of God as enfolding in current world events. The efforts exerted by the friends

in America and India; their steadfastness in what Baha'u'llah defines as this "Covenant of friendship" (7 & 4 Valleys); and their loyalty and "fealty" (Gleanings XXX) to the living Branch of Baha'u'llah alive in the world today is further stimulating the friends all throughout the world; and the focus and development of the teaching effort in both the African and European continents is achieved.

While "the material progress of the Cause is dependent upon material means" Baha'u'llah has cautioned us; the spiritual progress of the Cause–as embodied fully in the living temple of the hearts, minds, and souls of the friends everywhere–has an unlimited (ex-caliber: "beyond measure") range of progress for the transformation of both the people and society. We are seeing the fruits of this spiritual progress ripen the believers, so to speak, into the sweetness of God, as preserved in every single provision of the sacred Will and Testament of The Master, 'Abdu'l-Baha.

May these days of Fast, and this wonderful Day of Naw Ruz–the first day of Spring (the Vernal Equinox) elevate and exalt everyone in all lands, in spiritual feelings of loftiness and ascent, to enjoy the eternal and everlasting desires of God, His will for us all, and His good pleasure in this day of days, today, the Great Day of God.

I remain yours,

Your servant,

Neal.

"God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb, hath been sent down by the Will of the one true God, the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustagháth, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove." (Baha'u'llah, Gleanings XXX)

"Now, praise be to God! In all countries of the world, lovers of peace are to be found and these principles are being spread among mankind, especially in this country. Praise be to God! This thought is prevailing and souls are continually arising as defenders of the Oneness of Humanity, endeavoring to assist and establish international peace. There is no doubt that **this wonderful democracy** will be able to realize it and **the banner of international agreement** will be unfurled here to spread onward and outward

among all the nations of the world." (Abdu'l-Baha, Baha'i World Faith, p. 234)

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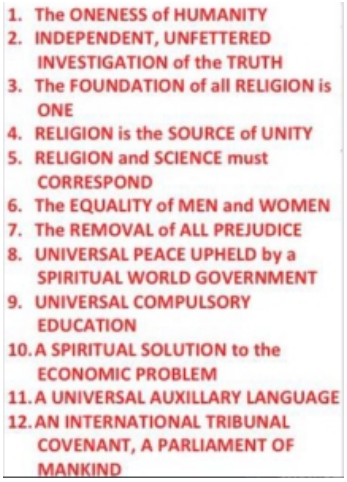
[The 12 Fruits Of God's Covenant-God's 12 Point Moral Compass For Humanity-Directing All To The Axis Of Love]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This entry was posted on Saturday, March 23rd, 2019 at 4:44 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 9, 176 B.E. (3/29/2019)

Spring

I have come here to visit you. With the greatest longing I have wished to see you. Realizing it was only with great difficulty that you could come to me and that very few could make the trip, I decided to come to you so that all might have the pleasure of meeting. Praise be to God! I am here, and I am looking into your faces—faces radiant with inner beauty, hearts attracted to the Kingdom of Abhá, spirits exhilarated through the glad tidings of God. Therefore, I have experienced the greatest possible happiness. And surely this happiness must be mutual, for the hearts are connected with each other and are filled with the same vibration. The flame and the light of love are reflected in all. Spiritual susceptibilities and heart longings fill every heart. If we should offer a hundred thousand thanksgivings every moment to the threshold of God for this love which has blended the Orient and Occident, we would fail to express our gratitude sufficiently. If all the powers of earth should seek to bring about this love between East and West, they would prove incapable. If they wished to establish this unity, it would prove impossible. But Bahá'u'lláh has accomplished both through the power of the Holy Spirit, and this bond of unity through love is indissoluble. It shall continue unto time everlasting, and day by day its power shall increase. Erelong it shall enchain the world, and eventually the hearts of all the nations of the world will be brought together by its constraining clasp. The world of humanity shall become the manifestation of the lights of Divinity, and the bestowals of God shall surround all. From the standpoints of both material and spiritual civilization extraordinary progress and development will be witnessed. In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity has, heretofore, been in the stage of infancy; now it is approaching maturity. Just as the individual human organism, having attained the period of maturity, reaches its fullest degree of physical strength and ripened intellectual faculties so that in one year of this ripened period there is witnessed an unprecedented measure of development, likewise the world of humanity in this cycle of its completeness and consummation will realize an immeasurable upward progress, and that power of accomplishment whereof each individual human reality is the depository of God—that outworking Universal Spirit—like the intellectual faculty, will reveal itself in infinite degrees of perfection.

Therefore, thank ye God that ye have come into the plane of existence in this radiant century wherein the bestowals of God are appearing from all directions, when the doors of the Kingdom have been opened unto you, the call of God is being raised, and the virtues of the human world are in the process of unfoldment. The day has come when all darkness is to be dispelled, and the Sun of Truth shall shine forth radiantly. This time of the world may be likened to the equinoctial in the annual cycle. For, verily, this is the spring season of God. In the Holy Books a promise is given that the springtime of God shall make itself manifest; Jerusalem, the Holy City, shall descend from heaven; Zion shall leap forth and dance; and the Holy Land shall be submerged in the ocean of divine effulgence.

At the time of the vernal equinox in the material world a wonderful vibrant energy and new life-quickening is observed everywhere in the vegetable kingdom; the animal and human kingdoms are resuscitated and move forward with a new impulse. The whole world is born anew, resurrected. Gentle zephyrs are set in motion, wafting and fragrant; flowers bloom; the trees are in blossom, the air temperate and delightful; how pleasant and beautiful become the mountains, fields and meadows. Likewise, the spiritual bounty and springtime of God quicken the world of humanity with a new animus and vivification. All the virtues which have been deposited and potential in human hearts are being revealed from that Reality as flowers and blossoms from divine gardens. It is a day of joy, a time of happiness, a period of spiritual growth. I beg of God that this divine spiritual civilization may have the fullest impression and effect upon you. May you become as growing plants. May the trees of your hearts bring forth new leaves and variegated blossoms. May ideal fruits appear from them in order that the world of humanity, which has grown and developed in material civilization, may be quickened in the bringing forth of spiritual ideals. Just as human intellects have revealed the secrets of matter and have brought forth from the realm of the invisible the mysteries of nature, may minds and spirits, likewise, come into the knowledge of the verities of God, and the realities of the Kingdom be made manifest in human hearts. Then the world will be the paradise of Abhá, the standard of the Most Great Peace will be borne aloft, and the oneness of the world of humanity in all its beauty, glory and significance will become apparent. And now in your presence I wish to pray in your behalf. Let your hearts be attentive and directed to the Kingdom of Abhá.

Prayer

It is my hope that the supplication I have offered to the Kingdom of Abhá in your behalf may soon be answered and that its results and effects may become manifest in your hearts and lives.

21 April 1912
Talk by Abdu'l-Baha at Studio Hall
1219 Connecticut Avenue, Washington, D.C.

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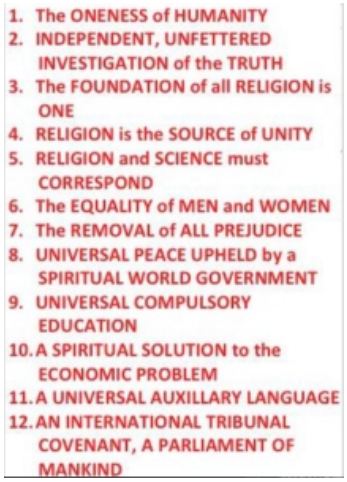
[The 12 Fruits Of God's Covenant-God's 12 Point Moral Compass For Humanity-Directing All To The Axis Of Love]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This entry was posted on Friday, March 29th, 2019 at 11:52 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 16, 176 B.E. (4/5/2019)

Acquiring The Quality & Attribute of "the Protection of God"

I.

The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. ('Abdu'l-Baha)

The primary meaning of this guarding of oneself is to acquire the attributes of spiritual and material perfection. ('Abdu'l-Baha)

II.

Verily I ask God to protect thee from the waves of tests and storms of trial until thou becomest firm in the Cause of thy Lord—a firmness whereby thou be enabled to withstand all nations and peoples. When thou art thus confirmed by God, with firmness and solidity in His Covenant among the people, thou wilt see the hosts of the Kingdom shelter thee from all sides with banners whereunto all heads bow. ('Abdu'l-Baha)

III.

Does the soul progress more through sorrow or through the joy in this world?'

'Abdu'l-Baha.—'The mind and spirit of man advance when he is tried by suffering. The more the ground is ploughed the better the seed will grow, the better the harvest will be. Just as the plough furrows the earth deeply, purifying it of weeds and thistles, so suffering and tribulation free man from the petty affairs of this worldly life until he arrives at a state of complete detachment. His attitude in this world will be that of divine happiness. Man is, so to speak, unripe: the heat of the fire of suffering will mature him. Look back to the times past and you will find that the greatest men have suffered most.'

'He who through suffering has attained development, should he fear happiness?'

'Abdu'l-Baha.—'Through suffering he will attain to an eternal happiness which nothing can take from him. The apostles of Christ suffered: they attained eternal happiness.'

'Then it is impossible to attain happiness without suffering?'

'Abdu'l-Baha.—'To attain eternal happiness one must suffer. He who has reached the state of self-sacrifice has true joy. Temporal joy will vanish.'

‘Can a departed soul converse with someone still on earth?’

‘Abdu’l-Baha.—‘A conversation can be held, but not as our conversation. There is no doubt that the forces of the higher worlds interplay with the forces of this plane. The heart of man is open to inspiration; this is spiritual communication. As in a dream one talks with a friend while the mouth is silent, so is it in the conversation of the spirit. A man may converse with the ego within him saying: “May I do this? Would it be advisable for me to do this work?” Such as this is conversation with the higher self.’

IV.

“Thou hast questioned concerning ordeals and difficulties and catastrophes: “Are these from God or the result of man’s (own) evil deeds?”

“Know thou that ordeals are of two kinds: One kind is for trial (to test the soul), and the other is punishment for actions. (“As a man soweth so shall he also reap.”) That which is for testing is educational and developmental and that which is the punishment of deeds is severe retribution.

The father and the teacher sometimes humor the children and then again discipline them. This discipline is for educational purposes and is indeed to give them true happiness; it is absolute kindness and true providence. Although in appearance it is wrath yet in reality it is kindness. Although outwardly it is an ordeal yet inwardly it is purifying water.

Verily, in both cases we must supplicate and implore and commune to the divine Threshold in order to be patient in ordeals.” (‘Abdu’l-Baha)

V.

“O thou flame of the Love of God! What thou hast written caused joy, for that letter was like unto a rose-garden whose roses of significances bestowed the sweet odor of the love of God upon the nostrils. Similarly, my answers to thy letters will, like unto rain and dew, bestow infinite purity and freshness upon those myrtles of significances which have blossomed in the garden of the heart. Thou hast written concerning the tests that have come upon thee. To the sincere ones, tests are as a gift from God, the Exalted, for a heroic person hasteneth, with the utmost joy and gladness, to the tests of a violent battlefield, but the coward is afraid and trembles and utters moaning and lamentation. Likewise, an expert student prepareth and memorizeth his lessons and exercises with the utmost effort, and in the day of examination he appeareth with infinite joy before the master. Likewise, the pure gold shineth radiantly in the fire of test. Consequently, it is made clear that for holy souls, trials are as the gift of God, the Exalted; but for weak souls they are an unexpected calamity. This test is just as thou hast written: it removeth the rust of egotism from the mirror of the heart until the Sun of Truth may shine therein. For, no veil is greater than egotism and no matter how thin that covering may be, yet it will finally veil man entirely and prevent him from receiving a portion from the eternal bounty.” (‘Abdu’l-Baha)

VI.

We do not know what form the immediate future will take, anywhere. Because the passions of mankind

are so unregenerate, and it is so deaf to the voice of Baha'u'llah, no doubt great suffering will be experienced. What we do know however is that we are Baha'is and that our salvation lies in this God-sent Faith. As we give to God, as we serve Him and love Him, so will He vouchsafe to us His Mercy, Guidance and Protection. We must, at all times, put the Faith first and our personal desires and comfort second. Having this Faith we have eternal security and happiness which nothing can take away from us ever, no matter what afflictions may befall a faithless world. The Cause of God is our security, and confidence in Baha'u'llah our protection.
(Shoghi Effendi)

VII.

Whatever hath befallen you hath been for the sake of God. This is the truth, and in this there is no doubt. You should, therefore, leave all your affairs in His Hands, place your trust in Him, and rely upon Him. He will assuredly not forsake you. In this, likewise, there is no doubt. No father will surrender his sons to devouring beasts; no shepherd will leave his flock to ravening wolves. He will most certainly do his utmost to protect his own. If, however, for a few days, in compliance with God's all-encompassing wisdom, outward affairs should run their course contrary to one's cherished desire, this is of no consequence and should not matter. Our intent is that all the friends should fix their gaze on the Supreme Horizon, and cling to that which hath been revealed in the Tablets. (Baha'u'llah)

And he that placeth his complete trust in God, God shall, verily, protect him from whatsoever may harm him, and shield him from the wickedness of every evil plotter. (Baha'u'llah)

It behoveth thee, therefore, to safeguard thy treasures from the assaults of them who wish to rob thee. (Baha'u'llah)

A Prayer of 'Abdu'l-Baha

O thou who hast bowed thyself down in prayer before the Kingdom of God! Blessed art thou, for the beauty of the divine Countenance hath enraptured thy heart, and the light of inner wisdom hath filled it full, and within it shineth the brightness of the Kingdom. Know thou that God is with thee under all conditions, and that He guardeth thee from the changes and chances of this world and hath made thee a handmaid in His mighty vineyard.

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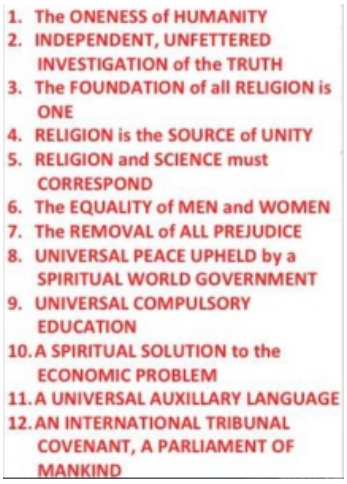
The 12 Fruits Of God's Covenant-God's 12 Point Moral Compass For Humanity-Directing All To The Axis Of Love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This entry was posted on Friday, April 5th, 2019 at 4:06 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Jalal/Glory 1, 176 B.E. (4/9/2019)

O thou who art reputed for thy learning! Bid men to do that which is praiseworthy, and be not of such as tarry. Observe thou with a keen eye. The Sun of Truth shineth resplendently, at the bidding of the Lord of the kingdom of utterance, and the King of the heaven of knowledge, above the horizon of the prison-city of 'Akká. Repudiation hath not veiled it, and ten thousand hosts arrayed against it were powerless to withhold it from shining. Thou canst excuse thyself no longer. Either thou must recognize it, or—God forbid—arise and deny all the Prophets!

Baha'u'llah-Epistle To The Son Of The Wolf

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When Bahá'u'lláh came to this prison in the Holy Land, the wise men realized that the glad tidings which God gave through the tongue of the Prophets two or three thousand years before were again manifested, and that God was faithful to His promise; for to some of the Prophets He had revealed and given the good news that "the Lord of Hosts should be manifested in the Holy Land." All these promises were fulfilled; and it is difficult to understand how Bahá'u'lláh could have been obliged to leave Persia, and to pitch His tent in this Holy Land, but for the persecution of His enemies, His banishment and exile. His enemies intended that His imprisonment should completely destroy and annihilate the blessed Cause, but this prison was in reality of the greatest assistance and became the means of its development. The divine renown of Bahá'u'lláh reached the East and the West, and the rays of the Sun of Truth illuminated all the world. Praise be to God! though He was a prisoner, His tent was raised on Mount Carmel, and He moved abroad with the greatest majesty. Every person, friend or stranger, who came into His presence used to say, "This is a prince, not a captive."

Abdu'l-Baha'-Some Answered Questions

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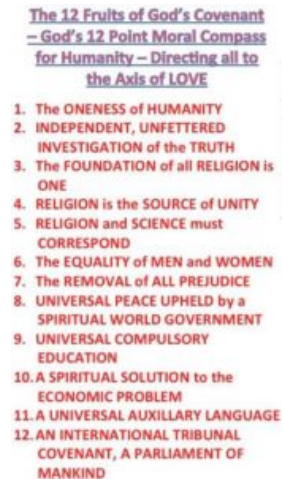
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Tuesday, April 9th, 2019 at 1:02 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal 4, 176 B.E. (4/12/2019)

O YE concourse of the Kingdom of Abhá! Two calls to success and prosperity are being raised from the heights of the happiness of mankind, awakening the slumbering, granting sight to the blind, causing the heedless to become mindful, bestowing hearing upon the deaf, unloosing the tongue of the mute and resuscitating the dead.

The one is the call of civilization, of the progress of the material world. This pertaineth to the world of phenomena, promoteth the principles of material achievement, and is the trainer for the physical accomplishments of mankind. It compriseth the laws, regulations, arts and sciences through which the world of humanity hath developed; laws and regulations which are the outcome of lofty ideals and the result of sound minds, and which have stepped forth into the arena of existence through the efforts of the wise and cultured in past and subsequent ages. The propagator and executive power of this call is just government.

The other is the soul-stirring call of God, Whose spiritual teachings are safeguards of the everlasting glory, the eternal happiness and illumination of the world of humanity, and cause attributes of mercy to be revealed in the human world and the life beyond.

This second call is founded upon the instructions and exhortations of the Lord and the admonitions and altruistic emotions belonging to the realm of morality which, like unto a brilliant light, brighten and illumine the lamp of the realities of mankind. Its penetrative power is the Word of God.

However, until material achievements, physical accomplishments and human virtues are reinforced by spiritual perfections, luminous qualities and characteristics of mercy, no fruit or result shall issue therefrom, nor will the happiness of the world of humanity, which is the ultimate aim, be attained. For although, on the one hand, material achievements and the development of the physical world produce prosperity, which exquisitely manifests its intended aims, on the other hand dangers, severe calamities and violent afflictions are imminent.

Consequently, when thou lookest at the orderly pattern of kingdoms, cities and villages, with the attractiveness of their adornments, the freshness of their natural resources, the refinement of their appliances, the ease of their means of travel, the extent of knowledge available about the world of nature, the great inventions, the colossal enterprises, the noble discoveries and scientific researches, thou wouldst conclude that civilization conduceth to the happiness and the progress of the human world. Yet shouldst thou turn thine eye to the discovery of destructive and infernal machines, to the development of forces of demolition and the invention of fiery implements, which uproot the tree of life, it would become evident and manifest unto thee that civilization is conjoined with barbarism. Progress and barbarism go hand in hand, unless material civilization be confirmed by Divine Guidance, by the revelations of the All-Merciful and by godly virtues, and be reinforced by spiritual conduct, by the ideals of the Kingdom and by

the outpourings of the Realm of Might.

Consider now, that the most advanced and civilized countries of the world have been turned into arsenals of explosives, that the continents of the globe have been transformed into huge camps and battlefields, that the peoples of the world have formed themselves into armed nations, and that the governments of the world are vying with each other as to who will first step into the field of carnage and bloodshed, thus subjecting mankind to the utmost degree of affliction.

Therefore, this civilization and material progress should be combined with the Most Great Guidance so that this nether world may become the scene of the appearance of the bestowals of the Kingdom, and physical achievements may be conjoined with the effulgences of the Merciful. This in order that the beauty and perfection of the world of man may be unveiled and be manifested before all in the utmost grace and splendor. Thus everlasting glory and happiness shall be revealed.

Praise be to God, throughout succeeding centuries and ages the call of civilization hath been raised, the world of humanity hath been advancing and progressing day by day, various countries have been developing by leaps and bounds, and material improvements have increased, until the world of existence obtained universal capacity to receive the spiritual teachings and to hearken to the Divine Call. The suckling babe passeth through various physical stages, growing and developing at every stage, until its body reacheth the age of maturity. Having arrived at this stage it acquireth the capacity to manifest spiritual and intellectual perfections. The lights of comprehension, intelligence and knowledge become perceptible in it and the powers of its soul unfold. Similarly, in the contingent world, the human species hath undergone progressive physical changes and, by a slow process, hath scaled the ladder of civilization, realizing in itself the wonders, excellencies and gifts of humanity in their most glorious form, until it gained the capacity to express the splendors of spiritual perfections and divine ideals and became capable of hearkening to the call of God. Then at last the call of the Kingdom was raised, the spiritual virtues and perfections were revealed, the Sun of Reality dawned, and the teachings of the Most Great Peace, of the oneness of the world of humanity and of the universality of men, were promoted. We hope that the effulgence of these rays shall become more and more intense, and the ideal virtues more resplendent, so that the goal of this universal human process will be attained and the love of God will appear in the utmost grace and beauty and bedazzle all hearts.

Abdu'l-Baha'-Selections #225 (excerpt)

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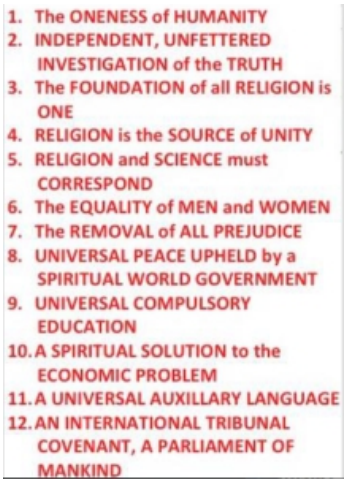
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, April 13th, 2019 at 1:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal 11, 176 B.E. (4/19/2019)

As to thy question concerning the heavenly Scriptures: The All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements.

We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.

Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been reborn in this Day, shall never die; whoso remaineth dead, shall never live.

Baha'u'llah-Tablet to Mánikchí Ṣáḥib (Lawḥ-i-Mánikchí-Ṣáḥib)

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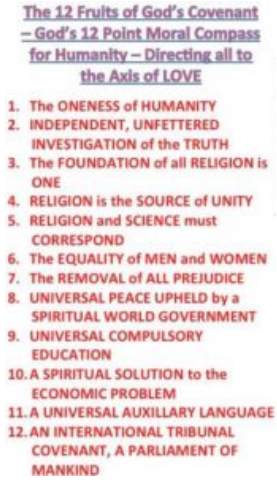
The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
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This entry was posted on Friday, April 19th, 2019 at 4:00 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Holy Day: 1st Day Of Ridvan, Jalal 13, 176 B.E. (4/21/2019)

The arrival of Bahá'u'lláh in the Najíbíyyih Garden, subsequently designated by His followers the Garden of Riḍván, signalizes the commencement of what has come to be recognized as the holiest and most significant of all Bahá'í festivals, the festival commemorating the Declaration of His Mission to His companions. So momentous a Declaration may well be regarded both as the logical consummation of that revolutionizing process which was initiated by Himself upon His return from Sulaymáníyyih, and as a prelude to the final proclamation of that same Mission to the world and its rulers from Adrianople.

Shoghi Effendi, God Passes By, Chapter 9 para. 1

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The following was revealed by Baha'u'llah on this day, April 21, 1863 in the Najíbíyyih Garden called the Garden of Riḍván.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon

you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests. We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up

to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, “This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God’s pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles.” So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. “Those who patiently persevere will truly receive a reward without measure.” Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God’s Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God’s destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore

the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds." How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition? Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord." And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with

the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him and He has made His own hands chained of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God" in the "Days of God"? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an, and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the

Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, “You have not been sent by God and Prophethood was sealed by the previous one.” Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, “These are the verses of God that have been revealed in truth.” Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, “By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell.” They said, “God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: “They came to think as ye thought that God would not raise up any one (to Prophethood).”

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end’; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the “Hour” has passed in truth and the “Resurrection” has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never

reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may follow the interpretation of the term "Seal" as was uttered by the Tongue of the Name of God 'Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, "Muhammad the Sealer of what preceded Him and the Initiator of that which was to come." In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God's Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be "firmly grounded in knowledge" and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and

when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, “May God hasten by His Advent our deliverance!” And when He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, “O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad!” And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said “O my people, in truth the testimony of God has come and the countenance of truth is unveiled.” O people of the Qur’an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.

O my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble. o people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, “O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the

Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner is calling you and the day in which the heavens have been cloven asunder with the clouds. Fear ye God and do not close your eyes from the most luminous and holy beauty."

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God. Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the

earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan, the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be

asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name. And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for

they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them “Why did you kill those who believed in God and His verses?” they replied, “Because we find them to be unbelievers.”

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur’an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth? So why have you ascribed falsehood to those whom the Book of God testified to their truth, a Book after which no falsehood comes as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples’ property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God’s permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God’s nearness and they are circumambulating His mighty throne and at all times the angels of God’s bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God’s knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies

that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world and the next and the word of retribution has been enacted against them from the Mighty the Wise One.

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet

with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers. Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror and commands us to be forbearing in this Most Great Agitation when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God's hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as

mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven. All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable “Great Announcement.” Say: I swear by the One True God! That “Announcement” came to pass in the Perspicuous Beauty of ‘Ali. But the servants disagreed about it and the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of ‘Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the “Samiri” in your souls; beware lest ye fall behind the “Calf” when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who have circumambulated and directed themselves in the direction of divine love.

Baha’u’llah, Súrih-i-Sabr (Tablet Of Patience, also called Tablet Of Job)

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BAHA'I JUSTICE

Baha'i Sabbath: Jalal 18, 176 B.E. (4/26/2019)

O CAPTIVE of the love of God! The letter which thou didst write at the time of thy departure hath been received. It brought me joy; and it is my hope that thine inner eye may be opened wide, so that unto thee the very core of the divine mysteries may be disclosed.

Thou didst begin thy letter with a blessed phrase, saying: "I am a Christian." O would that all were truly Christian! It is easy to be a Christian on the tongue, but hard to be a true one. Today some five hundred million souls are Christian, but the real Christian is very rare: he is that soul from whose comely face there shineth the splendor of Christ, and who showeth forth the perfections of the Kingdom; this is a matter of great moment, for to be a Christian is to embody every excellence there is. I hope that thou, too, shalt become a true Christian. Praise thou God that at last, through the divine teachings, thou hast obtained both sight and insight to the highest degree, and hast become firmly rooted in certitude and faith. It is my hope that others as well will achieve illumined eyes and hearing ears, and attain to everlasting life: that these many rivers, each flowing along in diverse and separated beds, will find their way back to the circumambient sea, and merge together and rise up in a single wave of surging oneness; that the unity of truth, through the power of God, will make these illusory differences to vanish away. This is the one essential: for if unity be gained, all other problems will disappear of themselves.

O honored lady! In accordance with the divine teachings in this glorious dispensation we should not belittle anyone and call him ignorant, saying: "You know not, but I know." Rather, we should look upon others with respect, and when attempting to explain and demonstrate, we should speak as if we are investigating the truth, saying: "Here these things are before us. Let us investigate to determine where and in what form the truth can be found." The teacher should not consider himself as learned and others ignorant. Such a thought breedeth pride, and pride is not conducive to influence. The teacher should not see in himself any superiority; he should speak with the utmost kindliness, lowliness and humility, for such speech exerteth influence and educateth the souls.

O honored lady! For a single purpose were the Prophets, each and all, sent down to earth; for this was Christ made manifest, for this did Bahá'u'lláh raise up the call of the Lord: that the world of man should become the world of God, this nether realm the Kingdom, this darkness light, this satanic wickedness all the virtues of heaven—and unity, fellowship and love be won for the whole human race, that the organic unity should reappear and the bases of discord be destroyed and life everlasting and grace everlasting become the harvest of mankind.

O honored lady! Look about thee at the world: here unity, mutual attraction, gathering together, engender life, but disunity and inharmony spell death. When thou dost consider all phenomena, thou wilt see that every created thing hath come into being through the mingling of many elements, and once this collectivity of elements is dissolved, and this harmony of components is dissevered, the life form is wiped

out.

O honored lady! In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were wellnigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. And for everyone it is now easy to travel to any land, to associate and exchange views with its peoples, and to become familiar, through publications, with the conditions, the religious beliefs and the thoughts of all men. In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—hath been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will erelong be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the cornerstone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.

Abdu'l-Baha'-Selections From The Writings Of #15

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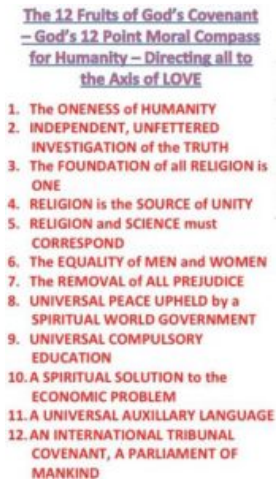
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
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The Golden Rule

This entry was posted on Friday, April 26th, 2019 at 2:58 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Jamal/Beauty 1, 176 B.E. (4/28/2019)

To the beloved of God and the handmaids of the Merciful throughout the West.

Friends and fellow-heirs of the grace of Bahá'u'lláh:

As your co-sharer in the building up of the New World Order which the mind of Bahá'u'lláh has visioned, and whose features the pen of 'Abdu'l-Bahá, its perfect Architect, has delineated, I pause to contemplate with you the scene which the revolution of well-nigh fifteen years after His passing unfolds before us.

The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. No fair-minded observer can any longer fail to discern them. He cannot be misled by the painful slowness characterizing the unfoldment of the civilization which the followers of Bahá'u'lláh are laboring to establish. Nor can he be deluded by the ephemeral manifestations of returning prosperity which at times appear to be capable of checking the disruptive influence of the chronic ills afflicting the institutions of a decaying age. The signs of the times are too numerous and compelling to allow him to mistake their character or to belittle their significance. He can, if he be fair in his judgment, recognize in the chain of events which proclaim on the one hand the irresistible march of the institutions directly associated with the Revelation of Bahá'u'lláh and foreshadow on the other the downfall of those powers and principalities that have either ignored or opposed it—he can recognize in them all evidences of the operation of God's all-pervasive Will, the shaping of His perfectly ordered and world-embracing Plan.

"Soon," Bahá'u'lláh's own words proclaim it, "will the present day Order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth and is the Knower of things unseen." "By Myself," He solemnly asserts, "the day is approaching when We will have rolled up the world and all that is therein, and spread out a new Order in its stead. He, verily, is powerful over all things." "The world's equilibrium," He explains, "hath been upset through the vibrating influence of this Most Great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System, the like of which mortal eyes have never witnessed." "The signs of impending convulsions and chaos," He warns the peoples of the world, "can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective."

Dearly-beloved friends! This New World Order, whose promise is enshrined in the Revelation of Bahá'u'lláh, whose fundamental principles have been enunciated in the writings of the Center of His Covenant, involves no less than the complete unification of the entire human race. This unification should conform to such principles as would directly harmonize with the spirit that animates, and the laws

that govern the operation of, the institutions that already constitute the structural basis of the Administrative Order of His Faith.

No machinery falling short of the standard inculcated by the Bahá'í Revelation, and at variance with the sublime pattern ordained in His teachings, which the collective efforts of mankind may yet devise can ever hope to achieve anything above or beyond that "Lesser Peace" to which the Author of our Faith has Himself alluded in His writings. "Now that ye have refused the Most Great Peace," He, admonishing the kings and rulers of the earth, has written, "hold ye fast unto this the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents." Expatiating on this Lesser Peace, He thus addresses in that same Tablet the rulers of the earth: "Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions... Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

The Most Great Peace, on the other hand, as conceived by Bahá'u'lláh—a peace that must inevitably follow as the practical consequence of the spiritualization of the world and the fusion of all its races, creeds, classes and nations—can rest on no other basis, and can be preserved through no other agency, except the divinely appointed ordinances that are implicit in the World Order that stands associated with His Holy Name. In His Tablet, revealed almost seventy years ago to Queen Victoria, Bahá'u'lláh, alluding to this Most Great Peace, has declared: "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This, verily, is the truth, and all else naught but error... Consider these days in which the Ancient Beauty, He Who is the Most Great Name, hath been sent down to regenerate and unify mankind. Behold how with drawn swords they rose against Him, and committed that which caused the Faithful Spirit to tremble. And whenever We said unto them: 'Lo, the World Reformer is come,' they made reply: 'He, in truth, is one of the stirrers of mischief.'" "It beseemeth all men in this Day," He, in another Tablet, asserts, "to take firm hold on the Most Great Name, and to establish the unity of all mankind. There is no place to flee to, no refuge that any one can seek, except Him."

Shoghi Effendi-The World Order Of Baha'u'llah

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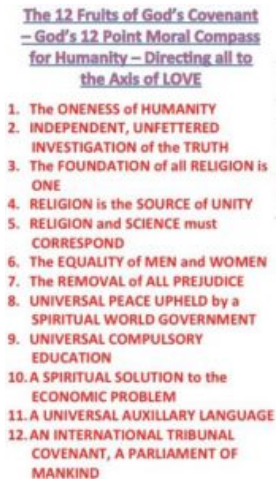
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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The Golden Rule

This entry was posted on Sunday, April 28th, 2019 at 1:37 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Ridvan 9-The Day of the Establisher of the Baha'i Faith, Jamal 2, 176 B.E. (4/29/2019)

"Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days."

–Baha'u'llah.

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Dear friends:

Allah'u'Abha!

The 9th day of Ridvan is the Holiest Day of the year. This is true from the standpoint of many indigenous traditions and world faiths as the celebration of the appointed Divine Spring. These prophecies were fulfilled in 1863 at the Proclamation of Baha'u'llah in the Garden of Ridvan outside of Baghdad, Iraq, during the 12 Day Festival of April 21st through May 2nd. During this period Baha'u'llah announced the 9th Day (April 29th) to be the Holiest of all days. It marks the prophesied proclamation of the Establisher of the Baha'i Faith on April 29th, 1971 of which Baha'u'llah announced in His Aqdas: "being that day on which We raised up the One [Leland] Who announced unto mankind the **glad tidings** [literally "Gospel" of the Kingdom] of this Name, through which the dead have been resurrected and all who are in the heavens and on earth have been gathered together. Thus hath it been decreed by Him Who is the Ordainer, the Omniscient."

From Nabil's Narrative:

"Every day ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the centre of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Baha'u'llah would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city…One night, **The Ninth Night** of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. **So loud was the singing of the nightingales** on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: 'Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with

burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdad. Not once could I discover in the words He spoke any trace of dissimulation."

We are happy to announce this Ninth Day 175 BE, the availability and publication of **"The Child of the East"**one of Dr. Jensen's more important writings directed to the Christian peoples with special regard for the guidance of the Americans who are prophesied to be hit hardest in the oncoming prophesied thermonuclear war. The book is written for the people's safety, security and salvation.

"The Child Of The East": Jeane Dixon Was Right

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Consort Ye Then with the Followers of All Religions

"God hath, likewise, as a bounty from His presence, abolished the concept of 'uncleanness,' whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that first day of Ridvan, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. This, verily, is a token of My loving providence, which hath encompassed all the worlds. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds, if ye be of them who understand."

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Tablet of the Ninth Day of Ridvan

–Baha'u'llah–

("Revealed in the Garden Of Ridvan for all to read during the Festival of Ridvan")

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day–the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in

the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day–the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover any one but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridvan and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: "He that was hidden from the eyes of men is revealed, girded with sovereignty and power!" This is the Paradise, the rustling of whose leaves proclaims: "O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come." From the whispering breeze that wafteth amidst its branches there cometh the cry: "He Who is the sovereign Lord of all is made manifest. The Kingdom is God's," while from its streaming waters can be heard the murmur: "All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty."

Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: "Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!"

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Baha have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors–favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: "The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler."

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: "Praise be to Thee, O Revealer of the signs of God!" By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: "Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!"

Rejoice with exceeding gladness, O people of Baha, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: "No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing."

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How great is Thy power! How exalted Thy sovereignty! How lofty Thy might! How excellent Thy majesty! How supreme is Thy grandeur—a grandeur which He Who is Thy Manifestation hath made known and wherewith Thou hast invested Him as a sign of Thy generosity and bountiful favour. I bear witness, O my God, that through Him Thy most resplendent signs have been uncovered, and Thy mercy

hath encompassed the entire creation. But for Him, how could the Celestial Dove have uttered its songs or the Heavenly Nightingale, according to the decree of God, have warbled its melody?

I testify that no sooner had the First Word proceeded, through the potency of Thy will and purpose, out of His mouth, and the First Call gone forth from His lips than the whole creation was revolutionized, and all that are in the heavens and all that are on earth were stirred to the depths. Through that Word the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation, and revealing, in the unseen realms, the signs and tokens of Thy unity and oneness.

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In the Name of the Lord of Utterance, the Mighty!

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His divine favor, been made manifest even as the resplendent light shed by the beauty of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all Worlds.

O SON OF JUSTICE!

In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntahá, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther." Verily We bear witness to that which they have done and now are doing.

Baha'u'llah, The Hidden Words

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Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, “Blessed is he who cometh unto the thousand three hundred and thirty five days”. These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!

Abdu’l-Baha’ cf The Passing of Abdu’l-Baha’ also Baha’u’llah And The New Era

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Of the exact circumstances attending that epoch-making Declaration we, alas, are but scantily informed. The words Bahá’u’lláh actually uttered on that occasion, the manner of His Declaration, the reaction it produced, its impact on Mírzá Yaḥyá, the identity of those who were privileged to hear Him, are shrouded in an obscurity which future historians will find it difficult to penetrate. The fragmentary description left to posterity by His chronicler Nabíl is one of the very few authentic records we possess of the memorable days He spent in that garden. “Every day,” Nabíl has related, “ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the center of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Bahá’u’lláh would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city.” “One night,” he continues, “the ninth night of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: ‘Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with burning passion with the object of their

adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdád. Not once could I discover in the words He spoke any trace of dissimulation."

As to the significance of that Declaration let Bahá'u'lláh Himself reveal to us its import. Acclaiming that historic occasion as the "Most Great Festival," the "King of Festivals," the "Festival of God," He has, in His Kitáb-i-Aqdas, characterized it as the Day whereon "all created things were immersed in the sea of purification," whilst in one of His specific Tablets, He has referred to it as the Day whereon "the breezes of forgiveness were wafted over the entire creation." "Rejoice, with exceeding gladness, O people of Bahá!", He, in another Tablet, has written, "as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House proceeding to the Spot from which He shed upon the whole of creation the splendors of His Name, the All-Merciful... Were We to reveal the hidden secrets of that Day, all that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise. Such is the inebriating effect of the words of God upon the Revealer of His undoubted proofs that His pen can move no longer." And again: "The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching.... The Day-Star of Blissfulness shineth above the horizon of Our Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with the ornament of the Name of Thy Lord, the Creator of the heavens.... Take heed lest anything deter Thee from extolling the greatness of this Day—the Day whereon the Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on earth.... This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne' ...Say ... He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is who is the One Beloved of all things, whether of the past or of the future." And yet again: "Arise, and proclaim unto the entire creation the tidings that He who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise... Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: 'Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cups of everlasting life. Approach, and quaff your fill.'" And finally: "Forget the world of creation, O Pen, and turn Thou towards the face of Thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of Thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendors of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors, favors which none can reckon except Him Who is the Omnipotent Protector of the entire creation."

Shoghi Effendi, God Passes By pg. 153-155

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`Abdu'l-Baha spoke of the coming of the establisher in Some Answered Questions in his commentary on the eleventh chapter of the Revelation of St. John. This was written in 1906:

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets – in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore – meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. (Pages: 56-57)

You may remember when you read the date prophecy for Baha'u'llah in His proofs, that we read Matthew 24:3 and 15. There, when the disciples asked Jesus when he would return, he referred them to the book of Daniel. We figured out the first two dates but not the third. This was in chapter 12 of the book of Daniel. Esselmont writes about this date in his book, Baha'u'llah and the New Era in the chapter titled, Prophesies of Baha'u'llah and Abdu'l- Baha under subtitle Coming of the Kingdom of God:

In the last two verses of the book of Daniel occur the cryptic words:– "Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a table-talk at which the writer was present, Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era. (page, 249)

The Muhammadan era began with the victory of Muhammad in 628 AD, and 628 AD plus 1335 years brings us to 1963. The date for the coming of the Bab was from the start of the calendar to 1260 AH which was 1844 AD. For the coming of Baha'u'llah, it was from the proclamation of Muhammad to the proclamation of Baha'u'llah. But this date is from the victory of Muhammad to the victory of the Cause of God—from victory to victory.

Esselmont gives this date:

Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one-hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year 1963: —

'Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of

the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the divine light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!'

'Abdu'l-Baha said that all of these things would be established by the seventh angel, and the seventh angel comes in 1963, and this is the start of Dr. Jensen's ministry. The seventh angel is the same as Joshua the High Priest:

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing on his right hand to resist him." (Zechariah 3:1)

This took place on April 21, 1963. 'Abdu'l-Baha said that the seventh angel would come exactly one hundred years after Baha'u'llah's proclamation on April 21, 1863. So at that date Dr. Jensen was opposed by Satan, Rex King, who came against Dr. Jensen at the Feast of Ridvan during National Assembly elections. This prophecy was fulfilled perfectly, down to the very day.

Proofs for The Establisher of the Baha'i Faith

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THE RETURN OF JESUS,
THE HIGH PRIEST,
AFTER THE ORDER OF MELCHIZEDEC

The return of Jesus is prophesied to come under various names and titles besides "The High Priest." He is the return of the sacrificial Lamb, the Lamb with 7 horns and 7 eyes:

And between the throne [a Davidic King] and the four living creatures [the four beasts after they become Baha'i nations] and among the elders [they are the ones that remained with the executive after it was split from the Covenant-breaking "Hands"], I saw a Lamb standing, as though it had been slain [it was Jesus that was slain and he returns as the Lamb], with seven horns and seven eyes, which are the seven spirits of God sent out into all the earth [the eyes of the Lamb understand the prophecies of the 7 Revelations of God]; and he went and took the scroll from the right hand of him who was seated on the throne. (Revelation 5:6, 7 RSV)

Each king has a scepter in his right hand to show the proof of his authority. This Davidic king who separated from the Covenant-breaking "Hands" has a scroll, or the Book of the Covenant and Will and Testament, as his scepter in his hand to show the proof of his authority, but he could not reestablish this back into the world. So the Lamb takes the scroll, or the Book of the Covenant and Will and Testament, from the king's hand and reestablishes this kingship back at the head of the Universal House of Justice, starting with the second International Baha'i Council that is going through the four stages.

And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints; and they sang a new song [which are the explanations and commentaries of the Lamb], saying, "Worthy art thou to take the scroll and to open its seals, for thou wast slain [on his first coming] and by thy blood didst ransom men for God from every tribe and tongue and people and nation, and hast made them a

kingdom [Davidic] and priests [teachers] to our God, and they shall reign on earth." (Revelation 5:8-10 RSV)

He comes as the Knight on the white horse, as he was knighted by Shoghi Effendi. This is prophesied in both the sixth and the nineteenth chapters of Revelation:

Now I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say, as with a voice of thunder, "Come!" And I saw, and behold, a white horse, and its rider had a bow [sign of the Covenant]; and a crown [the golden halo around his head] was given to him, and he went out conquering and to conquer [he will conquer over the evils of the Covenant-breakers]. (Revelation 6:1, 2 RSV) [1]

Then I saw heaven opened, and behold, a white horse! He who sat upon it is called Faithful and True, and in righteousness he judges and makes war [on the Covenant-breakers]. His eyes are like a flame of fire, and on his head are many diadems [many titles]; and he has a name inscribed which no one knows but himself [the Land]. He is clad in a robe dipped in blood.... (Revelation 19:11-13 RSV)

Baha'u'llah referred to His Revelation as a robe. It is dipped in blood which was the blood of 20,000 Baha'i Martyrs. Shoghi Effendi knighted the Lamb as a Knight of Baha'u'llah; thus as a Knight of Baha'u'llah he is establishing Baha'u'llah and His Cause in the world:

...and the name by which he is called is The Word of God ['Abdu'l-Baha said that the Word of God referred to Jesus]. And the armies of heaven, arrayed in fine linen, white and pure, followed him on white horses. [The white horses are symbolic of the pure Revelation of Baha'u'llah which they are establishing.] From his mouth issues a sharp sword with which to smite the nations, and he will rule them with a rod of iron [Jesus' rod is a rod of iron]; he will tread the wine press of the fury of the wrath of God the Almighty [the fury of the wrath of God is against the Covenant-breakers that did away with His Kingdom]. On his robe and on his thigh he has a name inscribed, King of kings and Lord of lords.
(Revelation 19:13-16 RSV)

Every knight that rushes into battle has on his robe and on his chaps the name of the king that he is championing. This knight, Dr. Leland Jensen, a Knight of Baha'u'llah, is championing Baha'u'llah and His administration that the Covenant-breakers abolished. He fulfills Revelation 19:11-16, defeating all people who are in opposition to Baha'u'llah Who is the King of kings and Lord of lords. He is the only Knight of Baha'u'llah left. All the rest have either died off or have become fallen knights by going against Shoghi Effendi and God.

Another title, or diadem, by which he is called is the "seventh angel" who is doing the same things that the Knight on the white horse is doing. Another title by which he is called is "Blessed is he who cometh to the thousand three hundred and thirty-five days:"—

In the last two verses of the Book of Daniel occur the cryptic words—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by Blessed is he] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of Baha'u'llah and the New Era on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was 'Abdu'l-Baha's son.

1 And he shewed me Joshua [Jesus] the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua [Jesus] was clothed with filthy garments, and stood before the angel [Jesus himself was not dirty, just his outer appearance was dirty].

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment [that is, the image of being guilty changes to one of innocence and purity].

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. [Although he began his ministry on April 21, 1963 he didn't know that he was the return of Jesus at that time. Just like Jesus on his first coming, although he was a follower of John the Baptist, he didn't know that he was the Christ until he was baptized by John.] And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua [Jesus], saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [the Universal House of Justice], and shalt also keep my courts [local, national and international], and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua [Jesus], the high priest, thou, and thy fellows that sit before thee [his Twelve Apostles that are his appointed members of the second International Baha'i Council]: for they are men

wondered at: for, behold, I will bring forth my servant the BRANCH. [‘Abdu’l-Baha and his descendants seated on the throne of King David, which is the executive head of the Universal House of Justice, as found in ‘Abdu’l-Baha’s Sacred Will and Testament. The plan for this Universal House of Justice was set up by Shoghi Effendi in four stages, which was abolished by the Covenant-breaking Baha’is when they went against Shoghi Effendi.]

9 For behold the stone that I have laid before Joshua [Jesus]; upon one stone shall be seven eyes:… (Zechariah 3:1-9)

This is the stone wall surrounding the old Montana State Prison where Jesus was incarcerated on a trumped-up charge by a very corrupt legal system, including corrupt lawyers, corrupt prosecutors, and corrupt judges. There were other prisoners in that prison convicted for crimes they did not commit. Some prisoners are held in prison for 15 or more years until it is discovered that they could not have committed that crime, or valuable evidence was withheld by the prosecution in order to get a verdict. When these injustices come to light the prisoner is released, but the state doesn’t even apologize, much less reimburse him for stealing 15 or more years of his valuable life.

…Behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that [the] land [2] in one day. (Zechariah 3:9)

The iniquity of “the land” in the ninth paragraph is the same iniquity of Jesus in the fourth paragraph. The meaning of the word “iniquity” is: “Grievous violation of right or justice” [3] by the corrupt legal system. Therefore Jesus and “the land” are the same individual, with “the land” being the name of the person that fulfills the prophecies for the return of Jesus. The name of the person that was put in prison was Leland, which is a French surname [4] and an English given name meaning the land. This shows that Leland is the prophesied name of the person who is the return of Jesus the High Priest.

Nobody knew that Leland (the Land) was the name for the return of Jesus. If they did, all the mothers in the world would have named their sons “Leland.” So God kept it a secret. As he was the Knight of Baha’u’llah prophesied in the nineteenth chapter of Revelation, this knight had a name written that only he knew:—

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns [diadems, or titles]; and he had a name written [or inscribed], that no man knew, but he himself. (Revelation 19:11, 12)

When Dr. Leland was participating in Shoghi Effendi’s World Crusade, he was on Reunion Island in the Indian Ocean. Reunion Island was a department of France, and French was the official language spoken there. Therefore many of the people called him “the land,” for “le” is the masculine word for the English word “the.”

It was Dr. Leland Jensen, a Knight of Baha’u’llah, who was put in prison with the “stone with seven eyes” before him, fulfilling prophecy for the name and address (Montana State Prison in Deer Lodge, Montana) for the return of Jesus. However, God said that He laid the “stone with seven eyes” before Jesus—Dr.

Leland Jensen. He saw that he fulfilled the prophecies of the third chapter of Zechariah. As the iniquity of Jesus in the fourth paragraph and the iniquity of "the land" were the same iniquity (the dirty garment), he knew he was the only person in the world who knew what the name for Jesus the High Priest, on his second coming, was—"the Land," or Leland—for that was his name.

For behold the stone that I [God] have laid before Joshua [Jesus]; upon one stone [5] shall be seven eyes: behold, I [God] will engrave [to impress as if with a graver [6]] the engravings thereof, saith the LORD of hosts,…. (Zechariah 3:9)

Here, God as an engraver is impressing upon us that it was He who put Dr. Leland Jensen in prison. Why would God do a thing like that? Well, God seems to be hard on most of His Promised Ones. For instance, He had Moses, who was brought up in the palace of the Pharaoh and next to sit on the throne of Egypt, exiled out into the desert for forty years before he was to take the 12 tribes of Israel out of bondage. God had Jesus suffer one of the most painful deaths of crucifixion. Baha'u'llah, Who was born and raised in luxury and was probably the richest man in the world, ended up separated from that way of life. He suffered immense pain by being chained with an iron collar riveted around His neck and was seated in a circle of 150 other prisoners who also had iron collars around their necks and were attached to each other with chains on either side. They were all in a completely dark dungeon that was only opened to light for a short time each day for them to be fed swill. They sat in their own excrement. The Black Pit reeked with the odor of human excrement. He endured this for four months. Then He was exiled for forty years, with twenty years spent in prison in Acca, which was one of the most foul cities in the world. The Bab was also a prisoner and was martyred by being shot with seven hundred and fifty rifle balls.

Why did God have Baha'u'llah suffer these injustices? Because His mission was to establish Justice. So He Himself had to experience injustice. The reason Leland had to suffer injustice is that he had to know injustice first hand, for he has to judge God's house, keep God's courts, [7] and reestablish the Universal House of Justice given by Baha'u'llah, delineated by 'Abdu'l-Baha and set up by Shoghi Effendi in four stages, all of which was discarded by the Covenant-breaking "Hands". The real reason God put Dr. Leland Jensen in prison in Deer Lodge is to prove to the entire world that Dr. Leland Jensen is the one who fulfills the prophecies for the return of Jesus the High Priest. That is, he was in the plan at the beginning.

GOD HAD A PLAN

God had a plan from the very beginning, six thousand years ago in 4000 BC. Everything that has happened during the last six thousand years was in that plan. Thus Jesus said, "Before Abraham was, I am." [8] Was Jesus alive before Abraham? No! What he was saying is that before Abraham was born, he, Jesus, was in the plan of God. This plan was hidden behind a veil. The minor prophets like Daniel and Isaiah where so spiritual that they could pull the veil open and look at part of God's plan. Then they wrote down what they saw and these became the prophecies that are found in the Holy Scriptures. One prophet, Daniel, saw the four dates for the coming of Jesus: 34 AD, 1844 AD, 1863 AD and 1963 AD. Other prophets saw the names, addresses and missions of different Promised Ones. When these Promised Ones come they point out that they were prophesied by name, address, date and mission to

show their authenticity, for authenticity is the criteria of believability. God purposely gave them this authenticity so that they could carry out the mission that God entrusted them with.

When God placed Dr. Leland Jensen in prison, it wasn't an afterthought on the part of God, but Leland, the return of Jesus, was in the plan of God six thousand years ago. The purpose of this prophecy is to show that the one that fulfills this prophecy is the return of Jesus the High Priest. There is just one person in this world that fulfilled this prophecy. You can be sure that Dr. Leland Jensen didn't go down to the "stone with seven eyes" and knock on the door and say, "Please let me in so that I can fulfill prophecy." No. Like Baha'u'llah, he was brought there against his will.

There may have been other persons named Leland who might have lived in Montana. But there is only one person named Leland who had the "stone with seven eyes" before him. No matter which direction he turned, the "stone with seven eyes" was before him. He began his ministry on the date given by Daniel on April 21st, 1963, when he was opposed by Satan. He was sent to prison on a dirty garment charge. This was to show that neither Baha'u'llah nor any of the other Promised Ones fulfilled this prophecy, for none of the other Promised Ones were in prison on a dirty garment charge. None of the other Promised Ones had the "stone with seven eyes" before them. None of them wore the dirty garment. None of them came in 1963. None of them came in the name of "the Land." And no other Promised One fulfilled his mission. [9]

Who are you going to believe? Those crackpots on Mt. Carmel that went against God as they were in opposition to Shoghi Effendi, doing away with the plan of God set up by Shoghi Effendi? Or are you going to turn to the return of Jesus the High Priest after the Order of Melchizedec, the son (Jesus) returned to establish his Father's (Baha'u'llah's) Kingdom?—

Then cometh the end, when he [Jesus] shall have delivered up the kingdom to God, even the Father [Baha'u'llah]; when he [Jesus] shall have put down all rule and all authority and power. For he [Jesus] must reign, till he [Jesus] hath put all enemies [including the Covenant-breakers on Mt. Carmel] under his feet. The last enemy that shall be destroyed is [spiritual] death. For he [Jesus] hath put all things under his feet. But when he saith all things are put under him, it is manifest that he [Jesus] is excepted, which did put all things under him [Jesus]. And when all things shall be subdued unto him, then shall the Son [Jesus] also himself be subject unto him [Baha'u'llah] that put all things under him, that God may be all in all. (I Corinthians 15:24-28)

Leland, the Son, hath put the lineage of David that is to exist forever (Psalm 89) back at the head of the Universal House of Justice in four stages as set up by Shoghi Effendi. He established the second International Baha'i Council on January 9th, 1991, exactly forty years to the day from when Shoghi Effendi had set up the first International Baha'i Council, in fulfillment of prophecy. It remained embryonic until Jesus, the authorized person, had it born into this world as the second International Baha'i Council. It will go through the four stages as Shoghi Effendi had planned, next becoming a World Court. This will take place right after the nuclear war when the four "beast nations"—England, France, United States and Russia—become the four living creatures by becoming Baha'i nations as prophesied in the Bible.

…and I will remove the iniquity [10] of that [the] land [Leland] in one day. (Zechariah 3:9)

What day is that?—

In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree. (Zechariah 3:10)

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By the fulfillment of prophecy, the Baha'i Faith and thus the Kingdom Of God on earth was firmly Established on this day in 1963.

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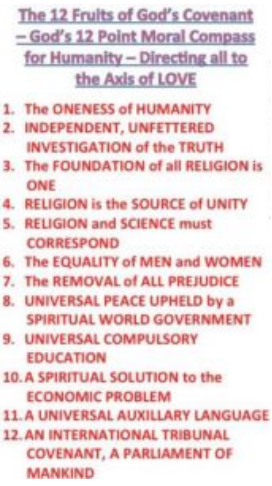
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Monday, April 29th, 2019 at 2:59 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Ridvan 12-Jamal 5, 176 B.E. (5/2/2019)

A Tablet of the Feast of Ridvan

Revealed by Baha'u'llah

HE IS THE ALMIGHTY LORD!

Lo, this is the garden of Paradise wherein is raised the Voice of God, the Dominant, the Strong; Here do the immaculate Maids of Heaven dwell, they whom no eye hath seen save only God's, the Sanctified, the Well-Beloved; Herein the eternal nightingale singeth on the bough of the sacred Lote-Tree a song that bedazzaleth the minds, and herein are the needy led to the haven of wealth, and all men guided to the Word of God; verily this is a manifest truth.

Here is the song that the nightingale singeth;

IN THY NAME THAT IS GOD,

Thou art verily God!
O sacred Monk, ring out the bells, for the day of God hath come, and the Beauty of the All-Glorious is established on the holy, shining throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O prophet of wisdom, Hud, beat thou upon thy drum, in the name of the Lord, the Precious, the Bountiful, for the Temple of Holiness is seated upon His high, unapproachable throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou beauty of eternity, pluck with the fingers of the spirit at the strings of Thy lute that is wondrous and Holy, for the Heavenly Beauty hath come in His garment of glimmering silk.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O angel of light, sound thou thy trumpet to herald this appearance, for the letter HA hath mounted above the letter of pre-existent might.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Nightingale of Praise, sing out upon thy boughs within this garden and land, the well-beloved Name, for the beauty of the red rose hath shone from the impenetrable veils.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Dove of Paradise, sing upon the boughs in this wondrous day, when the Lord hath cast His rays upon all creatures.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Bird of Eternity, soar into this firmament, for the bird of faithfulness hath winged his flight to the presence of the merciful Lord.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Dwellers in Paradise, sing out and chant with melodious voices, for the melody of God is pealing from beyond the high pavilions of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O denizens of the Kingdom, sing in the name of the Well-beloved, for the beauty of commandment hath gleamed from behind the veils, in the shining mantle of the spirit.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O dwellers in the kingdom of names, adorn the zones of the furthermost heaven, for the Greatest Name is riding on the mighty clouds of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of the realm of holy attributes in the heaven of Abha, prepare to meet your God, for the breezes of sanctity have wafted from the exalted throne, and this is a manifest grace.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O thou Ridwan of the one God, rejoice within thyself, for the Ridwan of God, the Exalted, the Precious, the Wise, is made manifest.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O heaven of the grandeur, thank God within thyself, for the heaven of holiness is raised up in the realm of the sanctified heart.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Sun of this earth, eclipse thy face, for the sun of eternity hath dawned in the luminous heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O land of knowledge, swallow up thy learning, for the realm of wisdom is unfolding in the self of God., the Exalted, the Mighty, the Bountiful.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O lamp of the world, extinguish thyself, for the light of the Lord is kindled in the lamp of eternity, and hath illumined the denizens of heaven and earth.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O seas of the world, quiet your waves within you, for the crimson sea hath surged with a wondrous Cause.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O cock of everlasting life, crow out on the peaks of the realm of might, for the Herald of God hath sounded His Call from every lofty hill.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O concourse of lovers, give out the glad tidings with all your heart, for the time of waiting is over, and the covenant hath come, and the Beloved hath shone in wondrous beauty.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of knowledge, rejoice within your souls, for the day of parting is gone by, the time of certainty hath come, and the beauty of this Youth hath shone in sacred raiment within the paradise of the steadfast Name.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected,

Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected,
Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And I implore Thee by Thy Name which Thou made king of the Kingdom of Names and ruler over all in earth and heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

To make men free of all besides Thyself, and cause them to approach unto Thee and sever themselves from all but Thee. Verily Thou art the Powerful, the Precious, the Compassionate.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Then kindle, O my Beloved, in their hearts the flame of Thy love, till it shall burn away the memory of all save Thee, that they may testify with themselves that verily Thou hast dwelt from everlasting on the heights of immortality, that nothing hath been joined with Thee, and that Thou ever art as Thou hast been. There is no God save Thee, the Mighty, the Beneficent.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And those among Thy servants who seek to ascend the heights of Thy singleness, if their souls be set on the remembrance of aught else save Thee, they shall not be true believers in the unity of God, nor will the rank of a follower of the oneness of God be allotted them.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

The glory be to Thee, O my God, for as long as Thy command endureth. Wherefore send Thou down from the clouds of Thy Mercy that which shall cleanse the hearts of Thy lovers, and sanctify the souls of Thy friends.

Then raise them up in Thy Loftiness, and give them the victory over all on earth; for this is that which “We have desired to bring honor upon those who were brought low in the land, and to make them leaders of men, and to make them our heirs.”
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

This entry was posted on Thursday, May 2nd, 2019 at 12:22 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jamal 6, 176 B.E. (5/3/2019)

Friends and fellow-heirs of the Kingdom of Bahá'u'lláh:

A tempest, unprecedented in its violence, unpredictable in its course, catastrophic in its immediate effects, unimaginably glorious in its ultimate consequences, is at present sweeping the face of the earth. Its driving power is remorselessly gaining in range and momentum. Its cleansing force, however much undetected, is increasing with every passing day. Humanity, gripped in the clutches of its devastating power, is smitten by the evidences of its resistless fury. It can neither perceive its origin, nor probe its significance, nor discern its outcome. Bewildered, agonized and helpless, it watches this great and mighty wind of God invading the remotest and fairest regions of the earth, rocking its foundations, deranging its equilibrium, sundering its nations, disrupting the homes of its peoples, wasting its cities, driving into exile its kings, pulling down its bulwarks, uprooting its institutions, dimming its light, and harrowing up the souls of its inhabitants.

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Dear friends! The powerful operations of this titanic upheaval are comprehensible to none except such as have recognized the claims of both Bahá'u'lláh and the Báb. Their followers know full well whence it comes, and what it will ultimately lead to. Though ignorant of how far it will reach, they clearly recognize its genesis, are aware of its direction, acknowledge its necessity, observe confidently its mysterious processes, ardently pray for the mitigation of its severity, intelligently labor to assuage its fury, and anticipate, with undimmed vision, the consummation of the fears and the hopes it must necessarily engender.

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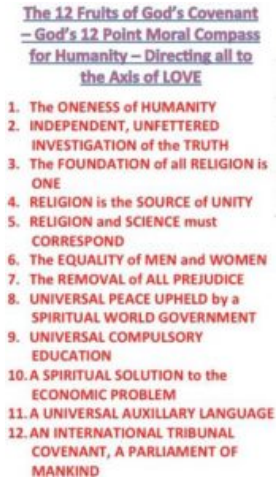
This judgment of God, as viewed by those who have recognized Bahá'u'lláh as His Mouthpiece and His greatest Messenger on earth, is both a retributory calamity and an act of holy and supreme discipline. It is at once a visitation from God and a cleansing process for all mankind. Its fires punish the perversity of the human race, and weld its component parts into one organic, indivisible, world-embracing community. Mankind, in these fateful years…is, as ordained by Him Who is both the judge and the Redeemer of the human race, being simultaneously called upon to give account of its past actions, and is being purged and prepared for its future mission. It can neither escape the responsibilities of the past, nor shirk those of the future. God, the Vigilant, the just, the Loving, the All-Wise Ordainer, can, in this supreme Dispensation, neither allow the sins of an unregenerate humanity, whether of omission or of commission, to go unpunished, nor will He be willing to abandon His children to their fate, and refuse them that culminating and blissful stage in their long, their slow and painful evolution throughout the ages, which is at once their inalienable right and their true destiny.

Shoghi Effendi-The Promised Day Is Come

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Friday, May 3rd, 2019 at 3:32 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jamal 13, 176 B.E. (5/10/2019)

It is said in the Holy Books that Christ will come again, and that His coming depends upon the fulfillment of certain signs: when He comes, it will be with these signs. For example, "The sun will be darkened, and the moon shall not give her light, and the stars shall fall from heaven.... And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." [Cf. Matt. 24:29-30.] Bahá'u'lláh has explained these verses in the Kitáb-i-Íqán. [Kitáb-i-Íqán, one of the first works of Bahá'u'lláh, written at Baghdád, before the declaration of His manifestation.] There is no need of repetition; refer to it, and you will understand these sayings.

But I have something further to say upon this subject. At His first coming Christ also came from heaven, as it is explicitly stated in the Gospel. Christ Himself says: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." [John 3:13.]

It is clear to all that Christ came from heaven, although apparently He came from the womb of Mary. At the first coming He came from heaven, though apparently from the womb; in the same way, also, at His second coming He will come from heaven, though apparently from the womb. The conditions that are indicated in the Gospel for the second coming of Christ are the same as those that were mentioned for the first coming, as we said before.

The Book of Isaiah announces that the Messiah will conquer the East and the West, and all nations of the world will come under His shadow, that His Kingdom will be established, that He will come from an unknown place, that the sinners will be judged, and that justice will prevail to such a degree that the wolf and the lamb, the leopard and the kid, the sucking child and the asp, shall all gather at one spring, and in one meadow, and one dwelling. [In these conversations, as the reader will have already observed, `Abdu'l-Bahá desires rather to indicate the meaning of certain passages of the Scriptures than to quote the exact text.] The first coming was also under these conditions, though outwardly none of them came to pass. Therefore, the Jews rejected Christ, and, God forbid! called the Messiah &masikh, [&Masikh–i.e., the monster. In Arabic there is a play upon the words Masih, the Messiah, and masikh, the monster.] considered Him to be the destroyer of the edifice of God, regarded Him as the breaker of the Sabbath and the Law, and sentenced Him to death. Nevertheless, each one of these conditions had a signification that the Jews did not understand; therefore, they were debarred from perceiving the truth of Christ.

The second coming of Christ also will be in like manner: the signs and conditions which have been spoken of all have meanings, and are not to be taken literally. Among other things it is said that the stars will fall upon the earth. The stars are endless and innumerable, and modern mathematicians have established and proved scientifically that the globe of the sun is estimated to be about one million and a half times greater than the earth, and each of the fixed stars to be a thousand times larger than the sun. If

these stars were to fall upon the surface of the earth, how could they find place there? It would be as though a thousand million of Himalaya mountains were to fall upon a grain of mustard seed. According to reason and science this thing is quite impossible. What is even more strange is that Christ said: “Perhaps I shall come when you are yet asleep, for the coming of the Son of man is like the coming of a thief.” [Cf. 1 Thess. 5:2;2 Pet. 3:10.] Perhaps the thief will be in the house, and the owner will not know it.

It is clear and evident that these signs have symbolic signification, and that they are not literal. They are fully explained in the Kitáb-i-Íqán. Refer to it.

Abdu’l-Baha’-Some Answered Questions

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This entry was posted on Friday, May 10th, 2019 at 6:31 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Azamat/Grandeur 1, 176 B.E. (5/17/2019)

Afterwards, the companions and disciples of Jesus asked Him concerning those signs that must needs signalize the return of His manifestation. When, they asked, shall these things be? Several times they questioned that peerless Beauty, and, every time He made reply, He set forth a special sign that should herald the advent of the promised Dispensation. To this testify the records of the four Gospels.

This wronged One will cite but one of these instances, thus conferring upon mankind, for the sake of God, such bounties as are yet concealed within the treasury of the hidden and sacred Tree, that haply mortal men may not remain deprived of their share of the immortal fruit, and attain to a dewdrop of the waters of everlasting life which, from Baghdád, the "Abode of Peace," are being vouchsafed unto all mankind. We ask for neither meed nor reward. "We nourish your souls for the sake of God; we seek from you neither recompense nor thanks." This is the food that conferreth everlasting life upon the pure in heart and the illumined in spirit. This is the bread of which it is said: "Lord, send down upon us Thy bread from heaven." This bread shall never be withheld from them that deserve it, nor can it ever be exhausted. It groweth everlastingly from the tree of grace; it descendeth at all seasons from the heavens of justice and mercy. Even as He saith: "Seest thou not to what God likeneth a good word? To a good tree; its root firmly fixed, and its branches reaching unto heaven: yielding its fruit in all seasons."

O the pity! that man should deprive himself of this goodly gift, this imperishable bounty, this everlasting life. It behooveth him to prize this food that cometh from heaven, that perchance, through the wondrous favors of the Sun of Truth, the dead may be brought to life, and withered souls be quickened by the infinite Spirit. Make haste, O my brother, that while there is yet time our lips may taste of the immortal draft, for the breeze of life, now blowing from the city of the Well-Beloved, cannot last, and the streaming river of holy utterance must needs be stilled, and the portals of the Riḍván cannot forever remain open. The day will surely come when the Nightingale of Paradise will have winged its flight away from its earthly abode unto its heavenly nest. Then will its melody be heard no more, and the beauty of the rose cease to shine. Seize the time, therefore, ere the glory of the divine springtime hath spent itself, and the Bird of Eternity ceased to warble its melody, that thy inner hearing may not be deprived of hearkening unto its call. This is My counsel unto thee and unto the beloved of God. Whosoever wisheth, let him turn thereunto; whosoever wisheth, let him turn away. God, verily, is independent of him and of that which he may see and witness.

These are the melodies, sung by Jesus, Son of Mary, in accents of majestic power in the Riḍván of the Gospel, revealing those signs that must needs herald the advent of the Manifestation after Him. In the first Gospel according to Matthew it is recorded: And when they asked Jesus concerning the signs of His coming, He said unto them: "Immediately after the oppression of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the earth shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes

of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet." Rendered into the Persian tongue, the purport of these words is as follows: When the oppression and afflictions that are to befall mankind will have come to pass, then shall the sun be withheld from shining, the moon from giving light, the stars of heaven shall fall upon the earth, and the pillars of the earth shall quake. At that time, the signs of the Son of man shall appear in heaven, that is, the promised Beauty and Substance of life shall, when these signs have appeared, step forth out of the realm of the invisible into the visible world. And He saith: at that time, all the peoples and kindreds that dwell on earth shall bewail and lament, and they shall see that divine Beauty coming from heaven, riding upon the clouds with power, grandeur, and magnificence, sending His angels with a great sound of a trumpet. Similarly, in the three other Gospels, according to Luke, Mark, and John, the same statements are recorded. As We have referred at length to these in Our Tablets revealed in the Arabic tongue, We have made no mention of them in these pages, and have confined Ourselves to but one reference.

Inasmuch as the Christian divines have failed to apprehend the meaning of these words, and did not recognize their object and purpose, and have clung to the literal interpretation of the words of Jesus, they therefore became deprived of the streaming grace of the Muḥammadan Revelation and its showering bounties. The ignorant among the Christian community, following the example of the leaders of their faith, were likewise prevented from beholding the beauty of the King of glory, inasmuch as those signs which were to accompany the dawn of the sun of the Muḥammadan Dispensation did not actually come to pass. Thus, ages have passed and centuries rolled away, and that most pure Spirit hath repaired unto the retreats of its ancient sovereignty. Once more hath the eternal Spirit breathed into the mystic trumpet, and caused the dead to speed out of their sepulchers of heedlessness and error unto the realm of guidance and grace. And yet, that expectant community still crieth out: When shall these things be? When shall the promised One, the object of our expectation, be made manifest, that we may arise for the triumph of His Cause, that we may sacrifice our substance for His sake, that we may offer up our lives in His path? In like manner, have such false imaginings caused other communities to stray from the Kawthar of the infinite mercy of Providence, and to be busied with their own idle thoughts.

Baha'u'llah-Kitab-i-Iqan/Book of Certitude, part 1, paragraphs 21-25

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This entry was posted on Friday, May 17th, 2019 at 2:34 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Declaration Of The Bab-Azamat 7, 176 B.E. (5/23/2019)

23 May 1912
TALK BY ABDU'L-BAHA' AT HOME OF MR. AND MRS. FRANCIS W. BREED
367 HARVARD STREET, CAMBRIDGE, MASSACHUSETTS

Scientific knowledge is the highest attainment upon the human plane, for science is the discoverer of realities. It is of two kinds: material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary—one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law.

This is 23 May, the anniversary of the message and Declaration of the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the sun. Therefore, it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

The Báb was subjected to bitter persecution in Shíráz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Báb journeyed to Iṣfahán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabríz. From thence He was transferred to Mákú and finally imprisoned in the strong castle of Chihríq. Afterward He was martyred in Tabríz.

This is merely an outline of the history of the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the

brighter it became. Day by day His Cause spread and strengthened. During the time when He was among the people He was constantly heralding the coming of Bahá'u'lláh. In all His Books and Tablets He mentioned Bahá'u'lláh and announced the glad tidings of His manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the Promised One of Whom I have spoken." He mentioned the Blessed Perfection, Bahá'u'lláh, by the title "Him Whom God shall make manifest." In brief, that blessed Soul offered His very life in the pathway of Bahá'u'lláh, even as it is recorded in historical writings and records. In His first Book, the Best of Stories, He says, "O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave nought but to be slain in Thy love; and God, the Supreme, sufficeth as an eternal protection."

Consider how the Báb endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Bahá'u'lláh; and how He announced the glad tidings of His manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Báb has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for His sake, to be lenient and merciful to all for Him and to upbuild the oneness of the world of humanity. Therefore, this day, 23 May, is the anniversary of a blessed event.

Abdu'l-Baha', The Promulgation Of Universal Peace

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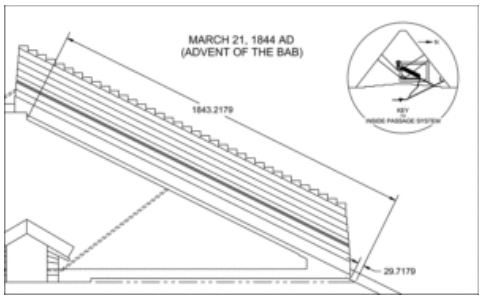
On this date in 1844 AD The Bab (in English "Door" or "Gate") made His proclamation. The Bab was the biblically prophesied return of John the Baptist who was to come as the Herald of the advent of the second Christ, and both the Qa'im (Ariser) and Mahdi (Rightly Guided One) of Islam. The Bab was also prophesied in both the Holy Bible and the Holy Quran by His Name, His Address (from where He would come forth), and His Mission. To learn all of these Proofs go to www.bahaifireside.org.

From Entry By Troops:

The Advent Date of The Bab as witnessed to in the Great Pyramid of Giza and prophesied of in the Holy Bible:

Measuring 1843.217891867748 P" up the Ascending Passageway from the Zero Point, you come to the upper end of the Grand Gallery of Religions at the Altar Stone. (*see Figure 19*) This junction is at the East – West Center Line, marking the end of the Christian Era and calendar on **March 21st, 1844 AD** and bringing us into the New Age. The Baha'i Era and calendar were inaugurated by the Bab who made his Proclamation on **May 23rd, 1844 AD**. This date corresponds exactly with the date given by Daniel in the Bible of 2300 days/years from 457 BC to March 21st, 1844 (Daniel 8:13, 14) for the return of Jesus as the Bab (Door or Gate in John 10:7, 9), for the cleansing of the Sanctuary. The Sanctuary is symbolized by the Ante-chamber in the Great Pyramid and the Altar by the Great Step. The Sanctuary was cleansed by the blood of the Bab on the Altar just inside the Door of the Sanctuary and by the blood of ten

thousand of his followers in Glorious martyrdom, during the years represented by the length of the Altar Stone (the Great Step) in the Pyramid.



The Bab, meaning Door or Gate, closed the door to the Prophetic Age and opened the door to the Age of Fulfillment. His Revelation was of the potency of the Sanctuary and he is therefore the return of Jesus to earth in the Sanctuary which he had entered in heaven (Hebrews 9:24). Like John the Baptist, he prepared the way for the Advent of the Glory of the Lord—Baha'u'llah (see the 43rd chapter of Ezekiel).

The calendar instituted by the Bab for the New Age has 19 days to the month and 19 months to the year, plus four and one-quarter intercalary days, with leap years having five (one year = 19 months of 19 days plus four and one-quarter intercalary days). Therefore there are 19.22328763 Baha'i months in one solar year.

From UHJ.net:

The Bab was the Holy Soul promised to come from the line and issue of Muhammad, the son of Ishmael the son of Abraham.

This line of Ishmael was the Holy line of sacrifice, set up and established to protect the line of David throughout all the independent and warring dynasties; if ONLY all Jews, Christians, and Muslims knew this, peace, union and harmony would capture all the hearts of mankind and knit them as one–all would be united as one being upon this divided earth and wars and hatred, poverty, ignorance and prejudice would vanish like the night shade of dusk upon the morning suns brilliantly gleaming rays of light, hope, trust and salvation.

In the Name of God, the Lord of overpowering majesty, the All-Compelling.

Hallowed be the Lord in Whose hand is the source of dominion. He createth whatsoever He willeth by His Word of command "Be," and it is. His hath been the power of authority heretofore, and it shall remain His hereafter. He maketh victorious whomsoever He pleaseth, through the potency of His behest. He is in truth the Powerful, the Almighty. Unto Him pertaineth all glory and majesty in the kingdoms of Revelation and Creation and whatever lieth between them. Verily, He is the Potent, the All-Glorious. From everlasting He hath been the Source of indomitable strength and shall remain so unto everlasting. He is indeed the Lord of might and power. All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things. All the treasures of earth and heaven and everything between them are His, and His

protection extendeth over all things. He is the Creator of the heavens and the earth and whatever lieth between them, and He truly is a witness over all things. He is the Lord of Reckoning for all that dwell in the heavens and the earth and whatever is between them. Verily, He is the Supreme Protector. He holdeth in His grasp the keys of heaven and earth and of everything between them. At His Own pleasure doth He bestow gifts, through the power of His command. Indeed His grace encompasseth all, and He is the All-Knowing.

Say: God sufficeth unto me; He is the One Who holdeth in His grasp the kingdom of all things. Through the power of His hosts of heaven and earth and whatever lieth between them, He protecteth whomsoever among His servants He willeth. God, in truth, keepeth watch over all things.

Immeasurably exalted art Thou, O Lord! Protect us from what lieth in front of us and behind us, above our heads, on our right, on our left, below our feet and every other side to which we are exposed. Verily, Thy protection over all things is unfailing.–The Bab

The sacrifice of the Bab and 10,000 Babi's, an act of unbridled love for God, illuminates all mankind even up unto this very day. Hagar the Handmaiden and her son Ishmael were chosen by God and sacrificed by Abraham into the wilderness of Arabia. Hagar was an Egyptian princess and Ishmael thereby inherited the rights of a spiritual pharaoh of the line of the great pre-Mosaic dynasties of Egypt united with the seed of Abraham and promised to be a Great Nation with 12 princes, who are the 12 Imams descended in succession from Ali and the daughter of Muhammad the Holy Fatimah. All 12 of these and Muhammad Himself sacrificed and gave their lives as a SHIELD and a TARGET for the arrows of men in protection of the line of King David that continued in their dispensation in the Middle Kingdom of Islam that was ordained by God to come between the dispensation of David of that of Moses and Christ and that of David of the line of Baha'u'llah and 'Abdu'l-Baha that continues today.

The first Imam, Ali, protected the line of David by insuring the marriage of the Exilarch, (exiled monarch of David), Bostanai to the Sassanian princess Dara, thus uniting the line of David with the greatest of the pre Muslim dynasties descended from Cyrus the Great and Sassan. In the Book of Isaiah it is prophesied that the Messiah would be of the line of Cyrus, as well as that of David, when Cyrus is mentioned as the "anointed" messiah of the Lord. This is accomplished through the FEMALE line of Cyrus and the MALE Line of David–that all prophecy in the Bible that God has spoken is TRUE! Baha'u'llah descends from this union of David and the Persian princess.

The Bab is descended on the other Hand from the Imam Husayn who wed Dara's sister Shar-banu who is known as the mother of nine Imams, as the rest of the 12 are directly descended from her and Husayn.

When the corrupt killers of God's Holy Family and the ill-wishers and destroyers of His Cause came to Kill the Davidic King Bostanai, Imam Husayn and about 70 of his followers sacrificed their lives on the plain of Karbila so the line of David should continue, prosper, and live. When asked by what authority the Imams ruled, Husayn replied, shortly before he gave his life in holy sacrifice and martyrdom, following in

the footsteps of Jesus and bearing the same cross all were commanded to bear, that "We Imams rule by the authority of the throne of David, and if we lack anything the Holy Spirit sends it to us!"

Thus Muhammad Himself revealed in the Koran that "God exalted some of the prophets above that of the others and to David He gave the Psalms", showing the exaltation of Christ and the lineage of Baha'u'llah that Muhammad, Ishmael, and the Imams gave and sacrificed their lives for, the line of King David of God's Justice that all Muslims were to lovingly submit to as Islam means "submission", and thus these true ones willingly gave their lives for God that His Covenant to David should last for ever.

At the time of the appointed hour in 1844 after the prescribed time allotted of the 2300 evenings and mornings (years) had passed away, the Bab arose from this same Holy Lineage with 10,000 saints (see Jude) and became the shield for the Jewish Kingship Christ had promised and prophesied. The Bab made his death the life for all the world by sacrificing his all, and that of the best that Persia had to offer, so that those Christian brothers of the West should know the Hidden Treasure of Persia, where Daniel and the Davidic King went into captivity, that the throne and lineage of Christ were held safe in the high mountains of that country until today, so all men could be saved from self destruction at this appointed hour!

No pen can adequately write, nor can any tongue recount the greatness of the love, devotion and sacrifice of the true Cause of Islam, Ishmael, Muhammad, the Imams, and the Bab to preserving the line of David to save the Christian West unto this day today. All the people of the world owe a debt of thanks to God and praise and gratitude to those holy souls, the Dawn-breakers, that willingly and knowingly gave their lives; and Shoghi Effendi as well, who was martyred in London on November 4 of 1957, from this same line of sacrifice of the Bab, so that the great grandson of 'Abdu'l-Baha could be here alive in the world today, so all mankind could elect the Supreme Tribunal, or House of the Lord, and bring peace, as the promised olive BRANCH, to a beleaguered and war weary world.

NOW the light has shined through the HOLY GATE OF GOD–Bahá'u'lláh has COME! BAB means door or Gate and none enter this Kingdom but through the narrow one. Herein follows the precious word of the Master 'Abdu'l-Baha concerning this Holy Bab (Gate), and how in his sacrifice alone, and his undying, unending servitude and never-ending love, the very breaths and musk-scented breezes and very blood united the East and the West in the eternal and everlasting bonds of affection and cooperation, mutual trust and firmness in the One, the True, the Everlasting Covenant of God. For Paul has written: "That God shall be all and all to everyone!"

As for the Bab–may my soul be His sacrifice!–at a youthful age, that is to say, when He had reached the twenty-fifth year of His blessed life, He stood forth to proclaim His Cause. It was universally admitted by the Shi'is that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this. Nevertheless, He suddenly appeared before the people, endowed with the most complete erudition. Although He was but a merchant, He confounded all the ulama of Persia. All alone, in a way which is beyond imagination, He upheld the Cause among the Persians [Iranians], who

are renowned for their religious fanaticism. This illustrious Soul arose with such power that He shook the supports of the religion, of the morals, the conditions, the habits and the customs of Persia, and instituted new rules, new laws and a new religion. Though the great personages of the State, nearly all the clergy, and the public men arose to destroy and annihilate Him, He alone withstood them and moved the whole of Persia.

Many ulama and public men, as well as other people, joyfully sacrificed their lives in His Cause, and hastened to the plain of martyrdom.

The government, the nation, the doctors of divinity and the great personages desired to extinguish His light, but they could not do so. At last His moon arose, His star shone forth, His foundations became firmly established, and His dawning-place became brilliant. He imparted divine education to an unenlightened multitude and produced marvelous results on the thoughts, morals, customs and conditions of the Persians. He announced the glad tidings of the manifestation of the Sun of Baha [Baha'u'llah, Christ returned in the potency of the Everlasting Father seated upon the Throne of David] to His followers and prepared them to believe [like John the Baptist, who was the forerunner for Jesus Christ that prepared the way for him as well].

The appearance of such wonderful signs and great results; the effects produced upon the minds of the people, and upon the prevailing ideas; the establishment of the foundations of progress; and the organization of the principles of success and prosperity by a young merchant, constitute the greatest proof that He was a perfect Educator. A just person will never hesitate to believe this.

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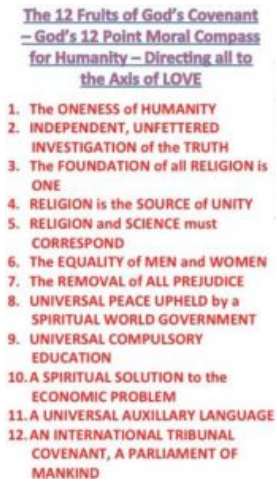
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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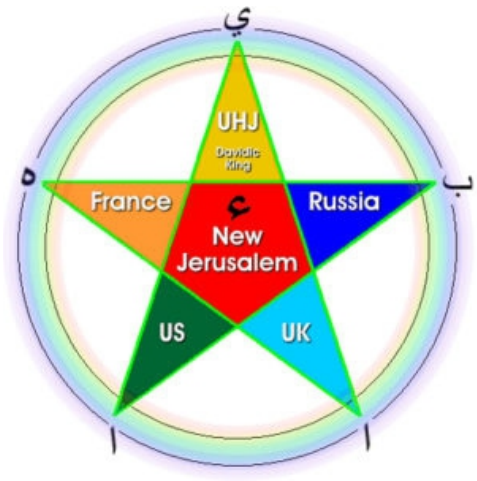

This entry was posted on Thursday, May 23rd, 2019 at 12:42 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 8, 176 B.E. (5/24/2019)

The theories and policies, so unsound, so pernicious, which deify the state and exalt the nation above mankind, which seek to subordinate the sister races of the world to one single race, which discriminate between the black and the white, and which tolerate the dominance of one privileged class over all others —these are the dark, the false, and crooked doctrines for which any man or people who believes in them, or acts upon them, must, sooner or later, incur the wrath and chastisement of God.

"Movements," is the warning sounded by 'Abdu'l-Bahá, "newly born and worldwide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread."

Contrasting with, and irreconcilably opposed to, these war-engendering, world-convulsing doctrines are the healing, the saving, the pregnant truths proclaimed by Bahá'u'lláh, the Divine Organizer and Savior of the whole human race—truths which should be regarded as the animating force and the hallmark of His Revelation: "The world is but one country, and mankind its citizens." "Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind." And again: "Ye are the fruits of one tree, and the leaves of one branch." "Bend your minds and wills to the education of the peoples and kindreds of the earth, that haply … all mankind may become the upholders of one order, and the inhabitants of one city…. Ye dwell in one world, and have been created through the operation of one Will." "Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body." And yet again: "All the saplings of the world have appeared from one Tree, and all the drops from one Ocean, and all beings owe their existence to one Being." And furthermore: "That one indeed is a man who today dedicateth himself to the service of the entire human race."

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God's purpose is none other than to usher in, in ways He alone can bring about, and the full significance of which He alone can fathom, the Great, the Golden Age of a long-divided, a long-afflicted humanity. Its present state, indeed even its immediate future, is dark, distressingly dark. Its distant future, however, is radiant, gloriously radiant—so radiant that no eye can visualize it.

"The winds of despair," writes Bahá'u'lláh, as He surveys the immediate destinies of mankind, "are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective." "Such shall be its plight," He, in another connection, has declared, "that to disclose it now would not be meet and seemly." "These fruitless strifes," He, on the other hand, contemplating the future of mankind, has emphatically prophesied, in the course of His memorable interview with the Persian orientalist, Edward G. Browne, "these ruinous wars shall pass away, and the

'Most Great Peace' shall come.... These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family." "Soon," He predicts, "will the present-day order be rolled up, and a new one spread out in its stead." "After a time," He also has written, "all the governments on earth will change. Oppression will envelop the world. And following a universal convulsion, the sun of justice will rise from the horizon of the unseen realm." "The whole earth," He, moreover, has stated, "is now in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits, when from it will have sprung forth the loftiest trees, the most enchanting blossoms, the most heavenly blessings." "All nations and kindreds," 'Abdu'l-Bahá likewise has written, "...will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and become a single people. All will dwell in one common fatherland, which is the planet itself."

What we witness at the present time, during "this gravest crisis in the history of civilization," recalling such times in which "religions have perished and are born," is the adolescent stage in the slow and painful evolution of humanity, preparatory to the attainment of the stage of manhood, the stage of maturity, the promise of which is embedded in the teachings, and enshrined in the prophecies, of Bahá'u'lláh. The tumult of this age of transition is characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline.

The ages of its infancy and childhood are past, never again to return, while the Great Age, the consummation of all ages, which must signalize the coming of age of the entire human race, is yet to come. The convulsions of this transitional and most turbulent period in the annals of humanity are the essential prerequisites, and herald the inevitable approach, of that Age of Ages, "the time of the end," in which the folly and tumult of strife that has, since the dawn of history, blackened the annals of mankind, will have been finally transmuted into the wisdom and the tranquility of an undisturbed, a universal, and lasting peace, in which the discord and separation of the children of men will have given way to the worldwide reconciliation, and the complete unification of the divers elements that constitute human society.

This will indeed be the fitting climax of that process of integration which, starting with the family, the smallest unit in the scale of human organization, must, after having called successively into being the tribe, the city-state, and the nation, continue to operate until it culminates in the unification of the whole world, the final object and the crowning glory of human evolution on this planet. It is this stage which humanity, willingly or unwillingly, is resistlessly approaching. It is for this stage that this vast, this fiery ordeal which humanity is experiencing is mysteriously paving the way. It is with this stage that the fortunes and the purpose of the Faith of Bahá'u'lláh are indissolubly linked. It is the creative energies which His Revelation has released in the "year sixty," and later reinforced by the successive effusions of celestial power vouchsafed in the "year nine" and the "year eighty" to all mankind, that have instilled into humanity the capacity to attain this final stage in its organic and collective evolution. It is with the Golden Age of His Dispensation that the consummation of this process will be forever associated. It is the structure of His New World Order, now stirring in the womb of the administrative institutions He

Himself has created, that will serve both as a pattern and a nucleus of that world commonwealth which is the sure, the inevitable destiny of the peoples and nations of the earth.

Just as the organic evolution of mankind has been slow and gradual, and involved successively the unification of the family, the tribe, the city-state, and the nation, so has the light vouchsafed by the Revelation of God, at various stages in the evolution of religion, and reflected in the successive Dispensations of the past, been slow and progressive. Indeed the measure of Divine Revelation, in every age, has been adapted to, and commensurate with, the degree of social progress achieved in that age by a constantly evolving humanity.

"It hath been decreed by Us," explains Bahá'u'lláh, "that the Word of God, and all the potentialities thereof, shall be manifested unto men in strict conformity with such conditions as have been foreordained by Him Who is the All-Knowing, the All-Wise.... Should the Word be allowed to release suddenly all the energies latent within it, no man could sustain the weight of so mighty a Revelation." "All created things," 'Abdu'l-Bahá, elucidating this truth, has affirmed, "have their degree or stage of maturity. The period of maturity in the life of a tree is the time of its fruit-bearing.... The animal attains a stage of full growth and completeness, and in the human kingdom man reaches his maturity when the light of his intelligence attains its greatest power and development. ...Similarly there are periods and stages in the collective life of humanity. At one time it was passing through its stage of childhood, at another its period of youth, but now it has entered its long-predicted phase of maturity, the evidences of which are everywhere apparent.... That which was applicable to human needs during the early history of the race can neither meet nor satisfy the demands of this day, this period of newness and consummation. Humanity has emerged from its former state of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moral standards, new capacities. New bounties, perfect bestowals, are awaiting and already descending upon him. The gifts and blessings of the period of youth, although timely and sufficient during the adolescence of mankind, are now incapable of meeting the requirements of its maturity." "In every Dispensation," He moreover has written, "the light of Divine Guidance has been focused upon one central theme.... In this wondrous Revelation, this glorious century, the foundation of the Faith of God, and the distinguishing feature of His Law, is the consciousness of the oneness of mankind."

Shoghi Effendi-The Promised Day Is Come (excerpts in order)

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This entry was posted on Saturday, May 25th, 2019 at 1:54 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: 5/29/1892 The Ascension Of Baha'u'llah: Azamat 13, 176 B.E. (5/29/2019)

Talk by Abdu'l-Baha' at Reception at Metropolitan Temple
Seventh Avenue and Fourteenth Street, New York, May 28, 1912

The Fatherhood of God, His loving-kindness and beneficence are apparent to all. In His mercy He provides fully and amply for His creatures, and if any soul sins, He does not suspend His bounty. All created things are visible manifestations of His Fatherhood, mercy and heavenly bestowals. Human brotherhood is, likewise, as clear and evident as the sun, for all are servants of one God, belong to one humankind, inhabit the same globe, are sheltered beneath the overshadowing dome of heaven and submerged in the sea of divine mercy. Human brotherhood and dependence exist because mutual helpfulness and cooperation are the two necessary principles underlying human welfare. This is the physical relationship of mankind. There is another brotherhood—the spiritual—which is higher, holier and superior to all others. It is heavenly; it emanates from the breaths of the Holy Spirit and the effulgence of merciful attributes; it is founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

The divine Manifestations since the day of Adam have striven to unite humanity so that all may be accounted as one soul. The function and purpose of a shepherd is to gather and not disperse his flock. The Prophets of God have been divine Shepherds of humanity. They have established a bond of love and unity among mankind, made scattered peoples one nation and wandering tribes a mighty kingdom. They have laid the foundation of the oneness of God and summoned all to universal peace. All these holy, divine Manifestations are one. They have served one God, promulgated the same truth, founded the same institutions and reflected the same light. Their appearances have been successive and correlated; each One has announced and extolled the One Who was to follow, and all laid the foundation of reality. They summoned and invited the people to love and made the human world a mirror of the Word of God. Therefore, the divine religions They established have one foundation; Their teachings, proofs and evidences are one; in name and form They differ, but in reality They agree and are the same. These holy Manifestations have been as the coming of springtime in the world. Although the springtime of this year is designated by another name according to the changing calendar, yet as regards its life and quickening it is the same as the springtime of last year. For each spring is the time of a new creation, the effects, bestowals, perfections and life-giving forces of which are the same as those of the former vernal seasons, although the names are many and various. This is 1912, last year was 1911 and so on, but in fundamental reality no difference is apparent. The sun is one, but the dawning points of the sun are numerous and changing. The ocean is one body of water, but different parts of it have particular designations—Atlantic, Pacific, Mediterranean, Antarctic, etc. If we consider the names, there is differentiation; but the water, the ocean itself, is one reality.

Likewise, the divine religions of the holy Manifestations of God are in reality one, though in name and nomenclature they differ. Man must be a lover of the light, no matter from what dayspring it may appear. He must be a lover of the rose, no matter in what soil it may be growing. He must be a seeker of the truth, no matter from what source it come. Attachment to the lantern is not loving the light. Attachment to the earth is not befitting, but enjoyment of the rose which develops from the soil is worthy. Devotion to the tree is profitless, but partaking of the fruit is beneficial. Luscious fruits, no matter upon what tree they grow or where they may be found, must be enjoyed. The word of truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded, must be accepted. If we harbor prejudice, it will be the cause of deprivation and ignorance. The strife between religions, nations and races arises from misunderstanding. If we investigate the religions to discover the principles underlying their foundations, we will find they agree; for the fundamental reality of them is one and not multiple. By this means the religionists of the world will reach their point of unity and reconciliation. They will ascertain the truth that the purpose of religion is the acquisition of praiseworthy virtues, the betterment of morals, the spiritual development of mankind, the real life and divine bestowals. All the Prophets have been the promoters of these principles; none of Them has been the promoter of corruption, vice or evil. They have summoned mankind to all good. They have united people in the love of God, invited them to the religions of the unity of mankind and exhorted them to amity and agreement. For example, we mention Abraham and Moses. By this mention we do not mean the limitation implied in the mere names but intend the virtues which these names embody. When we say Abraham, we mean thereby a manifestation of divine guidance, a center of human virtues, a source of heavenly bestowals to mankind, a dawning point of divine inspiration and perfections. These perfections and graces are not limited to names and boundaries. When we find these virtues, qualities and attributes in any personality, we recognize the same reality shining from within and bow in acknowledgment of the Abrahamic perfections. Similarly, we acknowledge and adore the beauty of Moses. Some souls were lovers of the name Abraham, loving the lantern instead of the light, and when they saw this same light shining from another lantern, they were so attached to the former lantern that they did not recognize its later appearance and illumination. Therefore, those who were attached and held tenaciously to the name Abraham were deprived when the Abrahamic virtues reappeared in Moses. Similarly, the Jews were believers in Moses, awaiting the coming of the Messiah. The virtues and perfections of Moses became apparent in Jesus Christ most effulgently, but the Jews held to the name Moses, not adoring the virtues and perfections manifest in Him. Had they been adoring these virtues and seeking these perfections, they would assuredly have believed in Jesus Christ when the same virtues and perfections shone in Him. If we are lovers of the light, we adore it in whatever lamp it may become manifest, but if we love the lamp itself and the light is transferred to another lamp, we will neither accept nor sanction it. Therefore, we must follow and adore the virtues revealed in the Messengers of God—whether in Abraham, Moses, Jesus or other Prophets—but we must not adhere to and adore the lamp. We must recognize the sun, no matter from what dawning point it may shine forth, be it Mosaic, Abrahamic or any personal point of orientation whatever, for we are lovers of sunlight and not of orientation. We are lovers of illumination and not of lamps and candles. We are seekers for water, no matter from what rock it may gush forth. We are in need of fruit in whatsoever orchard it may be ripened. We long for rain; it matters not which cloud pours it down. We must not be fettered. If we renounce these fetters, we shall agree, for all are seekers of reality.

The counterfeit or imitation of true religion has adulterated human belief, and the foundations have been lost sight of. The variance of these imitations has produced enmity and strife, war and bloodshed. Now the glorious and brilliant twentieth century has dawned, and the divine bounty is radiating universally. The Sun of Truth is shining forth in intense enkindlement. This is, verily, the century when these imitations must be forsaken, superstitions abandoned and God alone worshiped. We must look at the reality of the Prophets and Their teachings in order that we may agree.

Praise be to God! The springtime of God is at hand. This century is, verily, the spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand, the lights of reality are shining; on the other, the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident, and great spiritual discoveries are being made. Truly, this can be called the miracle of centuries, for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion, and racial and religious bias pass away. It is a day in which the oneness of humankind shall uplift its standard and international peace, like the true morning, flood the world with its light. Therefore, we offer supplications to God, asking Him to dispel these gloomy clouds and uproot these imitations in order that the East and West may become radiant with love and unity, that the nations of the world shall embrace each other and the ideal spiritual brotherhood illumine the world like the glorious sun of the high heavens. This is our hope, our wish and desire. We pray that through the bounty and grace of God we may attain thereto. I am very happy to be present at this meeting which has innate radiance, intelligence, perception and longing to investigate reality. Such meetings are the glory of the world of mankind. I ask the blessing of God in your behalf.

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Talk by Abdu'l-Baha' at Home of Mr. and Mrs. Edward B. Kinney
780 West End Avenue, New York, May 29, 1912

The divine Manifestations have been iconoclastic in Their teachings, uprooting error, destroying false religious beliefs and summoning mankind anew to the fundamental oneness of God. All of Them have, likewise, proclaimed the oneness of the world of humanity. The essential teaching of Moses was the law of Sinai, the Ten Commandments. Christ renewed and again revealed the commands of the one God and precepts of human action. In Muḥammad, although the circle was wider, the intention of His teaching was likewise to uplift and unify humanity in the knowledge of the one God. In the Báb the circle was again very much enlarged, but the essential teaching was the same. The Books of Bahá'u'lláh number more than one hundred. Each one is an evident proof sufficient for mankind; each one from foundation to apex proclaims the essential unity of God and humanity, the love of God, the abolition of war and the divine standard of peace. Each one also inculcates divine morality, the manifestation of lordly graces—in every word a book of meanings. For the Word of God is collective wisdom, absolute knowledge and eternal truth.

Consider the statement recorded in the first chapter of the book of John: "In the beginning was the Word,

and the Word was with God, and the Word was God." This statement is brief but replete with the greatest meanings. Its applications are illimitable and beyond the power of books or words to contain and express. Heretofore the doctors of theology have not expounded it but have restricted it to Jesus as "the Word made flesh," the separation of Jesus from God, the Father, and His descent upon the earth. In this way the individualized separation of the godhead came to be taught.

The essential oneness of Father, Son and Spirit has many meanings and constitutes the foundation of Christianity. Today we will merely give a synopsis of explanation. Why was Jesus the Word?

In the universe of creation all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideal—as, for instance, a, b, etc. Likewise, all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore, as Christ conveyed the perfect meaning of divine reality and embodied independent significance, He was the Word. He was as the station of reality compared to the station of metaphor. There is no intrinsic meaning in the leaves of a book, but the thought they convey leads you to reflect upon reality. The reality of Jesus was the perfect meaning, the Christhood in Him which in the Holy Books is symbolized as the Word.

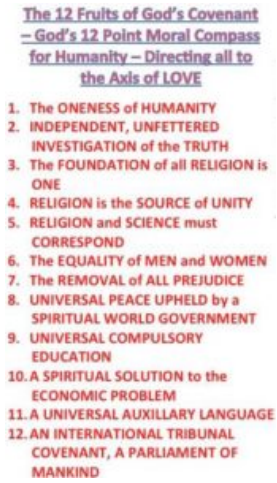
"The Word was with God." The Christhood means not the body of Jesus but the perfection of divine virtues manifest in Him. Therefore, it is written, "He is God." This does not imply separation from God, even as it is not possible to separate the rays of the sun from the sun. The reality of Christ was the embodiment of divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that court of sanctity are one; there is neither multiplicity nor division. The intention of this explanation is to show that the Words of God have innumerable significances and mysteries of meanings—each one a thousand and more.

The Tablets of Bahá'u'lláh are many. The precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry and investigation—astronomy, biology, medical science, etc. In the Kitáb-i-Íqán He has given expositions of the meanings of the Gospel and other heavenly Books. He wrote lengthy Tablets upon civilization, sociology and government. Every subject is considered. His Tablets are matchless in beauty and profundity. Even His enemies acknowledge the greatness of Bahá'u'lláh, saying He was the miracle of humanity. This was their confession although they did not believe in Him. He was eulogized by Christians, Jews, Zoroastrians and Muslims who denied His claim. They frequently said, "He is matchless, unique." A Christian poet in the Orient wrote, "Do not believe him a manifestation of God, yet his miracles are as great as the sun." Mírzá Abu'l-Faḍl has mentioned many poems of this kind, and there are numerous others. The testimony of His enemies witnessed that He was the "miracle of mankind," that He "walked in a special pathway of knowledge" and was "peerless in personality." His teachings are universal and the standard for human action. They are not merely theoretical and intended to remain in books. They are the principles of action. Results follow action. Mere theory is fruitless. Of what use is a book upon medicine if it is never taken from the library shelf? When practical activity has been manifested, the teachings of God have borne fruit.

The great and fundamental teachings of Bahá'u'lláh are the oneness of God and unity of mankind. This is the bond of union among Bahá'ís all over the world. They become united among themselves, then unite others. It is impossible to unite unless united. Christ said, "Ye are the salt of the earth; but if the salt has lost his savor, wherewith shall it be salted?" This proves there were dissensions and lack of unity among His followers. Hence His admonition to unity of action.

Now must we, likewise, bind ourselves together in the utmost unity, be kind and loving to each other, sacrificing all our possessions, our honor, yea, even our lives for each other. Then will it be proved that we have acted according to the teachings of God, that we have been real believers in the oneness of God and unity of mankind.

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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This entry was posted on Wednesday, May 29th, 2019 at 2:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Nur/Light 1, 176 B.E. (6/5/2019)

The world is, in truth, moving on towards its destiny. The interdependence of the peoples and nations of the earth, whatever the leaders of the divisive forces of the world may say or do, is already an accomplished fact. Its unity in the economic sphere is now understood and recognized. The welfare of the part means the welfare of the whole, and the distress of the part brings distress to the whole. The Revelation of Bahá'u'lláh has, in His own words, "lent a fresh impulse and set a new direction" to this vast process now operating in the world. The fires lit by this great ordeal are the consequences of men's failure to recognize it. They are, moreover, hastening its consummation. Adversity, prolonged, worldwide, afflictive, allied to chaos and universal destruction, must needs convulse the nations, stir the conscience of the world, disillusion the masses, precipitate a radical change in the very conception of society, and coalesce ultimately the disjointed, the bleeding limbs of mankind into one body, single, organically united, and indivisible.

To the general character, the implications and features of this world commonwealth, destined to emerge, sooner or later, out of the carnage, agony, and havoc of this great world convulsion, I have already referred in my previous communications. Suffice it to say that this consummation will, by its very nature, be a gradual process, and must, as Bahá'u'lláh has Himself anticipated, lead at first to the establishment of that Lesser Peace which the nations of the earth, as yet unconscious of His Revelation and yet unwittingly enforcing the general principles which He has enunciated, will themselves establish. This momentous and historic step, involving the reconstruction of mankind, as the result of the universal recognition of its oneness and wholeness, will bring in its wake the spiritualization of the masses, consequent to the recognition of the character, and the acknowledgment of the claims, of the Faith of Bahá'u'lláh—the essential condition to that ultimate fusion of all races, creeds, classes, and nations which must signalize the emergence of His New World Order.

Then will the coming of age of the entire human race be proclaimed and celebrated by all the peoples and nations of the earth. Then will the banner of the Most Great Peace be hoisted. Then will the worldwide sovereignty of Bahá'u'lláh—the Establisher of the Kingdom of the Father foretold by the Son, and anticipated by the Prophets of God before Him and after Him—be recognized, acclaimed, and firmly established. Then will a world civilization be born, flourish, and perpetuate itself, a civilization with a fullness of life such as the world has never seen nor can as yet conceive. Then will the Everlasting Covenant be fulfilled in its completeness. Then will the promise enshrined in all the Books of God be redeemed, and all the prophecies uttered by the Prophets of old come to pass, and the vision of seers and poets be realized. Then will the planet, galvanized through the universal belief of its dwellers in one God, and their allegiance to one common Revelation, mirror, within the limitations imposed upon it, the effulgent glories of the sovereignty of Bahá'u'lláh, shining in the plenitude of its splendor in the Abhá Paradise, and be made the footstool of His Throne on high, and acclaimed as the earthly heaven, capable

of fulfilling that ineffable destiny fixed for it, from time immemorial, by the love and wisdom of its Creator.

Not ours, puny mortals that we are, to attempt, at so critical a stage in the long and checkered history of mankind, to arrive at a precise and satisfactory understanding of the steps which must successively lead a bleeding humanity, wretchedly oblivious of its God, and careless of Bahá'u'lláh, from its calvary to its ultimate resurrection. Not ours, the living witnesses of the all-subduing potency of His Faith, to question, for a moment, and however dark the misery that enshrouds the world, the ability of Bahá'u'lláh to forge, with the hammer of His Will, and through the fire of tribulation, upon the anvil of this travailing age, and in the particular shape His mind has envisioned, these scattered and mutually destructive fragments into which a perverse world has fallen, into one single unit, solid and indivisible, able to execute His design for the children of men.

Ours rather the duty, however confused the scene, however dismal the present outlook, however circumscribed the resources we dispose of, to labor serenely, confidently, and unremittingly to lend our share of assistance, in whichever way circumstances may enable us, to the operation of the forces which, as marshaled and directed by Bahá'u'lláh, are leading humanity out of the valley of misery and shame to the loftiest summits of power and glory.

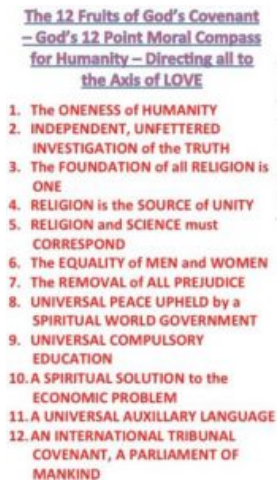
Shoghi

To the beloved of God and the handmaids of the Merciful throughout the West.

Haifa, Palestine
March 28, 1941

Shoghi Effendi-The Promised Day Is Come (excerpt)

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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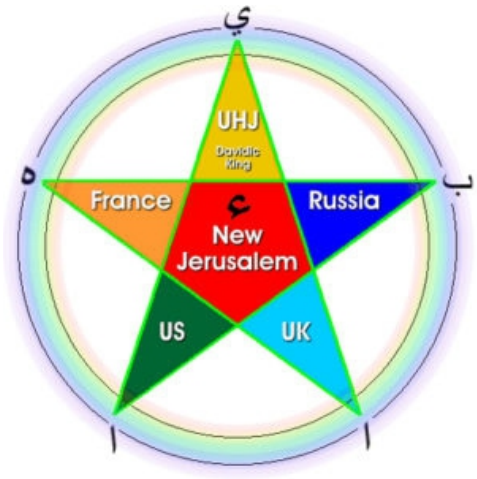


This entry was posted on Wednesday, June 5th, 2019 at 12:21 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

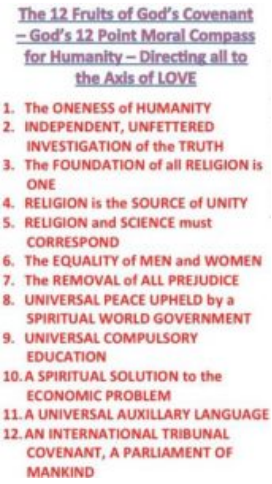
BAHA'I JUSTICE

Baha'i Sabbath: Nur 10, 176 B.E. (6/14/2019)

To man, the Essence of God is incomprehensible, so also are the worlds beyond this, and their condition. It is given to man to obtain knowledge, to attain to great spiritual perfection, to discover hidden truths and to manifest even the attributes of God; but still man cannot comprehend the Essence of God. Where the ever-widening circle of man's knowledge meets the spiritual world a Manifestation of God is sent to mirror forth His splendour.

Abdu'l-Baha'-Abdu'l-Baha' In London

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Saturday, June 15th, 2019 at 12:46 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 17, 176 B.E. (6/21/2019)

Question.–What is the degree of the power and the perfections of the Thrones of Reality, the Manifestations of God, and what is the limit of Their influence?

Answer.–Consider the world of existence–that is to say, the world of material things. The solar system is dark and obscure, and in it the sun is the center of light, and all the planets of the system revolve around its might and are partakers of its bounty. The sun is the cause of life and illumination, and the means of the growth and development of all the beings of the solar system; for without the bounty of the sun no living being could exist: all would be dark and destroyed. Therefore, it is evident and clear that the sun is the center of light and the cause of the life of the beings of the solar system.

In like manner, the Holy Manifestations of God are the centers of the light of reality, of the source of mysteries, and of the bounties of love. They are resplendent in the world of hearts and thoughts, and shower eternal graces upon the world of spirits; They give spiritual life and are shining with the light of realities and meanings. The enlightenment of the world of thought comes from these centers of light and sources of mysteries. Without the bounty of the splendor and the instructions of these Holy Beings the world of souls and thoughts would be opaque darkness. Without the irrefutable teachings of those sources of mysteries the human world would become the pasture of animal appetites and qualities, the existence of everything would be unreal, and there would be no true life. That is why it is said in the Gospel: "In the beginning was the Word," meaning that it became the cause of all life. [John 1:1.]

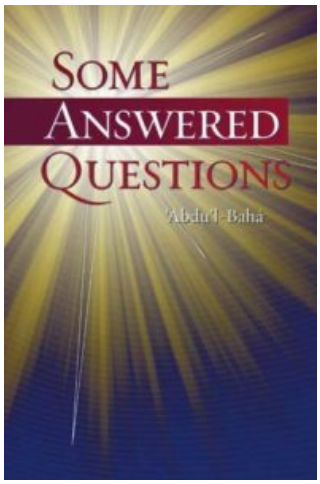
Now consider the influence of the sun upon the earthly beings, what signs and results become evident and clear from its nearness and remoteness, from its rising or its setting. At one time it is autumn, at another time spring; or again it is summer or winter. When the sun passes the line of the equator, the life-giving spring will become manifest in splendor, and when it is in the summer solstice, the fruits will attain to the acme of perfection, grains and plants will yield their produce, and earthly beings will attain their most complete development and growth.

In like manner, when the Holy Manifestation of God, Who is the sun of the world of His creation, shines upon the worlds of spirits, of thoughts and of hearts, then the spiritual spring and new life appear, the power of the wonderful springtime becomes visible, and marvelous benefits are apparent. As you have observed, at the time of the appearance of each Manifestation of God extraordinary progress has occurred in the world of minds, thoughts and spirits. For example, in this divine age see what development has been attained in the world of minds and thoughts, and it is now only the beginning of its dawn. Before long you will see that new bounties and divine teachings will illuminate this dark world and will transform these sad regions into the paradise of Eden.

If we were to explain the signs and bounties of each of the Holy Manifestations, it would take too long. Think and reflect upon it yourself, and then you will attain to the truth of this subject.

Abdu'l-Baha'-Some Answered Questions

[Some Answered Questions]



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UHJ
Davidic King
France
Russia
New Jerusalem
US
UK

This entry was posted on Friday, June 21st, 2019 at 1:51 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month-Rahmat/Mercy 1, 176 B.E. (6/24/2019)

ALL praise to the unity of God, and all honor to Him, the sovereign Lord, the incomparable and all-glorious Ruler of the universe, Who, out of utter nothingness, hath created the reality of all things, Who, from naught, hath brought into being the most refined and subtle elements of His creation, and Who, rescuing His creatures from the abasement of remoteness and the perils of ultimate extinction, hath received them into His kingdom of incorruptible glory. Nothing short of His all-encompassing grace, His all-pervading mercy, could have possibly achieved it. How could it, otherwise, have been possible for sheer nothingness to have acquired by itself the worthiness and capacity to emerge from its state of nonexistence into the realm of being?

Having created the world and all that liveth and moveth therein, He, through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him—a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation.... Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty.

These energies with which the Daystar of Divine bounty and Source of heavenly guidance hath endowed the reality of man lie, however, latent within him, even as the flame is hidden within the candle and the rays of light are potentially present in the lamp. The radiance of these energies may be obscured by worldly desires even as the light of the sun can be concealed beneath the dust and dross which cover the mirror. Neither the candle nor the lamp can be lighted through their own unaided efforts, nor can it ever be possible for the mirror to free itself from its dross. It is clear and evident that until a fire is kindled the lamp will never be ignited, and unless the dross is blotted out from the face of the mirror it can never represent the image of the sun nor reflect its light and glory.

And since there can be no tie of direct intercourse to bind the one true God with His creation, and no resemblance whatever can exist between the transient and the Eternal, the contingent and the Absolute, He hath ordained that in every age and dispensation a pure and stainless Soul be made manifest in the kingdoms of earth and heaven. Unto this subtle, this mysterious and ethereal Being He hath assigned a twofold nature; the physical, pertaining to the world of matter, and the spiritual, which is born of the substance of God Himself. He hath, moreover, conferred upon Him a double station. The first station, which is related to His innermost reality, representeth Him as One Whose voice is the voice of God Himself. To this testifieth the tradition: "Manifold and mysterious is My relationship with God. I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is." And in like manner, the words: "Arise, O Muḥammad, for lo, the Lover and the Beloved are joined together and made one in

Thee." He similarly saith: "There is no distinction whatsoever between Thee and Them, except that They are Thy Servants." The second station is the human station, exemplified by the following verses: "I am but a man like you." "Say, praise be to my Lord! Am I more than a man, an apostle?" These Essences of Detachment, these resplendent Realities are the channels of God's all-pervasive grace. Led by the light of unfailing guidance, and invested with supreme sovereignty, They are commissioned to use the inspiration of Their words, the effusions of Their infallible grace and the sanctifying breeze of Their Revelation for the cleansing of every longing heart and receptive spirit from the dross and dust of earthly cares and limitations. Then, and only then, will the Trust of God, latent in the reality of man, emerge, as resplendent as the rising Orb of Divine Revelation, from behind the veil of concealment, and implant the ensign of its revealed glory upon the summits of men's hearts.

From the foregoing passages and allusions it hath been made indubitably clear that in the kingdoms of earth and heaven there must needs be manifested a Being, an Essence Who shall act as a Manifestation and Vehicle for the transmission of the grace of the Divinity Itself, the Sovereign Lord of all. Through the Teachings of this Daystar of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self hath been endowed. It is for this very purpose that in every age and dispensation the Prophets of God and His chosen Ones have appeared amongst men, and have evinced such power as is born of God and such might as only the Eternal can reveal.

Can one of sane mind ever seriously imagine that, in view of certain words the meaning of which he cannot comprehend, the portal of God's infinite guidance can ever be closed in the face of men? Can he ever conceive for these Divine Luminaries, these resplendent Lights either a beginning or an end? What outpouring flood can compare with the stream of His all-embracing grace, and what blessing can excel the evidences of so great and pervasive a mercy? There can be no doubt whatever that if for one moment the tide of His mercy and grace were to be withheld from the world, it would completely perish. For this reason, from the beginning that hath no beginning the portals of Divine mercy have been flung open to the face of all created things, and the clouds of Truth will continue to the end that hath no end to rain on the soil of human capacity, reality and personality their favors and bounties. Such hath been God's method continued from everlasting to everlasting.

Baha'u'llah-Gleanings XXVII

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This entry was posted on Tuesday, June 25th, 2019 at 2:55 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 12, 176 B.E. (7/5/2019)

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Baha'-The First Book Of Baha'i Prayers

*****

The American nation…stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi-Citadel of Faith

*****

Had the Shi'i realized that Baha'u'llah and 'Abdu'l-Baha, during their lifetimes, were seated upon the throne of King David (as did Omar and Ali, the second and fourth Caliphs, recognize the living Davidic King exilarch Bostanai in their day) Persia would be the world leader now instead of America. **But the throne of David came into exile here in America. And no matter how inept, foolish or adept American policy may or may not be it is UNDER THE PROTECTION OF GOD.** Had the Israelis protected 'Abdu'l-Baha's son (an aghsan) Mason Remey from the "Hands"–instead of exiling him from the Holy Land–Israel would be the world leader, instead of the world loser it is today. When Israel under King Saul rejected King David (and exiled him) it was Palestine that took him in, and became the

world leader in that time. **Whatever people recognizes and protects the throne of King David and the basic human rights of the living one seated upon that throne in that day and age will be exalted, and its nation preserved and its peoples protected both materially and spiritually. Should they violate basic human rights, become an arrogant abomination of worthless consumption, or be hijacked by corrupt leadership God Himself shall depose them–through unforeseen world events–and those who oppose this mighty Covenant of God will be dispersed and degraded**–like the Ottoman and Persian Empires that are no more who failed to recognize Baha'u'llah and 'Abdu'l-Baha in their own lifetimes. Like that of Rome which opposed Christ and is gone. Like that of Hitler who sought to kill off all the Jewish people including the heir to the throne of David by exterminating an entire peoples–and now that empire is nothing.

But these worldly affairs mean nothing in the sight of those whose hearts are pure, whose minds are elevated upon the love of God, and whose souls are set free.

Neal Chase, 3rd Aghsan Guardian Of The Baha'i Faith

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This entry was posted on Friday, July 5th, 2019 at 2:54 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab: Rahmat 16, 176 B.E. (7/9/2019)

Now the Siyyid Báb had disposed all His affairs before setting out from Chihríq towards Tabríz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mullá Báqir, who was one of His first associates, to Mullá 'Abdu'l-Karím of Qazvín. This trust Mullá Báqir delivered over to Mullá 'Abdu'l-Karím at Qum in presence of a numerous company. At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Bahá'u'lláh: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful minute *shikastih* hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word *Bahá*. Then Mullá 'Abdu'l-Karím conveyed the trust to its destination.

Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mírzá Ḥasan Khán, the gist of which order was this: "Obtain a formal and explicit sentence from the learned doctors of Tabríz who are the firm support of the Church of Ja'far (upon him be peace) and the impregnable stronghold of the Shí'ite faith; summon the Christian regiment of Urúmíyyih; suspend the Báb before all the people; and give orders for the regiment to fire a volley."

Mírzá Ḥasan Khán summoned his chief of the farráshes, and gave him his instructions. They removed the Báb's turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabríz, confined Him in a cell, and appointed forty of the Christian soldiers of Tabríz to guard Him.

Next day the chief of the farráshes delivered over the Báb and a young man named Áqá Muḥammad-'Alí who was of a noble family of Tabríz to Sám Khán, colonel of the Christian regiment of Urúmíyyih, at the sentences of the learned divine Mullá Muḥammad of Mamaqán, of the second ecclesiastical authority Mullá Mírzá Báqir, and of the third ecclesiastical authority Mullá Murtadá-Qulí and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Báb was suspended and by the other rope Áqá Muḥammad-'Alí, both being firmly bound in such wise that the head of that young man was on the Báb's breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb seated by the side of His amanuensis Áqá Siyyid Ḥusayn in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted.

Sám Khán the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farráshes withheld his hand. Áqá Ján Big of Khamsíh, colonel of the bodyguard, advanced; and they again bound the Báb together with that young man to the same nail. The Báb uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha'bán in the year [A.H.] one thousand two hundred and sixty-six. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.

Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.

On the second night at midnight the Bábís carried away the two bodies.

On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, "The holy body of the immaculate Imám and that of the true Shí'ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces." But after the fullest investigation and inquiry it hath been proved that when the Báb had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulaymán Khán the son of Yaḥyá Khán, one of the nobles of Ádhirbáyján devoted to the Báb, arrived, and proceeded straightway to the house of the mayor of Tabríz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect, Sulaymán Khán divulged this secret to him saying, "Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way." "Such troubles," answered the mayor, "are in no wise necessary." He then sent one of his private servants named Ḥájí Alláh-Yár, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Ḥájí Sulaymán Khán. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Bábí of Milán: next day they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Ṭihrán, they sent it away from Ádhirbáyján. And this transaction remained absolutely secret.

Abdu'l-Baha'

Exc. from: A Traveler's Narrative-Written to Illustrate the Episode of the Bab

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The Shrine of the Bab on Mt. Carmel, wherein His body is interred. 1909-Built by Abdu'l-Baha'

The 12 Basic Principles of the Baha'i Faith, the Revelation for which The Bab gave His life

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Tuesday, July 9th, 2019 at 3:16 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 176 B.E. (7/13/2019)

What crime could have been committed by a group of women, children, and suckling mothers that they should be thus afflicted with the scourge of thine anger and wrath? No faith or religion hath ever held children responsible. The Pen of divine Command hath exempted them, yet the fire of thy tyranny and oppression encompasseth all. If thou bearest allegiance to any faith or religion, then thou shouldst know that, according to all the heavenly Books and all the divinely inspired and weighty Scriptures, children are not to be held accountable. Aside from this, not even those who disbelieve in God have perpetrated such unseemly acts. Since from every thing an effect becometh manifest, a fact that none can deny save those who are bereft of reason and understanding, it is certain that the sighs of these children and the cries of these wronged ones will have their due consequence.

Baha'u'llah, Lawh-i-Ra'is

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The term "Final Solution" was not coined by the Nazis. It was Indian Affairs Superintendent, Duncan Campbell Scott, Canada's Adolph Eichmann, who in April 1910 plotted out the planned murder to take care of the "Indian problem".

"It is readily acknowledged that Indian children lose their natural resistance to illness by habitating so closely in these schools, and that they die at a much higher rate than in their villages. But this alone does not justify a change in the policy of this Department, which is geared towards the final solution of our Indian Problem". (DIA Archives, RG 10 series).

Exc.Fr. "The North American Holocaust"

by

Kahentinetha Horn

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Mariee Juarez

Martyred On 5/10/2018 Because Of Racial Prejudice

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Darlyn Valle

Martyred On 9/29/2018 Because Of Racial Prejudice

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Jakelin Amel Rosemery Caal Maquin

Martyred On 12/8/2018 Because Of Racial Prejudice

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Felipe Gomez Alonzo

Martyred On 12/25/2018 Because Of Racial Prejudice

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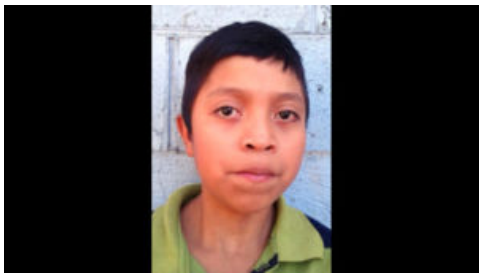
Juan de León Gutiérrez

Martyred On 4/30/2019 Because Of Racial Prejudice



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Wilmer Josué Ramírez-Vásquez

Martyred On 5/14/2019 Because Of Racial Prejudice

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Carlos Gregorio Hernandez Vásquez

Martyred On 5/20/2019 Because Of Racial Prejudice

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‘Abdu’l-Bahá holding a little child close to him said, the true Bahá’í loves the children, because Jesus says they are of the Kingdom of heaven. A simple pure heart is near to God; a child has no worldly ambitions.

Abdu’l-Baha’, Abdu’l-Baha’ In London

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Ye observe how the world is divided against itself… Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers’ anguished voices, reaching to the skies.

And the breeding ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.

Abdu’l-Baha’, Selections #202 (exc.)

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It is

racial,

patriotic,

religious

and

class

prejudice,

that has been the cause

of the destruction of Humanity.

Abdu'l-Baha' in London, 9/30/1911

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"DUE CONSEQUENCE"

Why do you boast, O mighty man,
of mischief done against the godly?
All the day you are plotting destruction.
Your tongue is like a sharp razor,
you worker of treachery.
You love evil more than good,
and lying more than speaking the truth. *Selah*
You love all words that devour,
O deceitful tongue.

But God will break you down for ever;
he will snatch and tear you from your tent;
he will uproot you from the land of the living. *Selah*
The righteous shall see, and fear,
and shall laugh at him, saying,
"See the man who would not make
God his refuge,
but trusted in the abundance of his riches,
and sought refuge in his wealth!"

Psalm 52

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May God Speed The Glory Of His Justice!

Ya Allah El-Mustaghath!

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles](#)

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
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This entry was posted on Friday, July 12th, 2019 at 6:06 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 14, 176 B.E. (7/26/2019)

No man of wisdom can demonstrate his knowledge save by means of words. This showeth the significance of the Word as is affirmed in all the Scriptures, whether of former times or more recently. For it is through its potency and animating spirit that the people of the world have attained so eminent a position. Moreover words and utterances should be both impressive and penetrating. However, no word will be infused with these two qualities unless it be uttered wholly for the sake of God and with due regard unto the exigencies of the occasion and the people.

The Great Being saith: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man's station.

O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Beloved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.

Baha'u'llah-Tablets (excerpt)

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
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This entry was posted on Friday, July 26th, 2019 at 5:05 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 176 B.E. (8/1/2019)

Today we are enjoying temperate weather. As there are many strangers present, we will answer questions.

Question: Are not all Christians Bahá'ís? Is there any difference?

Answer: When Christians act according to the teachings of Christ, they are called Bahá'ís. For the foundations of Christianity and the religion of Bahá'u'lláh are one. The foundations of all the divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912 and so on. The difference between a Christian and a Bahá'í, therefore, is this: There was a former springtime, and there is a springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahá'í. The purpose is the essential meaning of Christian, not the mere word. The purpose is the sun itself and not the dawning points. For though the sun is one sun, its dawning points are many. We must not adore the dawning points but worship the sun. We must adore the reality of religion and not blindly cling to the appellation Christianity. The Sun of Reality must be worshiped and followed. We must seek the fragrance of the rose from whatever bush it is blooming—whether oriental or western. Be seekers of light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the light has shone from a lantern in the East, now in the West. If it comes from North, South, from whatever direction it proceeds, follow the light. Let me illustrate further. A certain person bestowed a coin upon five beggars. They resolved to spend it for food. The Englishman said, "Buy grapes." The Turk wanted uzum, the Arab 'anab, the Greek stafi' li, the Persian angúr. Not understanding each other's language, they quarreled and fought. A stranger came along. He was familiar with all five languages. He said, "Give me the coin; I will buy what you wish." When he brought them grapes, they were all satisfied. They wanted the same thing but differed in the term only. Briefly, when reality dawns in the midst of the religions, all will be unified and reconciled.

Question: Does 'Abdu'l-Bahá find Christianity is not lived up to and carried out in America?

Answer: My meaning is that it should be completely carried out and lived up to. Man needs eyes, ears, arms, a head, feet and various other members. When he possesses all and all work together, there is symmetry and perfection in him. So Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," meaning that perfection is the requirement of Christianity. Be the image and likeness of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become His image and likeness. For in the Bible it is stated, "Let us make man in our image, after our likeness." The attainment of this is most difficult.

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We

are quite independent of him; we can do without him and follow Moses; we have a book and in it are found the teachings of God; what need, therefore, have we of this man?" Christ said to them, "The book sufficeth you not." It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out, and a prescription for each malady is furnished; therefore, why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a heavenly Physician. He brought spiritual health and healing into the world. Bahá'u'lláh is, likewise, a divine Physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

Therefore, mere knowledge is not sufficient for complete human attainment. The teachings of the Holy Books need a heavenly power and divine potency to carry them out. A house is not built by mere acquaintance with the plans. Money must be forthcoming; volition is necessary to construct it; a carpenter must be employed in its erection. It is not enough to say, "The plan and purpose of this house are very good; I will live in it." There are no walls of protection, there is no roof of shelter in this mere statement; the house must be actually built before we can live in it.

Briefly, the teachings of the Holy Books need a divine potency to complete their accomplishment in human hearts. In Persia Bahá'u'lláh reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the Cause of God in the glorious unity of martyrdom. No differences whatever remained among these blessed souls—Christians, Jews, Muslims, Zoroastrians, all blended, unified and agreed through the potency of His heavenly power, not by mere words, not by merely saying, "Unity is good, and love is praiseworthy."

Bahá'u'lláh not only proclaimed this unity and love; He established it. As a heavenly Physician He not only gave prescriptions for these ailments of discord and hatred but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there be volition and executive force to apply it. Every man in the king's army can give a command; but when the king speaks, it is carried out. This one, that one, may say, "Go conquer a country"; but when the king says, "Go!", the army advances. Therefore, it is evident that the confirmation of the Holy Spirit and impelling influence of a heavenly power are needed to accomplish the divine purpose in human hearts and conditions. Jesus Christ, single, solitary and alone, accomplished what all the kings of the earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it, they would have failed.

It is, therefore, evident and proved that an effort must be put forward to complete the purpose and plan of the teachings of God in order that in this great Day of days the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the divine Kingdom. This is necessary; this is needful. Mere reading of the Holy Books and texts will not suffice.

Excerpt From A Talk Given By Abdu'l-Baha In Dublin, New Hampshire On 8/6/1912

The Promulgation Of Universal Peace

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]

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This entry was posted on Thursday, August 1st, 2019 at 2:02 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

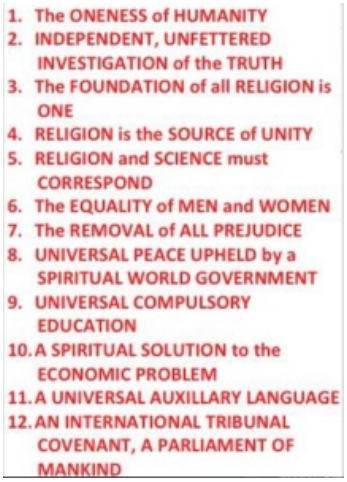
Holy Day: The The Ascension Of The Establisher Of The Baha'i Faith-Kamal 6, 176 B.E. (8/6/1996)

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New Jerusalem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

"Blessed is he who waits and comes to the thousand three hundred and thirty-five days."

Allah'u'Abha!

http://entrybytroops.uhj.net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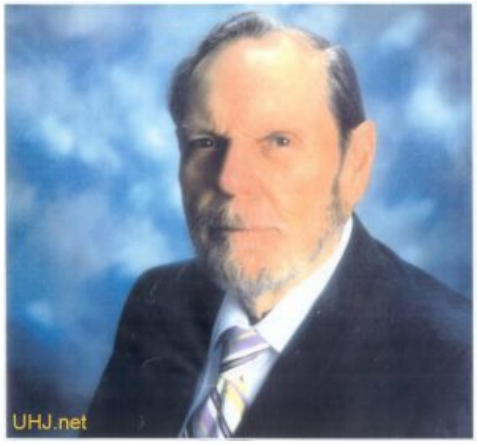
This entry was posted on Tuesday, August 6th, 2019 at 10:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Return Of Jesus The High Priest Enters The Temple – Kamal 9, 176 B.E. (8/9/2019) – 8/9/1969

Jesus The High Priest Upon His Return Reading A Prayer For All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2017/08/Dr.-Jensen-The-Establisher-Of-The-Bahai-Faith-Prayer-For-All-Mankind-From-Abdul-Baha.m4a



THE RETURN OF JESUS,
THE HIGH PRIEST,
AFTER THE ORDER OF MELCHIZEDEC

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Dan. 12:12

In the last two verses of the Book of Daniel occur the cryptic words—"**Blessed is he** that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "**Blessed is he** who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years.

For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by **Blessed is he**] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of *Baha'u'llah and the New Era* on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was 'Abdu'l-Baha's son.

Entry By Troops part 1, ch. 4

Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness.

Bahau'u'llah, LAWḤ-I-AQDAS (The Most Holy Tablet)

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And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Zech. 3 KJV

And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

Zech. 3 Douay-Rheims Catholic Bible

****

For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes

Zech. 3 KJV

For behold the stone that I have laid before Jesus: upon one stone there are seven eyes

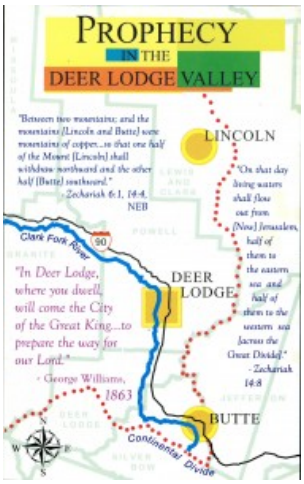
Zech. 3 Douay-Rheims Catholic Bible

Tower Seven

****

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. [In Hebrew the word for copper, brass and bronze is the same word.]

Zech. 6



“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.”

Rev. 11:15

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship

of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11, From The Only Translation Authorized And Approved By Abdu'l-Baha'

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Works Of The Seventh Angel:

Entry By Troops

Child Of The East: Jeane Dixon Was Right

The Most Mighty Document

The Tablet Of The Dichotomy

This entry was posted on Thursday, August 8th, 2019 at 10:42 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 16, 176 B.E. (8/16/2019)

The physical beauty of this place is very wonderful. We hope that a spiritual charm may surround and halo it; then its beauty will be perfect. There is a spiritual atmosphere manifest here particularly at sunset.

In cities like New York the people are submerged in the sea of materialism. Their sensibilities are attuned to material forces, their perceptions purely physical. The animal energies predominate in their activities; all their thoughts are directed to material things; day and night they are devoted to the attractions of this world, without aspiration beyond the life that is vanishing and mortal. In schools and temples of learning knowledge of the sciences acquired is based upon material observations only; there is no realization of Divinity in their methods and conclusions—all have reference to the world of matter. They are not interested in attaining knowledge of the mysteries of God or understanding the secrets of the heavenly Kingdom; what they acquire is based altogether upon visible and tangible evidences. Beyond these evidences they are without susceptibilities; they have no idea of the world of inner significances and are utterly out of touch with God, considering this an indication of reasonable attitude and philosophical judgement whereof they are self-sufficient and proud.

As a matter of fact, this supposed excellence is possessed in its superlative degree by the animals. The animals are without knowledge of God; so to speak, they are deniers of Divinity and understand nothing of the Kingdom and its heavenly mysteries. As deniers of the Kingdom, they are utterly ignorant of spiritual things and uninformed of the supernatural world. Therefore, if it be a perfection and virtue to be without knowledge of God and His Kingdom, the animals have attained the highest degree of excellence and proficiency. Then the donkey is the greatest scientist and the cow an accomplished naturalist, for they have obtained what they know without schooling and years of laborious study in colleges, trusting implicitly to the evidence of the senses and relying solely upon intuitive virtues. The cow, for instance, is a lover of the visible and a believer in the tangible, contented and happy when pasture is plenty, perfectly serene, a blissful exponent of the transcendental school of philosophy. Such is the status of the material philosophers, who glory in sharing the condition of the cow, imagining themselves in a lofty station. Reflect upon their ignorance and blindness.

Nay, rather, the virtue of man is this: that he can investigate the ideals of the Kingdom and attain knowledge which is denied the animal in its limitation. The station of man is this: that he has the power to attain those ideals and thereby differentiate and consciously distinguish himself an infinite degree above the kingdoms of existence below him.

The station of man is great, very great. God has created man after His own image and likeness. He has endowed him with a mighty power which is capable of discovering the mysteries of phenomena. Through its use man is able to arrive at ideal conclusions instead of being restricted to the mere plane of sense

impressions. As he possesses sense endowment in common with the animals, it is evident that he is distinguished above them by his conscious power of penetrating abstract realities. He acquires divine wisdom; he searches out the mysteries of creation; he witnesses the radiance of omnipotence; he attains the second birth—that is to say, he is born out of the material world just as he is born of the mother; he attains to everlasting life; he draws nearer to God; his heart is replete with the love of God. This is the foundation of the world of humanity; this is the image and likeness of God; this is the reality of man; otherwise, he is an animal. Verily, God has created the animal in the image and likeness of man, for though man outwardly is human, yet in nature he possesses animal tendencies.

You must endeavor to understand the mysteries of God, attain the ideal knowledge and arrive at the station of vision, acquiring directly from the Sun of Reality and receiving a destined portion from the ancient bestowal of God.

Abdu'l-Baha'-The Promulgation Of Universal Peace, August 17, 1912

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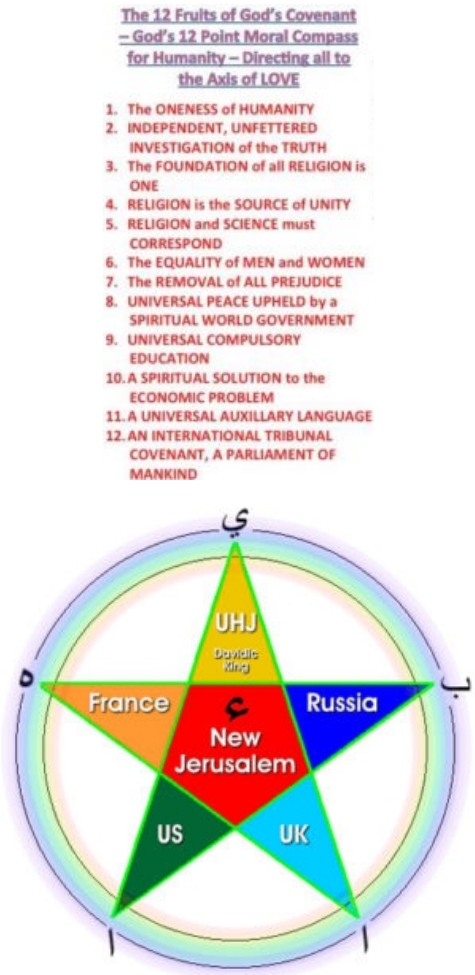
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]


The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
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This entry was posted on Friday, August 16th, 2019 at 5:37 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

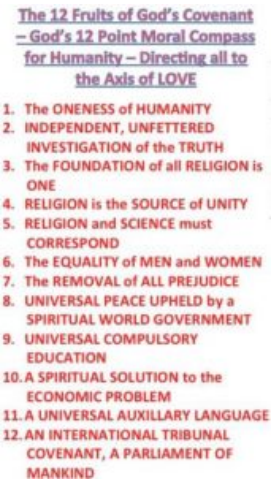
BAHA'I JUSTICE

Baha'i Month: Asma'/Names 1, 176 B.E. (8/20/2019)

O YE divines of the City! We came to you with the truth, whilst ye were heedless of it. Methinks ye are as dead, wrapt in the coverings of your own selves. Ye sought not Our presence, when so to do would have been better for you than all your doings.... Know ye, that had your leaders, to whom ye owe allegiance, and on whom ye pride yourselves, and whom ye mention by day and by night, and from whose traces ye seek guidance—had they lived in these days, they would have circled around Me, and would not have separated themselves from Me, whether at eventide or at morn. Ye, however, did not turn your faces towards My face, for even less than a moment, and waxed proud, and were careless of this Wronged One, Who hath been so afflicted by men that they dealt with Him as they pleased. Ye failed to inquire about My condition, nor did ye inform yourselves of the things which befell Me. Thereby have ye withheld from yourselves the winds of holiness, and the breezes of bounty, that blow from this luminous and perspicuous Spot. Methinks ye have clung to outward things, and forgotten the inner things, and say that which ye do not. Ye are lovers of names, and appear to have given yourselves up to them. For this reason make ye mention of the names of your leaders. And should any one like them, or superior unto them, come unto you, ye would flee him. Through their names ye have exalted yourselves, and have secured your positions, and live and prosper. And were your leaders to reappear, ye would not renounce your leadership, nor would ye turn in their direction, nor set your faces towards them. We found you, as We found most men, worshipping names which they mention during the days of their life, and with which they occupy themselves. No sooner do the Bearers of these names appear, however, than they repudiate them, and turn upon their heels.... Know ye that God will not, in this day, accept your thoughts, nor your remembrance of Him, nor your turning towards Him, nor your devotions, nor your vigilance, unless ye be made new in the estimation of this Servant, could ye but perceive it.

Baha'u'llah

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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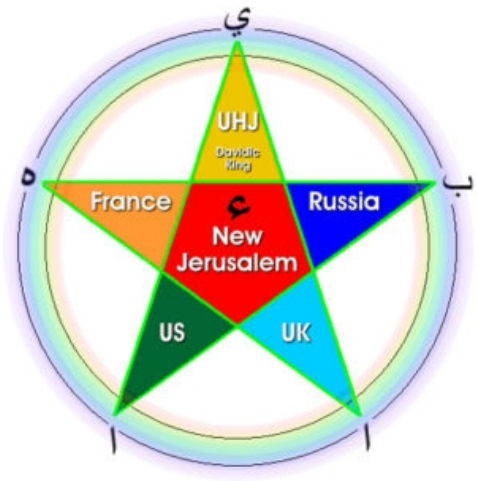

This entry was posted on Tuesday, August 20th, 2019 at 4:16 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Anniversary: The Birth of The Establisher, 8/22/2014-8/22/2019

THE MOST MIGHTY DOCUMENT 1979, 1992 and 1996

by Dr. Leland Jensen

An official Rendition by the Promised 7th Angel, who fulfills Biblical Prophecies, explained by 'Abdu'l-Baha as recorded in Some Answered Questions, also prophesied to come under different titles, such as "Blessed is He" who comes in 1963, explained by 'Abdu'l-Baha as recorded in Baha'u'llah and the New Era, the knight on the white horse, the Lamb, The Land, the return of Jesus the High Priest and by various names and titles as found in all Revelations of the Divine Manifestations.

The Most Mighty Document

This entry was posted on Thursday, August 22nd, 2019 at 5:05 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month-Izzat/Might 1, 176 B.E. (9/8/2019)

DECLARATION OF THE UNIVERSAL GUARDAINSHIP OF ALLAH IN THE LINE OF DAWUD (KING DAVID): THE COMPLETION OF THE RELIGION OF ALLAH

BY M.Y.M.

MONDAY 19TH AUGUST 2019 (18TH DHUL HIJJAH 1440)
IN THE NAME OF ALLAH, THE MOST EXALTED, THE MOST GLORIOUS!

"Today, I have perfected my religion for you, completed my blessings upon you, andchosen Islam (Submission) for you as a religion." (Qur'an, Surah Ma'idah 5:3)

My Dear Brother and Honourable Friend, S.I.A.H.,

Assalamu alaikum warahmatullahi wa barakatuh!

As a descendant of the Prophet Muhammad and a great scholar of Islam, you will surely be aware that today, the 18th of Dhul Hijjah, is a very special day for Muslims as it marks the day when the religion of Islam was perfected by God by the declaration of the Prophet to the people the identity of his successor. On this day, the Prophet declared the guardian of the affairs of the Muslim community to all the Muslims. This was when the following verse of the Qur'an was revealed:

"Today, I have completed your religion for you, perfected my favour upon youand chosen Islam for you as a religion." (Surah Al-Ma'idah 5:3)

On this day, in the 10th year of the Hijra, the Prophet while returning from his farewell pilgrimage and while there were only a few months left of his precious life, stopped at a place known as Khum. There, he gathered all his companions and announced that he was leaving two precious and weighty things behind for their guidance and protection. These were the Book of Allah and the Ahlul Bayt, meaning his family and descendants from the lineage of Ibrahim. (Sahih Muslim) He then held the hand of his cousin and son-in-law, Ali, and declared that he was the Guardian of the Believers. (Musnad Ahmad) This was the greatest and most ceremonious declaration the Prophet ever made besides the ones at Mount Safa and the Farewell Pilgrimage. Here, he made the declaration about the true spiritual leadership of the Muslims known as the wilayah or guardianship.

Today, on this day of Ghadir in the year 1440 AH, I am announcing to you and the world the glad-tidings of another guardianship which is Greater than the guardianship of the Ahlul Bayt of the Prophet Muhammad. It is the Universal Guardianship (Wilayah) of God in the line of Dawud. The line of Dawud stems from the line of the Prophet Ishaaq unlike the lineage of Muhammad which stems from the lineage of the Prophet Isma'il. Both Prophets, Isma'il and Ishaaq, were the sons of the Prophet Ibrahim and God

chose Ibrahim and his lineage through both his sons to bless mankind through them. The lineage and Family of the Prophet Muhammad is known as the Ahlul Bayt but so is the lineage of the Prophet Dawud through the Prophet Ishaaq. The Qur'an says while addressing Ibrahim and his wife Sarah, who is the mother of the Prophet Ishaaq:

"The Mercy and Blessings of Allah be upon you, O Ahlul Bayt!" (Surah Hud11:73)

This shows that the lineage of the Prophet Ishaaq is also counted among the Ahlul Bayt. The Ahlul Bayt of Dawud is the lineage of the universal Kingship and caliphate of Allah. This is why it has been declared in the Qur'an as such. The Ahlul Bayt of Muhammad has not specifically been mentioned in the Qur'an as it is not the lineage of the Universal Caliphate and Guardianship of Allah. However, its importance can be understood through the Qur'an and Islamic tradition which show the importance of the family line of the Prophets. The Prophet said that there would be twelve leaders after him and these twelve leaders are well-known by both the Sunni and the Shiah as being from the Family and Descendants of the Prophet Muhammad.

The Prophet Dawud is the only person who was designated by Allah in the Qur'an as caliph and the Qur'an clearly says that his son, Sulaiman, succeeded him. This shows that this is the true line of the Universal caliphate of Allah. The Qur'an says:

"O Dawud! We have made you a caliph on earth, so judge among people with justice…" (Surah Saad 38:26)

It also says:

"Sulaiman inherited from Dawud.." (Surah Naml 27:16)

Today, we are living in the Promised Day of Allah when the universal government of Allah has been established in the world. The Universal spiritual government of Allah established in the world today is known as the Universal House of Justice (Bayt Al- Adl) and it exists in the Rocky Mountains of the USA. Its president is Neal Chase Ben Joseph Aghsan who is a descendant of Dawud (AS). He is the Guardian of the Baha'i Faith and the Universal Guardian of Allah for mankind. He has been foretold in the Qur'an by his name "Na'im" and the "Son of Mary". He is the only Sign of the Hour (the Day of Judgement) designated by Allah in the Qur'an. The Qur'an does not describe anything as a "Sign of the Hour" besides the "Son of Mary". Therefore, this is the most important sign. Neal Chase is the "Son of Mary" as his mother is called Maryam. His Hebrew name is Nahum which is equivalent to Na'im in Arabic, meaning comfort. The Qur'an says:

"When you look there, you shall see "Na'im" and a Great Kingdom." (Surah Al-Dahr 76:20)

And it says:

"Surely, he (The Son of Mary) is a sign of the Hour…" Surah Zukhruf 43:61)

The Day of Judgement is the Day when God's Kingdom is established. Allah says:

"The Kingdom on that Day belongs to Allah…" (Surah Hajj 22:56)

And:

“To Whom does the Kingdom belong Today? To Allah, the One and All- Powerful!” (Surah Ghafir 40:16)

Today is the Day of Judgement. The signs mentioned in the Qur’an for the Day of Judgement have all come to pass. Unlike what many people believe, the Day of Judgement is not the day when people are physically resurrected from their graves. It is the Day of Spiritual Resurrection for mankind. It is the Day when God Himself comes with His Universal Revelation to judge mankind. It starts with two Trumpet Blasts that succeed one another at short intervals. These Two Trumpet Blast symbolize the advent of two Great Revelations which announce the Day of Judgement and the establishment of God’s Kingdom. The prophecies in the Qur’an for the Day of Judgement and the Two Trumpet Blasts were fulfilled in the late nineteenth century by the coming of the Bab and Baha’u’llah. Today, a descendant of Baha’u’llah, Neal Chase, is the Head of the Divine Universal Government of God established by Baha’u’llah.

The way we can recognize the government of God and the Promised Ones who have Brought God’s Revelations for mankind today is by proofs from the Qur’an and Heavenly Scripture. The Qur’an describes the names, addresses, dates and missions of these people. The Qur’an says:

“The Trumpet shall be sounded and all those in the heavens and the earth shall pass out except those whom God wishes to spare. Then, it shall be sounded again, then they shall all of a sudden be standing and looking on. And the Earth shall shine with the Light (Glory) of its Lord and the Book will be placed..” (Surah Zumar 39:68-69)

The First Trumpet Blast represents the Revelation of the Bab, a descendant of the Prophet Muhammad, whose actual name was Mirza Ali Muhammad. He is known in the West as the Bab, meaning the Door or Gate, as he was the Door and Gate to a New Era of Divine Revelation. He came from Shiraz to Mecca in 1844. He was theForerunner of Baha’u’llah, the Great Manifestation of God for THIS AGE and the Founder of the Universal Religion of God known as the Baha’i Faith. The Bab is the Imam Mahdi the Sunni Muslims await and the Qa’im foretold by the Twelve Imams accepted by Shiah Muslims. Baha’u’llah is the Christ and the Second Coming of Jesus awaited by the Muslims and Christians. The Qur’an gives us the name of the First Promised One, the Bab, after drawing attention to the disappearance of the Twelfth Imam for a period of time. It says:

“He (the disbeliever) asks when is the Day of Resurrection (Qiyamah)?” When the eye is dazed and the moon is eclipsed and the sun and the moon are brought together, man shall say Where can I escape?” (Surah Qiyamah 75:6-10)

According to Imam Ja’far Sadiq, the Sun and Moon represent two great personalities who are the sources of illumination for the Muslims. When Imam Ja’far Al-Sadiq was asked the meaning of the first two verses of Surah Al-Shams (Surah 91), i.e., “By the Sun and its brightness; By the Moon when it follows the sun”, he explained that the sun meant Muhammad while the moon meant Ali who came after and succeeded him. This is because Muhammad was the original source of the light, while Ali and the Ahlul Bayt of Muhammad reflected that same light like the moon.

The eclipse of the moon in the above verse refers to the disappearance of the twelfth imam in 260 AH which is well-known by both the Shiah and the Sunnis. The next verse says “the sun and moon are joined together”. This shows that after this disappearance, once again both Prophethood represented by the sun and the guardianship or imamate represented by the moon will be joined together. It also shows the name of the first Promised One, the Bab, whose name Ali Muhammad is a combination of both Ali and Muhammad. The verse “The sun and the moon are joined together” is a clear prophecy for his name.

The Second Trumpet Blast represents the revelation of Baha’u’llah who is the New Christ and Messiah from the Ummah of Muhammad and is a descendant of the Prophet Dawud (AS). He came from Tehran to Palestine where he passed away in 1892. The Muslims wrongly expect the same person of Jesus Christ to return although the Prophet Muhammad only used the name of Jesus as an allegory to show that the person who comes will come with a similar mission to Jesus. This is why the Qur’an clearly says that God made Jesus to die before raising him up. (Surah Aal Imran 3:55) This shows that he was raised to God spiritually and not physically. Baha’u’llah is the second coming of Jesus and he has brought the Universal Revelation of Allah to unify mankind. He gave mankind twelve principles to establish justice and unity in the world. They are as follows:

1. The Oneness of Humanity
2. Independent,Unfettered Investigation of the Truth
3. Religion is Progressive, All have a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsory Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

The Qur’an says that following the second Trumpet Blast, mankind will be stood looking. This shows that mankind will come back to life after its death through this second Revelation. Then, it gives us the name of the Promised One who brings this New Revelation. It says:

“The Earth will shine with the Light (Glory) of its Lord”

This is a prophecy for the name of Baha’u’llah. The Word Baha’u’llah means the Light, Splendour and Glory of Allah. Baha means glory which means brightness such as the brightness of the sun. It also means Light in other languages such as Sanskrit. Baha’u’llah is called by this name because he is the centre and place of Manifestation of the Light and Glory of Allah. The Light of Allah appears in him just as the Light of Allah appeared in the Blazing tree before Musa (AS). Then, a call came from inside the tree, saying:

“Surely, I am Allah, there is no God except me!” (Taha 20:14)

Baha'u'llah is the only person in the world who raised the call "Surely, I am God! There is no God except me!" like the Tree from which Moses heard God's call. This phrase is repeated over and over again in the Revelation of Baha'u'llah. Was Baha'u'llah mad or an imposter as some people believe? No! God Forbid! He was the Manifestation of the Light of Allah, the Glory of Allah and the promised one of Allah for mankind.

The Qur'an clearly says that Muhammad was the final and last Prophet of God. It does not speak about anybody else coming after him until the Day of Judgement. However, the Qur'an says that on the Day of Judgement God will appear Himself. It says:

"And your Lord shall come with the angels assembled in rows." (Suratul Fajr 89:22)

This shows that the Day of Judgement is the Day when God Himself comes. The coming of Allah cannot mean His coming in His essence as the essence of Allah is beyond characteristics such as coming and going or ascending and descending. Therefore, it can only refer to the coming of a person or Messenger whom God sends with His Power. The event of his coming is so great that it is described as the coming of Allah himself. It fulfils the prophecy for the coming of Allah on the Day of Judgement and mankind's standing before Allah for judgement. Therefore, the Revelations of the Bab and Baha'u'llah represent the Revelations of Allah Himself. This also shows that they are not subservient to any previous Revelation such as Islam as it is falsely believed by the Muslims. The way Muhammad was the final Prophet of Allah is that he was the final prophet who foretold the Universal Day of Resurrection when Allah would appear in His New Revelation in the person of His New Promised Ones.

The Day of Judgement is the Day when the Light of Allah illumines the earth as mentioned in the Qur'an. Allah says:

"Allah is the Light of the Heavens and the Earth." (Surah Nur 24:35)

Later, in the same verse, it says:

"Allah guides whomever He wills to His Light." (Surah Nur 24:35)

This Light of God appeared in Baha'u'llah. It was the Light (Nur) and Splendour (Baha) of God. However, it is difficult for many people to accept his revelation. This is because they do not know the real significance of his revelation. When they are called to prostrate to the Nur (Light) of Allah manifest in Baha'u'llah just as the angels were asked to prostrate themselves to Adam (Surah Baqarah 2:34), they fail to do this. This has also been foretold in the Qur'an. The Qur'an says:

"The Day when the shin will be revealed and they will be called to prostrate and they will not be able to." (Surah Qalam 68:42)

The Shin has been interpreted by scholars as a great column of Light and it has been linked to the coming of Allah with his kingdom. This is the Light of God that is revealed through Baha'u'llah. However, this does not mean that Baha'u'llah is God. Can anybody say that the tree from which Musa heard the call of God was God himself? No! Similarly, the person who comes from God and Manifests His Most Great

Light is not God but the place of God's Most Great Manifestation. Just as Moses heard the voice of God from the Tree, mankind today can hear the voice of God from the Person of Baha'u'llah.

The Qur'an has concealed the knowledge about the Hour and the Day of Judgement in its symbolic language. This was to test mankind to see who is pure of heart and can accept the new revelation of God and who is not pure of heart and cannot accept it. Of all the claimants in the world, only the Bab and Baha'u'llah fulfil the above prophecies of the Qur'an. By their coming, all the events of the Day of Judgement have been fulfilled according to their deeper meaning which is the real intended meaning. Allah says in the Qur'an:

"The Hour is coming; I almost hide it so that every soul may be rewarded for its efforts". (Surah Taha 20:15)

It also says:

"When the Hour is established, the sinners will swear that they had only remained for a short while. However, the people who have been given knowledge and faith will say "You have remained in the Book of Allah until the Day of Resurrection. This is the Day of Resurrection but you did not know it." (Surah Rum 30:55-56)

Both the above verses show that it is not easy for people to recognize the Day of Judgement as it has been hidden by Allah to test the people. They need to make an effort to know it. If the Day of Judgement had really been of a physical nature, then everybody would have been able to recognize it. The Qur'an on the contrary says that the sinners will deny it until the people who have been given knowledge and faith will tell them the reality about that day being the Day of Judgement. Today, I am telling the world: "THIS IS THE DAY OF JUDGEMENT BUT YOU DID NOT KNOW IT!"

Although the two great Promised Ones of Allah have come and gone, they have left us their teachings in the form of revelations. Baha'u'llah has also left us a Spiritual World Government which he established through his teachings and which is his successor. He did not just leave us with an individual to guide us but left us a council and a body with a president. This president today is Neal Chase who is the Universal Guardian of the Kingdom of God and the President of the Universal House of Justice. Neal is an ordinary human being and not a prophet but he is the great- great adopted grandson of Baha'u'llah and a biological descendant of the Prophet Dawud. He is the present caliph of God and the Universal Guardian of God for mankind.

The Qur'an also shows that the Two Promised Ones will bring New Books from Allah. After mentioning the second Trumpet Blast, the Qur'an says:

The Earth will shine with the Glory of its Lord (Baha'u'llah) and the Book will be placed" (Surah Zumar 39:69)

It also says in another verse:

"The Day when some of the Ayaat (Signs/Verses) of your Lord will come, a person will not benefit from his faith… (Surah An'aam 6:158)

The Book in the first verse is generally understood to mean the Book of records of good and bad deeds. However, the real meaning of the Book in this verse is a New Universal Book of Revelation from God for mankind. The name of the BookRevealed through Baha'u'llah is the Kitab Al-Aqdas. The "Ayaat" mentioned in the second verse is generally understood to mean a specific sign mentioned in a tradition of the Prophet Muhammad, which is the sun rising from the West. However, another meaning of Ayaat is the verses of Divine revelation such as the Qur'an. The Sun mentioned in Islamic tradition is an allusion to the Sun of Revelation which is Baha'u'llah, the Glory of God. The above verses show that God will send a New Book and New Verses for mankind. This is one way of recognizing the New Promised Ones.

Only the Bab and Baha'u'llah's fulfil the above prophecies as they both brought revelation from Allah. As mentioned above, the Book of Baha'u'llah is known as theKitab-i-Aqdas. The Central Book of the Bab is known as the Bayan. Both the Bab and Baha'u'llah revealed many other books, letters and writings. This shows that the Bab and Baha'u'llah are authentic according to the Holy Qur'an. It sets them apart from all other claimants such as Mirza Ghulam Ahmad Qadyani and Shakeel Bin Haneef who only base their claims on the Hadith rather than the Qur'an. They have not introduced a New Religion or Brought a New Book or New Verses from God. Because they do not prove themselves from the undoubted book of Allah, the Qur'an, their claims are doubtful and cannot be accepted. Only the Bab and Baha'u'llah have fulfilled Qur'anic prophecies and brought new revelations and Books from Allah. They are both Manifestations of the Great Light of God and their Coming is considered the Coming of God on the Day of Judgement. "THIS IS THE DAY OF RESURRECTION BUT YOU DID NOT KNOW IT."

The true Prophecies for the Coming of the Two Promised were kept hidden by Allah in the Qur'an so that mankind may realize the truth regarding them on the Day of Judgement when these two individuals appear. This is to protect these prophecies so that nobody but the true Promised ones could claim to fulfil them. Others would not even know that these prophecies exist in the Qur'an. The Qur'an is the main source of Islam. No Muslim can be required to accept anything that goes against the Qur'an. The Hadith is a secondary source which consists of the recorded traditions of Muhammad, including his sayings, stories about him and certain other teachings that he gave. They may help people understand the Qur'an but they cannot be accepted if they contradict the Qur'an.

Many Muslims may object to the interpretation given above of the verses of the Qur'an related to the coming of the Two Promised Ones of Islam. Muslim understanding of the topic generally relies on Hadith. However, there is no doubt that the Qur'an takes precedence over the Hadith in all matters. Many Muslims went astray by following the Hadith when it clearly contradicted the Qur'an, e.g., in the issue of the method of performing the Islamic Ablution for the Formal Prayer (Salah). While the Qur'an clearly says that the Feet are to be wiped over with wet hands during ablution (Surah Ma'idah 5:6), most Muslims have misunderstood this and considered washing the feet as obligatory during the ablution. This was based on certain Hadith traditions which state that the Prophet had washed his feet during the ablution. The verse outlining the method of Wudu is contained in the same Surah as the verse mentioned at the beginning of this letter regarding the completion of Religion. It is only three verses after that verse. Similarly, the main source for the coming of the Two Promised Ones of Islam is the Qur'an and Not the Hadith. However, this fact has been hidden from many people until the coming of the Two Promised

Ones, the Bab and Baha'u'llah. They have both shown how they fulfil prophecies in the Qur'an.

It is also important to know that the Greatest Authority to explain the Prophecies for the Promised ones can only be the Promised Ones themselves as they are the most knowledgeable people alive in the world during their time. Therefore, the Explanations of the Qur'an by the Bab and Baha'u'llah are reliable as they are the Promised Ones of God. They have come with Two Great Revelations of God for Mankind Announcing the Day of Judgement. The Qur'an also says that on the Day of Judgement, God will raise witnesses from every community to testify to the Truth of the Day to the People. (Surah Nahl 16:89) This is what has led me to announce before the world the Universal Guardianship in the Line of Dawud during last year's Hajj Gathering in the USA as well as in this letter. I have been given the Faith and knowledge (Surah Rum 30:56) to guide my community to the Kingdom of Allah. Today, God has provided mankind the solution to all its problems through this New Revelation and the Universal Guardianship and Caliphate.

Please watch the video in the link below which shows my proclamation to the world during the Universal Hajj gathering of 2018 in the USA of the importance of the Universal Guardianship of God and the Newly Arranged Qur'an in a Unique Order. After a brief introduction by Neal Chase, Ross Campbell, an illustrious Baha'i scholar well-grounded in Biblical Studies delivers a presentation showing that Christ has returned through proofs from the Bible. This is followed by a presentation by Neal Chase about the importance of the Quran and Islam. This is followed by my presentation about the Newly arranged Qur'an, the Declaration of the Universal Guardianship of God in the Line of Dawud and the Great New Hajj which I took part in. Through this Declaration, the Religion of God has once again become Complete.

I hope you find this letter inspiring. May God Bless you and protect you in the shade of His loving Care!

With Love, Light and Blessings, Your Brother,
Y.

The New Jerusalem Gathering 2018 (6/6): Forum

This entry was posted on Sunday, September 8th, 2019 at 3:35 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath-Izzat 6, 176 B.E. (9/13/2019)

We must use our utmost endeavors in order that the Holy Spirit may influence minds and hearts toward peace, the bounties of God surround, the divine effulgences become successive, human souls advance, minds expand in wider vision, souls become more holy and the world of humanity be rid of its great menace. For the betterment of the world Bahá'u'lláh endured all the hardships, ordeals and vicissitudes of life, sacrificing His very being and comfort, forfeiting His estates, possessions and honor—all that pertains to human existence—not for one year, nay, rather, for nearly fifty years. During this long period He was subjected to persecution and abuse, was cast into prison, was banished from His native land, underwent severities and humiliation and was exiled four times. He was first exiled from Persia to Baghdád, thence to Constantinople, thence to Rumelia and finally to the great prison-fortress of 'Akká in Syria, where He passed the remainder of His life. Every day a new oppression and abuse was heaped upon Him until He winged His flight from the dungeon to the supreme world and returned to His Lord. He endured these ordeals and difficulties in order that this earthly human world might become heavenly, that the illumination of the divine Kingdom should become a reality in human hearts, that the individual members of mankind might progress, the power of the Holy Spirit increase its efficacy and penetration and the happiness of the world of humanity be assured. He desired for all tranquillity and composure and exercised loving-kindness toward the nations regardless of conditions and differences. He addressed humanity, saying, "O humankind! Verily, ye are all the leaves and fruits of one tree; ye are all one. Therefore, associate in friendship; love one another; abandon prejudices of race; dispel forever this gloomy darkness of human ignorance, for the century of light, the Sun of Reality hath appeared. Now is the time for affiliation, and now is the period of unity and concord. For thousands of years ye have been contending in warfare and strife. It is enough. Now is the time for unity. Lay aside all self-purposes, and know for a certainty that all men are the servants of one God Who will bind them together in love and agreement."

Abdu'l-Baha'-The Promulgation Of Universal Peace, excerpt from a talk given in Chicago on 9/16/1912

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This entry was posted on Sunday, September 15th, 2019 at 1:48 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath-Izzat 13, 176 B.E. (9/20/2019)

From an Interview given by 'Abdu'l-Bahá to the Weekly Budget.
September 23rd, 1911.

SOME OF THE EXPERIENCES OF HIS FORTY YEARS IMPRISONMENT

IN an apartment in Cadogan Gardens sits a spiritually illumined Oriental, whose recent advent in London marks the latest junction of the East and West.

The teaching of 'Abdu'l-Bahá has already brought about the commingling of thousands of Englishmen and Englishwomen with Orientals from every quarter of the East. Upon the basis of mutual help and friendship and the worship of God, regardless of creed and denomination, they have joined hands with an earnestness and brotherly love contrary to the theories of certain cynical poets and philosophers.

Most of 'Abdu'l-Bahá's life has been spent in an Eastern prison, which he gladly endured rather than abjure his faith, one of the tenets of which is the absolute equality of souls regardless of physical differences, such as sex and colour. He recognizes no class distinctions except those conferred by service and the spirit of brotherly love. For this and other like doctrines he was held prisoner for forty years in the fortress city of 'Akká, in Palestine. When I requested to talk with him, I was told to come early, and called, according, at nine o'clock, for an interview. It was already mid-day to 'Abdu'l-Bahá who rises at four, and who had seen eighteen people before his breakfast at half-past six.

Representatives of many languages and nationalities awaited him in the drawing room.

We sat in a circle facing 'Abdu'l-Bahá who inquired if there were any questions we would like to ask. I said my editor had sent me to ascertain something of his prison life, and 'Abdu'l-Bahá at once related in a simple impersonal way one of the most remarkable stories conceivable.

"At nine years of age, I accompanied my father, Bahá'u'lláh, in his journey of exile to Baghdád, seventy of his disciples going with us. This decree of exile, after persistent persecution, was intended to effectively stamp out of Persia what the authorities considered a dangerous religion. Bahá'u'lláh, with his family and followers, was banished, and travelled from one place to another. When I was about twenty-five years old, we were moved from Constantinople to Adrianople, and from there went with a guard of soldiers to the fortressed city of 'Akká, where we were imprisoned and closely guarded."

"We had no communication whatever with the out-side world. Each loaf of bread was cut open by the guard to see that it contained no message. All who believed in the Bahá'í manifestation, children, men and women, were imprisoned with us. There were one-hundred and fifty of us together in two rooms and no one was allowed to leave the place with the exceptions of four persons, who went to the bazaar to market each morning, under guard. The first summer was dreadful. 'Akká is a fever-ridden town. It was

said that a bird attempting to fly over it would drop dead. The food was poor and insufficient, the water was drawn from a fever-infected well and the climate and conditions were such, that even the natives of the town fell ill. Many soldiers succumbed and eight out of ten of our guard died. During the intense heat, malaria, typhoid and dysentery attacked the prisoners, so that all, men, women and children, were sick at one time. There were no doctors, no medicines, no proper food, and no treatment of any kind.

"I used to make broth for the people, and as I had much practice, I make good broth," said ʻAbdu'l-Bahá laughingly.

At this point one of the Persians explained to me that it was on account of ʻAbdu'l-Bahá's wonderful patience, helpfulness, and endurance that he was always called "The Master." One could easily feel his mastership in his complete severance from time and place, and absolute detachment from all that even a Turkish prison could inflict.

"After two years of the strictest confinement permission was granted me to find a house so that we could live outside the prison walls but still within the fortifications. Many believers came from Persia to join us but they were not allowed to do so. Nine years passed. Sometimes we were better off and sometimes very much worse. It depended on the governor, who, if he happened to be a kind and lenient ruler, would grant us permission to leave the fortification, and would allow the believers free access to visit the house; but when the governor was more rigorous, extra guards were placed around us, and often pilgrims who had come from afar were turned away."

I learned, afterwards, from a Persian, who, during these troublous times, was a member of ʻAbdu'l-Bahá's household, that the Turkish government could not credit the fact that the interest of the English and American visitors was purely spiritual and not political. Often these pilgrims were refused permission to see him, and, many times, the whole trip from America would be rewarded merely by a glimpse of ʻAbdu'l-Bahá from his prison window.

The Government thought that the tomb of the Báb, an imposing building on Mount Carmel, was a fortification erected with the aid of American money, and that it was being armed and garrisoned secretly. Suspicion grew with each new arrival, resulting in extra spies and guards.

"One year before ʻAbdu'l-Ḥamíd was dethroned, he sent an extremely overbearing, treacherous and insulting committee of investigation. The chairman was one of the governor's staff, Árif Bey, and with him were three army commanders varying in rank.

"Immediately upon his arrival, Árif Bey proceeded to denounce me and tried to get proof strong enough to warrant sending me to Fizán, or throwing me into the sea. Fizán is a caravan station on the boundary of Tripoli where there are no houses and no water. It is a month's journey by camel route from ʻAkká.

"The committee twice sent for me to hear what I had to say in my own defence and twice I sent back word: 'I know your purpose, I have nothing to say.'

"This so infuriated Árif Bey that he declared he would return to Constantinople and bring back an order from the Sulṭán to have me hanged at the gate of ʻAkká. He and his committee set sail with their report

containing the following accusations:—'Abdu'l-Bahá is establishing a new nation of which he is to be the king; 'Abdu'l-Bahá is uplifting the banner of a new religion; 'Abdu'l-Bahá has built or caused to be built fortifications in Haifa, a neighbouring village, and is buying up all the surrounding lands.'

"About this time an Italian ship appeared in the harbour sent by order of the Italian Consul. It had been planned that I was to escape on it by night. The Bahá'ís in 'Akká implored me to go but I sent this message to the captain: 'The Báb did not run away: Bahá'u'lláh did not run away; I shall not run away, so the ship sailed away after waiting three days and three nights.

"It was while the Sulṭán's committee of investigation was homeward bound that the first shell was dropped into 'Abdu'l-Ḥamíd's camp and the first gun of freedom was fired into the home of despotism. That was God's gun," said 'Abdu'l-Bahá, with one of his wonderful smiles.

"When the committee reached the Turkish capital, they had more urgent things to think of. The city was in a state of uproar and rebellion, and the committee, as members of the government staff, were delegated to investigate the insurrection. Meanwhile the people were establishing a constitutional government and 'Abdu'l-Ḥamíd was given no chance to act."

"With the advent of the Young Turks' supremacy, realized through the Society of Union and Progress, all the political prisoners of the Ottoman Empire were set free. Events took the chains from my neck and placed them about Hamíd's; 'Abdu'l-Bahá came out of prison and 'Abdu'l-Ḥamíd went in!"

"What became of the committee?" asked someone, breaking the deep silence that followed the recital of this thrilling page of history. "Árif Bey," continued 'Abdu'l-Bahá, "was shot with three bullets, the general was exiled, the next in rank died, and the third ran away to Cairo, where he sought and received help from the Bahá'ís."

"Will you tell us how you felt while in prison and how you regard your freedom?" I asked. "We are glad that you are free."

"Thank you," he said graciously, and continuing—

"Freedom is not a matter of place. It is a condition. I was thankful for the prison, and the lack of liberty was very pleasing to me, for those days were passed in the path of service, under the utmost difficulties and trials, bearing fruits and results.

"Unless one accepts dire vicissitudes, he will not attain. To me prison is freedom, troubles rest me, death is life, and to be despised is honour. Therefore, I was happy all that time in prison. When one is released from the prison of self, that is indeed release, for that is the greater prison. When this release takes place, then one cannot be outwardly imprisoned. When they put my feet in stocks, I would say to the guard, 'You cannot imprison me, for here I have light and air and bread and water. There will come a time when my body will be in the ground, and I shall have neither light nor air nor food nor water, but even then I shall not be imprisoned.' The afflictions which come to humanity sometimes tend to centre the consciousness upon the limitations, and this is a veritable prison. Release comes by making of the will a Door through which the confirmations of the Spirit come."

This sounded so like the old theology that the modern in me rose doubting if the discipline could be compensated for by the effort. “What do you mean by the confirmations of the Spirit?”

“The confirmations of the Spirit are all those powers and gifts which some are born with (and which men sometimes call genius), but for which others have to strive with infinite pains. They come to that man or woman who accepts his life with radiant acquiescence.”

Radiant acquiescence—that was the quality with which we all suddenly seemed inspired as ‘Abdu’l-Bahá bade us good-bye.

It was a remarkable experience, hearing one who had passed along the prison path for forty years declare “There is no prison but the prison self;” and it drove conviction to one’s mind as this white-robed messenger from the East pointed the way out,—not by the path called “Renunciation,” but “Unattachment;” Radiant Acquiescence—the Shining Pathway out of the “greater prison of self” as ‘Abdu’l-Bahá so beautifully terms those bars that keep us from our fulfillment.

Interview by Isabel Fraser.

From the book: Abdu’l-Baha’ In London

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This entry was posted on Saturday, September 21st, 2019 at 11:06 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat/Will 1, 176 B.E. (9/27/2019)

A Message from 'Abdu'l-Bahá

Written for The Christian Commonwealth and published September 29th, 1911.

GOD sends Prophets for the education of the people and the progress of mankind. Each such Manifestation of God has raised humanity. They serve the whole world by the bounty of God. The sure proof that they are the Manifestations of God is in the education and progress of the people. The Jews were in the lowest condition of ignorance, and captives under Pharaoh when Moses appeared and raised them to a high state of civilization. Thus was the reign of Solomon brought about and science and art were made known to mankind. Even Greek philosophers became students of Solomon's teaching. Thus was Moses proved to be a Prophet.

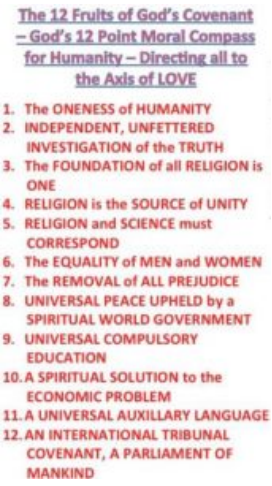
After the lapse of time the Israelites deteriorated, and became subject to the Romans and the Greeks. Then the brilliant Star of Jesus rose from the horizon upon the Israelites, brightening the world, until all sects and creeds and nations were taught the beauty of unity. There cannot be any better proof than this that Jesus was the Word of God.

So it was with the Arabian nations who, being uncivilized, were oppressed by the Persian and Greek governments. When the Light of Muḥammad shone forth all Arabia was brightened. These oppressed and degraded peoples became enlightened and cultured; so much so, indeed, that other nations imbibed Arabian civilization from Arabia. This was the proof of Muḥammad's divine mission.

All the teaching of the Prophets is one; one faith; one Divine light shining throughout the world. Now, under the banner of the oneness of humanity all people of all creeds should turn away from prejudice and become friends and believers in all the Prophets. As Christians believe in Moses, so the Jews should believe in Jesus. As the Muḥammadans believe in Christ and Moses, so likewise the Jews and the Christians should believe in Muḥammad. Then all disputes would disappear, all then would be united. Bahá'u'lláh came for this purpose. He has made the three religions one. He has uplifted the standard of the oneness of faith and the honour of humanity in the centre of the world. Today we must gather round it, and try with heart and soul to bring about the union of mankind.

Abdu'l-Baha' In London

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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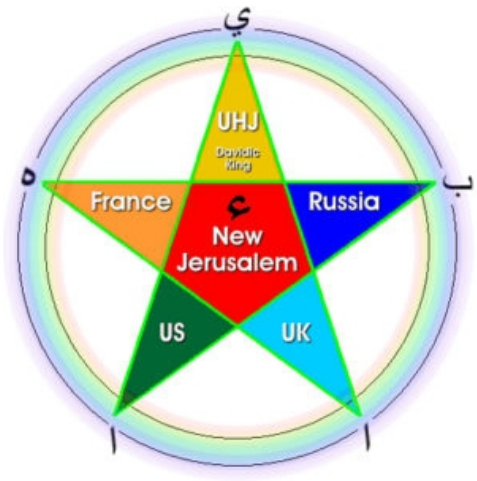

This entry was posted on Friday, September 27th, 2019 at 4:21 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 8, 176 B.E. (10/4/2019)

Meeting of Farewell to 'Abdu'l-Bahá. Reprinted by kind permission, from the Christian Commonwealth of Oct. 4th.

September 29th, 1911.

Farewell words of 'Abdu'l-Bahá

O NOBLE friends and seekers for the Kingdom of God! About sixty years ago in the time when the fire of war was blazing among the nations of the world, and bloodshed was considered an honour to mankind; in a time when the carnage of thousands stained the earth; when children were rendered fatherless; when fathers were without sons and mothers were spent with weeping; when the darkness of inter-racial hatred and animosity seemed to envelope mankind and blot out the divine light; when the wafting of the holy breath of God seemed to be cut off—in that time Bahá'u'lláh rose like a shining star from the horizon of Persia, inspired with the message of Peace and of Brotherhood among men.

He brought the light of guidance to the world; He kindled the fire of love and revealed the great reality of the True Beloved. He sought to destroy the foundations of religious and racial prejudice and of political rivalry.

He likened the world of humanity to a tree, and all the nations to its branches and the people to its leaves, buds and fruits.

His mission was to change ignorant fanaticism into Universal love, to establish in the minds of His followers the basis of the unity of humanity and to bring about in practice the equality of mankind. He declared that all men were equal under the mercy and bounty of God.

Then was the door of the Kingdom set wide and the light of a new heaven on earth revealed unto seeing eyes.

Yet the whole of Bahá'u'lláh's life was spent in the midst of great trial and cruel tyranny. In Persia He was thrown into prison, put into chains, and lived constantly under the menace of the sword. He was scorned and scourged.

When He was about thirty years old He was exiled to Baghdád, and from Baghdád to Constantinople, and from there to Adrianople and lastly to the prison of 'Akká.

Yet under chains and from His cell He succeeded in spreading His cause, and uplifting the banner of the oneness of humanity.

Now, God be praised, we see the light of Love shining in the East and in the West; and the tent of fellowship is raised in the midst of all the peoples for the drawing together of all hearts and souls.

The call of the Kingdom has been sounded, and the annunciation of the world's need for Universal Peace has enlightened the world's conscience.

My hope is that through the zeal and ardour of the pure of heart, the darkness of hatred and difference will be entirely abolished, and the light of love and unity shall shine; this world shall become a new world; things material shall become the mirror of the divine; human hearts shall meet and embrace each other; the whole world become as a man's native country and the different races be counted as one race.

Then disputes and differences will vanish, and the Divine Beloved be revealed on this earth.

As the East and the West are illumined by one sun, so all races, nations, and creeds shall be seen as the servants of the One God. The whole earth is one home, and all peoples, did they but know it, are bathed in the oneness of God's mercy. God created all. He gives sustenance to all. He guides and trains all under the shadow of his bounty. We must follow the example God Himself gives us, and do away with all disputations and quarrels.

Praise be to God! the signs of friendship are appearing, and as a proof of this I, today, coming from the East, have met in this London of the West with extreme kindness, regard and love, and I am deeply thankful and happy. I shall never forget this time I am spending with you.

Forty years I endured in a Turkish prison. Then in 1908 the Young Turks "Committee of Union and Progress" shook the gates of despotism and set all prisoners free, myself among them. I pray that blessing may be upon all who work for Union and Progress.

In the future untrue reports will be spread regarding Bahá'u'lláh in order to hinder the spread of Truth. I tell you this, that you may be awake and prepared.

I leave you with prayer that all the beauty of the Kingdom may be yours. In deep regret at our separation, I bid you good-bye.

From Abdu'l-Baha' in London

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This entry was posted on Friday, October 4th, 2019 at 1:50 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

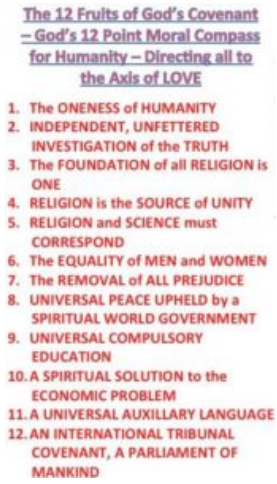
BAHA'I JUSTICE

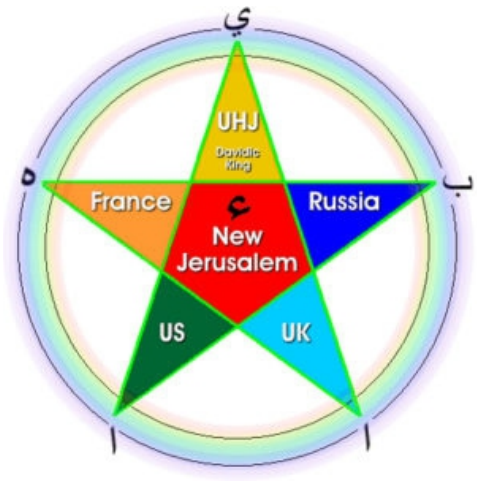
Baha'i Sabbath: Mashiyyat 15, 176 B.E. (10/11/2019)

"...the people are submerged in the sea of materialism. Their sensibilities are attuned to material forces, their perceptions purely physical. The animal energies predominate in their activities; all their thoughts are directed to material things; day and night they are devoted to the attractions of this world, without aspiration beyond the life that is vanishing and mortal. In schools and temples of learning knowledge of the sciences acquired is based upon material observations only; there is no realization of Divinity in their methods and conclusions—all have reference to the world of matter. They are not interested in attaining knowledge of the mysteries of God or understanding the secrets of the heavenly Kingdom; what they acquire is based altogether upon visible and tangible evidences. Beyond these evidences they are without susceptibilities; they have no idea of the world of inner significances and are utterly out of touch with God, considering this an indication of reasonable attitude and philosophical judgement whereof they are self-sufficient and proud."

Abdu'l-Baha-The Promulgation Of Universal Peace-Excerpt From A Talk Given On August 17, 1912 At Green Acre, Eliot, Maine

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND



This entry was posted on Friday, October 11th, 2019 at 3:54 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Ilm/Knowledge 1, 176 B.E. (10/16/2019)

O THOU true friend! Read, in the school of God, the lessons of the spirit, and learn from love's Teacher the innermost truths. Seek out the secrets of Heaven, and tell of the overflowing grace and favor of God.

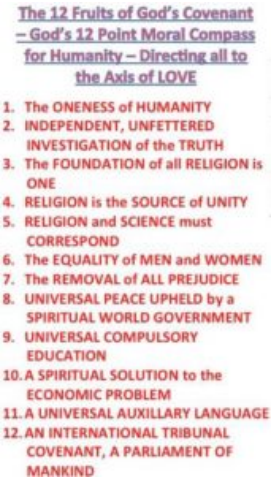
Although to acquire the sciences and arts is the greatest glory of mankind, this is so only on condition that man's river flow into the mighty sea, and draw from God's ancient source His inspiration. When this cometh to pass, then every teacher is as a shoreless ocean, every pupil a prodigal fountain of knowledge. If, then, the pursuit of knowledge lead to the beauty of Him Who is the Object of all Knowledge, how excellent that goal; but if not, a mere drop will perhaps shut a man off from flooding grace, for with learning cometh arrogance and pride, and it bringeth on error and indifference to God.

The sciences of today are bridges to reality; if then they lead not to reality, naught remains but fruitless illusion. By the one true God! If learning be not a means of access to Him, the Most Manifest, it is nothing but evident loss.

It is incumbent upon thee to acquire the various branches of knowledge, and to turn thy face toward the beauty of the Manifest Beauty, that thou mayest be a sign of saving guidance amongst the peoples of the world, and a focal center of understanding in this sphere from which the wise and their wisdom are shut out, except for those who set foot in the Kingdom of lights and become informed of the veiled and hidden mystery, the well-guarded secret.

Abdu'l-Baha'-Selections From The Writings Of Abdu'l-Baha' #72

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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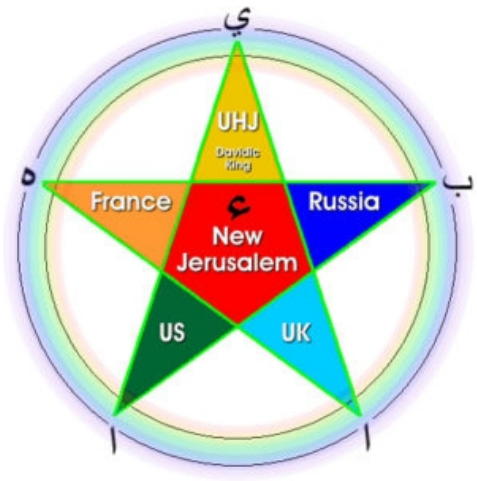

This entry was posted on Wednesday, October 16th, 2019 at 2:03 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 3, 176 B.E. (10/18/2019)

The spirit of this illumined era lieth in the teachings of Bahá'u'lláh. For these lay the foundation of the oneness of the world of humanity and promulgate universal brotherhood. They are founded upon the unity of science and religion and upon investigation of truth. They uphold the principle that religion must be the cause of amity, union and harmony among men. They establish the equality of both sexes and propound economic principles which are for the happiness of individuals. They diffuse universal education, that every soul may as much as possible have a share of knowledge. They abrogate and nullify religious, racial, political, patriotic and economic prejudices and the like. Those teachings that are scattered throughout the Epistles and Tablets are the cause of the illumination and the life of the world of humanity. Whoever promulgateth them will verily be assisted by the Kingdom of God.

Abdu'l-Baha'-Selections From The Writings Of Abdu'l-Baha' #71 (exc.)

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]

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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
UHJ
France
Russia
New Jerusalem
US
UK

This entry was posted on Saturday, October 19th, 2019 at 12:08 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Birth of The Bab-Solar Calendar-10/20/2016 (Ilm 5, 176 B.E.)

The Bab was born on October 20 on the Christian (Solar) calendar in the year 1819.

This year, 2019, is the Bicentennial Year of the Birth of both The Bab and Baha'u'llah.

Tablet Of Visitation

Revealed by Baha'u'llah

To be read in commemoration of the anniversaries of the Bab and Baha'u'llah

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Daystars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, caused them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world

unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.

*****

ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and

Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha’u’llah, Tablets

This entry was posted on Sunday, October 20th, 2019 at 1:36 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 10, 176 B.E. (10/25/2019)

Dear friends!

Allah'u'Abha!

This Bicentennial Anniversary of the Birth of the Bab (Oct. 20, 1819-Oct. 20, 2019) inaugurates a new epoch in the history, progress, and advancement of the faith in this current phase of the development of the Golden Age of Baha'u'llah begun in 2001 AD–the prophesied and promised year of *al-mustaghath*: "He Whom is Invoked for Help," i.e. 9-11 First Responders celestial, terrestrial, and divine!

As of the Sacred Spaces Gathering (Aug. 6-12) the world has experienced the onrushing forces unleashed by the opening of the 7 Seals of the Hopi Fire Clan Tablet revitalizing the 4th World (עוֹלָם עֲשִׂיָה), raising the dead back to life eternal, and opening the Gate of God Most High, born anew on The Autumnal Equinox 176 BE (year BAB (GATE) of the 10th Vahid of the 1st Kull-i-Shay'). According to Baha'u'llah:

"Know ye from what heights your Lord, the All-Glorious is calling? Think ye that ye have recognized the Pen wherewith your Lord, the Lord of all names, commandeth you? Nay, by My life! Did ye but know it, ye would renounce the world, and would hasten with your whole hearts to the presence of the Well-Beloved. **Your spirits would be so transported by His Word as to throw into commotion the Greater World–how much more this small and petty one!** Thus have the showers of My bounty been poured down from the heaven of My loving-kindness, as a token of My grace; that ye may be of the thankful…. Beware lest the desires of the flesh and of a corrupt inclination provoke divisions among you. Be ye as the fingers of one hand, the members of one body. Thus counselleth you the Pen of Revelation, if ye be of them that believe.

"Consider the mercy of God and His gifts. He enjoineth upon you that which shall profit you, though He Himself can well dispense with all creatures. Your evil doings can never harm Us, neither can your good works profit Us. We summon you wholly for the sake of God. To this every man of understanding and insight will testify." (Baha'u'llah, GL: LXXII)

From the Jewish Encyclopedia:

"BEHALAH ("terror" or "panic"):

"A name commonly bestowed on several periods of great excitement in Lithuania and Poland…There is reason to believe that there was a **Behalah** as early as 1754 (Ephraim Solomon Margoliot, "Bet Ephraim," part "Eben ha-'Ezer," No. 41, Lemberg, 1818); but the first about which there is positive information occurred in 1764. It is described by Ezekiel Feivel of Dretschin, in his "Toledot Adam" (1st

ed., Dyhernfurth, 1801, 11a), in the name of R. Ḥayyim of Volozhin, who describes how, in that year, terror was spread among the Jews of Lithuania…and a discussion of it is found in a responsum by Raphael Cohen of Hamburg (then at Pinsk), dated 1765.

"The second Behalah occurred in Poland between 1780 and 1793. It is mentioned in a responsum in Ezekiel Landau's "Noda' bi-Yehudab," part "Eben ha-'Ezer," No. 43, which is preceded by the remark that **this question from Poland** came before Joseph of Posen "in the time of the great excitement before the issue of the severe law ["gezerah"] about marriages, when a rumor was spread . . ."…As Joseph came to Posen in 1780, and Ezekiel Landau died in 1793, **this Polish Behalah** must have taken place between those dates.

"The next Behalah occurred in 1833. It was caused by some wild rumors of enlisting Jewish girls in the army, and other absurd reports about terrible gezerot, spread before the promulgation of the regulations concerning the Jews, in the year 1835… Bogrov, in his "Zapiski Yevreya," p. 3, gives a vivid account of this **Behalah**.

"The latest behalahs took place between **1843 and 1848** [compare 1844-1852 "The Year Nine" BADI CALENDAR] at various Russian towns…The last [prior to publication of the *JE*] **Behalah** …has been traced to a poor school-master…According to the reports of people still living (1902) who remember that period, the account of the last Behalah, [is recorded] in a novel of Peter Smolenskin…

"Bibliography: Responsa (No. 9) appended to Raphael ben Yekutiel Cohen's Torat Jekutiel, Berlin, 1772; Perles, Gesch. der Juden in Posen, in Monatsschrift, xiv. 261; Smolenskin, Ha-Toeh Bedarke ha-Ḥayyim, 3d ed., part 2, p. 169, Vienna, 1880; Levanda, Svornik Zakonov, p. 362; private sources." (Rosenthal, H. & Wiernik, P. BEHALAH, Jewish Encyclopedia Vol, 2, pp. 641-2)

The year 2020 is the Year 60 from 1960. The year 60 in Iran/Persia (1260 AH) saw a great social upheaval and commotion in the material and spiritual worlds that resulted in the ultimate collapse of both the Persian and Ottoman Empires in which the Bab and Baha'u'llah appeared: The Twin Manifestations of God of the East. The Year 60 (1960s) saw great social upheavals, the change in social norms, the emergence of sacred sexuality (the sexual revolution), laws for social and economic justice, anti-war movements, and loud cries, music and songs for love, world peace, and justice for all–sounded throughout the United States and England and from there to all the English speaking world. The events in Persia contained, concentrated, and released upon the whole of the earth–collapsing the Ottoman Empire and unleashing two world wars; and canalizing in the birth of the communist/capitalist (bear/bull) divide between the various nations–spiritual forces as accurately described in Nabil's Narrative, "The Dawn Breaker's" documenting the source of the upheavals in the East–and the momentary glimpse behind the veil in the Western world (c. 1960-1970 really up to 1979) that are now poised to be fully unleashed upon the entire planet in the prophesied measured proportions from 2020 thru to 2039–upon an unsuspecting and half-conscious world of slumbering humanity.

As the commotion (***behalah***) of this Gathering Storm ensues, gaining momentum and unleashing its unstoppable fullest potency upon the world now in the Year 60 (2020: 1960 + 60yrs = 2020) auspiciously marked upon the calendar this New Years Day (Gregorian) by the GREAT EVENT spoken of

in the Holy Koran, and by the Holy Seals unlocked by David's Key (Rev. 3:7; Is. 22:22) that opens the DOOR, that is the True Gate of God Most High, the Year BAB that culminates on this coming Naw Ruz 2020 (177 BE) marking the 3475th year anniversary of the Exodus of Moses.

The Kingdom of God is in Commotion! The Motion of the Ark upon the crimson sea has stirred the hearts, minds, and souls of all the peoples of the world.

We are now in the period of the Hopi Prophecy of Purification: 7 Years, 7 months, 7 weeks as of the opening of the 7th seal: "and I saw ***a tablet*** (βιβλίον) written on the front and on the back sealed with seven seals" (Rev. 5:1 ff).

We are happy to announce the publication of **The Beast** by Dr. Leland Jensen released upon the Bicentennial of the Bab; and also that ETM is now available also (see links below). We hope to have our Baha'i Library available online (@...) this year for both electronic and hard copy formats. We have been working on the hard copies first and foremost as these take much longer time to prepare. "Behold the vineyard is full! And the Harvest is Plenty! And the workers are few...".

http://www.bupc.org/audio/Coming-Change-and-the-Wheel-of-Progress.mp3

Also, the KUFM Prophecy Radio Tape has been uploaded to BUPC.org (see link above). In that it explains "the 23 year oil contract" (1997-2010) and thus the pattern of the current war with the moving of the US embassy to Jerusalem on the 70th year anniversary of the birth of the state of Israel to the day. Therefore the Twin Establishers of the Kingdom–who appear in the West–in the English speaking peoples of the United States and the UK are alive in the world today for Baha'u'llah 2020! In the words of 'Abdu'l-Baha:

"How great, how very great is the Cause! How very fierce the onslaught of all the peoples and kindreds of the earth. Ere long shall the clamor of the multitude throughout Africa, throughout America, the cry of the European and of the Turk, the groaning of India and China, be heard from far and near. One and all, they shall arise with all their power to resist His Cause. Then shall the knights of the Lord, assisted by His grace from on high, strengthened by faith, aided by the power of understanding, and reinforced by the legions of the Covenant, arise and make manifest the truth of the verse: 'Behold the confusion that hath befallen the tribes of the defeated!'" ('Abdu'l-Baha, WOB)

Your servant in El Abha, Neal.

https://www.amazon.com/BEAST-ABOUT-BE-DEAD/dp/0976738910/

https://www.amazon.com/Ezekiels-Temple-Montana-Neal-Chase/dp/0976738902

This entry was posted on Monday, October 28th, 2019 at 2:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 176 B.E. (11/4/2019)

Erelong shall the faithful behold, in the day of the latter Resurrection, Him Whom God shall make manifest descending with this city from the heaven of the Unseen, together with a company of His exalted and favoured angels. Great, therefore, is the blessedness of him that attaineth unto His presence and beholdeth His countenance. We all, verily, cherish this hope, and exclaim: "Praise be unto Him, for verily He is the Eternal Truth, and unto Him do we return!"

Know, moreover, that should one who hath attained unto these stations and embarked upon these journeys fall prey to pride and vainglory, he would at that very moment come to naught and return to the first step without realizing it. Indeed, they that seek and yearn after Him in these journeys are known by this sign, that they humbly defer to those who have believed in God and in His verses, that they are lowly before those who have drawn nigh unto Him and unto the Manifestations of His Beauty, and that they bow in submission to them that are firmly established upon the lofty heights of the Cause of God and before its majesty.

For were they to reach the ultimate object of their quest for God and their attainment unto Him, they would have but reached that abode which hath been raised up within their own hearts. How then could they ever hope to ascend unto such realms as have not been ordained for them or created for their station? Nay, though they journey from everlasting to everlasting, they will never attain unto Him Who is the midmost Heart of existence and the Axis of the entire creation, He on Whose right hand flow the seas of grandeur, on Whose left stream the rivers of might, and Whose court none can ever hope to reach, how much less His very abode! For He dwelleth in the ark of fire, speedeth, in the sphere of fire, through the ocean of fire, and moveth within the atmosphere of fire. How can he who hath been fashioned of contrary elements ever enter or even approach this fire? Were he to do so, he would be instantly consumed.

Know, moreover, that should the cord of assistance binding this mighty Pivot to the dwellers of earth and heaven be severed, they would all assuredly perish. Great God! How can the lowly dust ever reach unto Him Who is the Lord of lords? Immeasurably exalted is God above that which they conceive in their hearts, and immensely glorified is He beyond that which they attribute to Him.

Yea, the seeker reacheth a station wherein that which hath been ordained for him knoweth no bounds. The fire of love so blazeth in his heart that it seizeth the reins of constraint from his grasp. At every moment his love for his Lord increaseth and draweth him nearer unto his Creator, in such wise that if his Lord be in the east of nearness, and he dwell in the west of remoteness and possess all that earth and heaven contain of rubies and gold, he would forsake it all and rush forth to the land of the Desired One. And shouldst thou find him to be otherwise, know assuredly that such a man is a lying impostor. We, verily, all belong unto Him Whom God shall make manifest in the latter Resurrection, and through Him shall we be raised again to life.

In these days, inasmuch as We have lifted not the veils that conceal the countenance of the Cause of God, nor disclosed unto men the fruits of these stations which We have been forbidden to describe, thou beholdest them drunk with heedlessness. Otherwise, were the glory of this station to be revealed unto men to an extent smaller than a needle's eye, thou wouldst witness them gathering before the threshold of divine mercy and hastening from all sides to the court of nearness in the realms of divine glory. We have concealed it, however, as mentioned before, that those who believe may be distinguished from them that deny, and that those who turn unto God may be discerned from them that turn aside. I verily proclaim: "There is no power nor strength except in God, the Help in Peril, the Self-Subsisting."

Gems Of Divine Mysteries (exc.)

Baha'u'llah

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles](#)

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UHJ
Davidic King
France
Russia
New Jerusalem
US
UK

This entry was posted on Tuesday, November 5th, 2019 at 2:52 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 5, 176 B.E. (11/8/2019)

The Tablet of The Mirror, The Pillar and The Server

O thou that mirror in which the Light of Guidance is printed!

I was informed of thy prayer, thy supplication and thy beseeching. Know thou verily:

My throne is my mat!

My glorious crown is my servitude toward God!

My standard is the commemoration of my Lord!

My hosts are the knowledge of my Master!

My sword is the guidance of God!

My dominion is my humility, my submissiveness, my lowliness, my abasement, my supplication and my beseeching unto God—this is that permanent reign which no one is able to dispute, gainsay or usurp!

I beg God to cause thee to be one of the pillars of this divine reign, that thou mayest abundantly partake of this joy and gladness, and I invoke God that He may register thy name in the published Tablet, in the pages of the Kingdom of God. I beg God to cause thy kinsmen (those who are near and dear to thee) to attain that which thou hast attained, to drink from that Cup wherefrom thou art exhilarated, to brighten their eyes through that Light whereby thine eyes were brightened and to cause them to hearken to that Call whereby thine ears were delighted; and that He may make you assemble under the shadow of the Tree of the Testament, and cause you to be of the hosts of His Kingdom, that ye may conquer the East of that region as well as its West, through the sword of peace and the weapons of love, union and agreement, and that He may make thee to be a server in His blessed Olive Garden, and in his El-Abha (i.e., Most Glorious) Paradise, and in His Holy Garden of the Supreme Kingdom.

Abdu'l-Baha'

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
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This entry was posted on Saturday, November 9th, 2019 at 12:46 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Anniversary Of The Birth Of Baha'u'llah-Solar Calendar-Sunset Qudrat 8-Sunset Qudrat 9, 176 B.E. (11/11-12/2019)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah 9:6-7

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And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it.

Isaiah 40:5

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Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee.

And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising.

Isaiah 60:1-3

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Praise be to Him through Whose splendours [Ishraqat] the earth and the heavens are aglow, through Whose fragrant breathings the gardens of holiness that adorn the hearts of the chosen are trembling for joy, to Him Who hath shed His light [BAHA] and brightened the face of the firmament. Verily there appeared luminous and sparkling stars, glittering, shining out, and casting forth their rays upon the supreme horizon. They derived their grace and brilliance from the bounties of the ABHA Realm, then, stars of guidance, they poured down their lights upon this earth.

Praise be to Him Who hath fashioned this new era, this age of majesty, even as an unfolding pageant where the realities of all things can be exposed to view. Now are clouds of bounty raining down and the gifts of the loving Lord are clearly manifest; for both the seen and the unseen worlds have been illumined, and the Promised One hath come to earth and the beauty of the Adored One hath shone forth.

Salutations, blessings, and welcome to that Universal Reality, that Perfect Word, that Manifest Book, that Splendor [BAHA] which hath dawned in the highest heaven, that Guide of all nations, that Light [BAHA] of the world–the billowing ocean of Whose abounding grace hath flooded all creation, in such wise that the waves thereof have cast upon the sands of this visible world their shining pearls. Now hath the Truth appeared, and falsehood fled away; now hath the day dawned and jubilation taken over, wherefore men's souls are sanctified, their spirits purged, their hearts rejoiced, their minds purified, their secret thoughts made wholesome, their consciences washed clean, their inmost selves made holy: for the Day of Resurrection hath come to pass, and the bestowals of thy Lord, the Forgiving, have encompassed all things. Salutations and praise be unto those luminous, resplendent stars that are shedding down their rays from the highest heaven, those celestial bodies of the girdling zodiac of the ABHA Realm. May Glory [BAHA] rest upon them.

Abdu'l-Baha', Selections #19 (exc.)

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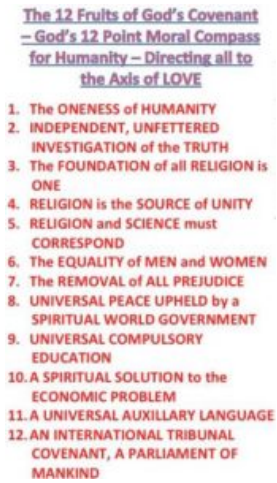
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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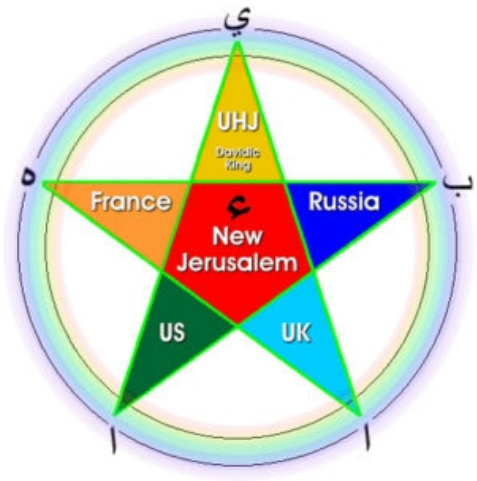

This entry was posted on Tuesday, November 12th, 2019 at 2:34 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 12, 176 B.E. (11/15/2019)

The Evolution of the Spirit

15 Rue Greuze, Paris,

November 10th

'ABDU'L-BAHÁ said:

Tonight I will speak of the evolution or progress of the spirit.

Absolute repose does not exist in nature. All things either make progress or lose ground. Everything moves forward or backward, nothing is without motion. From his birth, a man progresses physically until he reaches maturity, then, having arrived at the prime of his life, he begins to decline, the strength and powers of his body decrease, and he gradually arrives at the hour of death. Likewise a plant progresses from the seed to maturity, then its life begins to lessen until it fades and dies. A bird soars to a certain height and having reached the highest possible point in its flight, begins its descent to earth.

Thus it is evident that movement is essential to all existence. All material things progress to a certain point, then begin to decline. This is the law which governs the whole physical creation.

Now let us consider the soul. We have seen that movement is essential to existence; nothing that has life is without motion. All creation, whether of the mineral, vegetable or animal kingdom, is compelled to obey the law of motion; it must either ascend or descend. But with the human soul, there is no decline. Its only movement is towards perfection; growth and progress alone constitute the motion of the soul.

Divine perfection is infinite, therefore the progress of the soul is also infinite. From the very birth of a human being the soul progresses, the intellect grows and knowledge increases. When the body dies the soul lives on. All the differing degrees of created physical beings are limited, but the soul is limitless!

In all religions the belief exists that the soul survives the death of the body. Intercessions are sent up for the beloved dead, prayers are said for their progress and for the forgiveness of their sins. If the soul perished with the body all this would have no meaning. Further, if it were not possible for the soul to advance towards perfection after it had been released from the body, of what avail are all these loving prayers, of devotion?

We read in the sacred writings that "all good works are found again."[1] Now, if the soul did not survive, this also would mean nothing!

The very fact that our spiritual instinct, surely never given in vain, prompts us to pray for the welfare of those, our loved ones, who have passed out of the material world: does it not bear witness to the

continuance of their existence?

In the world of spirit there is no retrogression. The world of mortality is a world of contradictions, of opposites; motion being compulsory everything must either go forward or retreat. In the realm of spirit there is no retreat possible, all movement is bound to be towards a perfect state. “Progress” is the expression of spirit in the world of matter. The intelligence of man, his reasoning powers, his knowledge, his scientific achievements, all these being manifestations of the spirit, partake of the inevitable law of spiritual progress and are, therefore, of necessity, immortal.

My hope for you is that you will progress in the world of spirit, as well as in the world of matter; that your intelligence will develop, your knowledge will augment, and your understanding be widened.

You must ever press forward, never standing still; avoid stagnation, the first step to a backward movement, to decay.

The whole physical creation is perishable. These material bodies are composed of atoms; when these atoms begin to separate decomposition sets in, then comes what we call death. This composition of atoms, which constitutes the body or mortal element of any created being, is temporary. When the power of attraction, which holds these atoms together, is withdrawn, the body, as such, ceases to exist.

With the soul it is different. The soul is not a combination of elements, it is not composed of many atoms, it is of one indivisible substance and therefore eternal. It is entirely out of the order of the physical creation; it is immortal!

Scientific philosophy has demonstrated that a simple element (“simple” meaning “not composed”) is indestructible, eternal. The soul, not being a composition of elements, is, in character, as a simple element, and therefore cannot cease to exist.

The soul, being of that one indivisible substance, can suffer neither disintegration nor destruction, therefore there is no reason for its coming to an end. All things living show signs of their existence, and it follows that these signs could not of themselves exist if that which they express or to which they testify had no being. A thing which does not exist, can, of course, give no sign of its existence. The manifold signs of the existence of the spirit are forever before us.

The traces of the Spirit of Jesus Christ, the influence of His Divine Teaching, are present with us today, and are everlasting.

A nonexistent thing, it is agreed, cannot be seen by signs. In order to write a man must exist—one who does not exist cannot write. Writing is, in itself, a sign of the writer’s soul and intelligence. The Sacred Writings (with ever the same Teaching) prove the continuity of the spirit.

Consider the aim of creation: is it possible that all is created to evolve and develop through countless ages with this small goal in view—a few years of a man’s life on earth? Is it not unthinkable that this should be the final aim of existence?

The mineral evolves till it is absorbed in the life of the plant, the plant progresses till finally it loses its life

in that of the animal; the animal, in its turn, forming part of the food of man, is absorbed into human life.

Thus, man is shown to be the sum of all creation, the superior of all created beings, the goal to which countless ages of existence have progressed.

At the best, man spends four-score years and ten in this world—a short time indeed!

Does a man cease to exist when he leaves the body? If his life comes to an end, then all the previous evolution is useless, all has been for nothing! Can one imagine that Creation has no greater aim than this?

The soul is eternal, immortal.

Materialists say, "Where is the soul? What is it? We cannot see it, neither can we touch it."

This is how we must answer them: However much the mineral may progress, it cannot comprehend the vegetable world. Now, that lack of comprehension does not prove the nonexistence of the plant!

To however great a degree the plant may have evolved, it is unable to understand the animal world; this ignorance is no proof that the animal does not exist!

The animal, be he never so highly developed, cannot imagine the intelligence of man, neither can he realize the nature of his soul. But, again, this does not prove that man is without intellect, or without soul. It only demonstrates this, that one form of existence is incapable of comprehending a form superior to itself.

This flower may be unconscious of such a being as man, but the fact of its ignorance does not prevent the existence of humanity.

In the same way, if materialists do not believe in the existence of the soul, their unbelief does not prove that there is no such realm as the world of spirit. The very existence of man's intelligence proves his immortality; moreover, darkness proves the presence of light, for without light there would be no shadow. Poverty proves the existence of riches, for, without riches, how could we measure poverty? Ignorance proves that knowledge exists, for without knowledge how could there be ignorance?

Therefore the idea of mortality presupposes the existence of immortality—for if there were no Life Eternal, there would be no way of measuring the life of this world!

If the spirit were not immortal, how could the Manifestations of God endure such terrible trials?

Why did Christ Jesus suffer the fearful death on the cross?

Why did Muḥammad bear persecutions?

Why did the Báb make the supreme sacrifice and why did Bahá'u'lláh pass the years of His life in prison?

Why should all this suffering have been, if not to prove the everlasting life of the spirit?

Christ suffered, He accepted all His trials because of the immortality of His spirit. If a man reflects he will

understand the spiritual significance of the law of progress; how all moves from the inferior to the superior degree.

It is only a man without intelligence who, after considering these things, can imagine that the great scheme of creation should suddenly cease to progress, that evolution should come to such an inadequate end!

Materialists who reason in this way, and contend that we are unable to see the world of spirit, or to perceive the blessings of God, are surely like the animals who have no understanding; having eyes they see not, ears they have, but do not hear. And this lack of sight and hearing is a proof of nothing but their own inferiority; of whom we read in the Qur'án, "They are men who are blind and deaf to the Spirit." They do not use that great gift of God, the power of the understanding, by which they might see with the eyes of the spirit, hear with spiritual ears and also comprehend with a Divinely enlightened heart.

The inability of the materialistic mind to grasp the idea of the Life Eternal is no proof of the nonexistence of that life.

The comprehension of that other life depends on our spiritual birth!

My prayer for you is that your spiritual faculties and aspirations may daily increase, and that you will never allow the material senses to veil from your eyes the glories of the Heavenly Illumination.

Abdu'l-Baha'-Paris Talks

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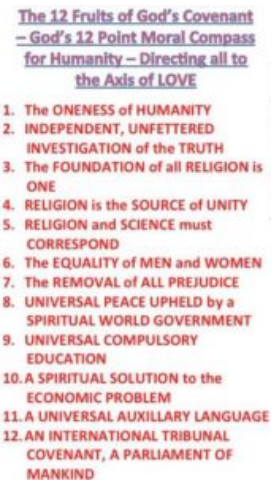
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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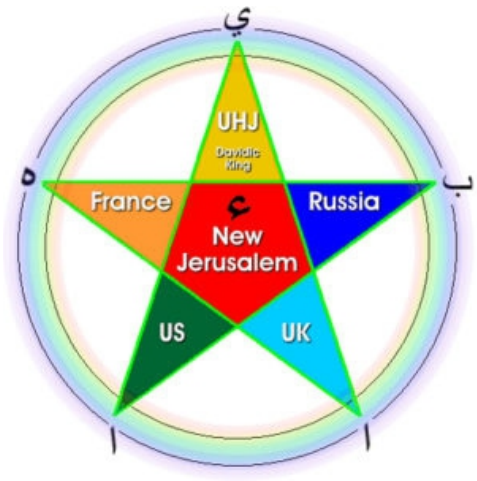

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BAHA'I JUSTICE

Abdu'l-Baha'-At Stanford University-10/8/1912

8 October 1912

Talk at Leland Stanford Junior University
Palo Alto, California

Notes by Bijou Straun

The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. Inasmuch as I find myself in the home of science—for this is one of the great universities of the country and well known abroad—I feel a keen sense of joy.

The highest praise is due to men who devote their energies to science, and the noblest center is a center wherein the sciences and arts are taught and studied. Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion of kings has an ending; the king himself may be dethroned; but the sovereignty of science is everlasting and without end. Consider the philosophers of former times. Their rule and dominion is still manifest in the world. The Greek and Roman kingdoms with all their grandeur passed away; the ancient sovereignties of the Orient are but memories, whereas the power and influence of Plato and Aristotle still continue. Even now in schools and universities of the world their names are revered and commemorated, but where do we hear the names of bygone kings extolled? They are forgotten and rest in the valley of oblivion. It is evident that the sovereignty of science is greater than the dominion of rulers. Kings have invaded countries and achieved conquest through the shedding of blood, but the scientist through his beneficent achievements invades the regions of ignorance, conquering the realm of minds and hearts. Therefore, his conquests are everlasting. May you attain extraordinary progress in this center of education. May you become radiant lights flooding the dark regions and recesses of ignorance with illumination.

Inasmuch as the fundamental principle of the teaching of Bahá'u'lláh is the oneness of the world of humanity, I will speak to you upon the intrinsic oneness of all phenomena. This is one of the abstruse subjects of divine philosophy.

Fundamentally all existing things pass through the same degrees and phases of development, and any given phenomenon embodies all others. An ancient statement of the Arabian philosophers declares that all things are involved in all things. It is evident that each material organism is an aggregate expression of single and simple elements, and a given cellular element or atom has its coursings or journeyings through various and myriad stages of life. For example, we will say the cellular elements which have entered into the composition of a human organism were at one time a component part of the animal kingdom; at another time they entered into the composition of the vegetable, and prior to that they existed in the

kingdom of the mineral. They have been subject to transference from one condition of life to another, passing through various forms and phases, exercising in each existence special functions. Their journeyings through material phenomena are continuous. Therefore, each phenomenon is the expression in degree of all other phenomena. The difference is one of successive transferences and the period of time involved in evolutionary process.

For example, it has taken a certain length of time for this cellular element in my hand to pass through the various periods of metabolism. At one period it was in the mineral kingdom subject to changes and transferences in the mineral state. Then it was transferred to the vegetable kingdom where it entered into different grades and stations. Afterward it reached the animal plane, appearing in forms of animal organisms until finally in its transferences and coursings it attained to the kingdom of man. Later on it will revert to its primordial elemental state in the mineral kingdom, being subject, as it were, to infinite journeyings from one degree of existence to another, passing through every stage of being and life. Whenever it appears in any distinct form or image, it has its opportunities, virtues and functions. As each component atom or element in the physical organisms of existence is subject to transference through endless forms and stages, possessing virtues peculiar to those forms and stations, it is evident that all phenomena of material being are fundamentally one. In the mineral kingdom this component atom or element possesses certain virtues of the mineral; in the kingdom of the vegetable it is imbued with vegetable qualities or virtues; in the plane of animal existence it is empowered with animal virtues—the senses; and in the kingdom of man it manifests qualities peculiar to the human station.

As this is true of material phenomena, how much more evident and essential it is that oneness should characterize man in the realm of idealism, which finds its expression only in the human kingdom. Verily, the origin of all material life is one and its termination likewise one. In view of this fundamental unity and agreement of all phenomenal life, why should man in his kingdom of existence wage war or indulge in hostility and destructive strife against his fellowman? Man is the noblest of the creatures. In his physical organism he possesses the virtues of the mineral kingdom. Likewise, he embodies the augmentative virtue, or power of growth, which characterizes the kingdom of the vegetable. Furthermore, in his degree of physical existence he is qualified with functions and powers peculiar to the animal, beyond which lies the range of his distinctive human mental and spiritual endowment. Considering this wonderful unity of the kingdoms of existence and their embodiment in the highest and noblest creature, why should man be at variance and in conflict with man? Is it fitting and justifiable that he should be at war, when harmony and interdependence characterize the kingdoms of phenomenal life below him? The elements and lower organisms are synchronized in the great plan of life. Shall man, infinitely above them in degree, be antagonistic and a destroyer of that perfection? God forbid such a condition!

From the fellowship and commingling of the elemental atoms life results. In their harmony and blending there is ever newness of existence. It is radiance, completeness; it is consummation; it is life itself. Just now the physical energies and natural forces which come under our immediate observation are all at peace. The sun is at peace with the earth upon which it shines. The soft breathing winds are at peace with the trees. All the elements are in harmony and equilibrium. A slight disturbance and discord among them might bring another San Francisco earthquake and fire. A physical clash, a little quarreling among the elements as it were, and a violent cataclysm of nature results. This happens in the mineral kingdom.

Consider, then, the effect of discord and conflict in the kingdom of man, so superior to the realm of inanimate existence. How great the attendant catastrophe, especially when we realize that man is endowed by God with mind and intellect. Verily, mind is the supreme gift of God. Verily, intellect is the effulgence of God. This is manifest and self-evident.

For all created things except man are subjects or captives of nature; they cannot deviate in the slightest degree from nature's law and control. The colossal sun, center of our planetary system, is nature's captive, incapable of the least variation from the law of command. All the orbs and luminaries in this illimitable universe are, likewise, obedient to nature's regulation. Our planet, the earth, acknowledges nature's omnipresent sovereignty. The kingdoms of the mineral, vegetable and animal respond to nature's will and fiat of control. The great bulky elephant with its massive strength has no power to disobey the restrictions nature has laid upon him; but man, weak and diminutive in comparison, empowered by mind which is an effulgence of Divinity itself, can resist nature's control and apply natural laws to his own uses.

According to the limitations of his physical powers man was intended by creation to live upon the earth, but through the exercise of his mental faculties, he removes the restriction of this law and soars in the air like a bird. He penetrates the secrets of the sea in submarines and builds fleets to sail at will over the ocean's surface, commanding the laws of nature to do his will. All the sciences and arts we now enjoy and utilize were once mysteries, and according to the mandates of nature should have remained hidden and latent, but the human intellect has broken through the laws surrounding them and discovered the underlying realities. The mind of man has taken these mysteries out of the plane of invisibility and brought them into the plane of the known and visible.

It has classified and adapted these laws to human needs and uses, this being contrary to the postulates of nature. For example, electricity was once a hidden, or latent, natural force. It would have remained hidden if the human intellect had not discovered it. Man has broken the law of its concealment, taken this energy out of the invisible treasury of the universe and brought it into visibility. Is it not an extraordinary accomplishment that this little creature, man, has imprisoned an irresistible cosmic force in an incandescent lamp? It is beyond the vision and power of nature itself to do this. The East can communicate with the West in a few minutes. This is a miracle transcending nature's control. Man takes the human voice and stores it in a phonograph. The voice naturally should be free and transient according to the law and phenomenon of sound, but man arrests its vibrations and puts it in a box in defiance of nature's laws. All human discoveries were once secrets and mysteries sealed and stored up in the bosom of the material universe until the mind of man, which is the greatest of divine effulgences, penetrated them and made them subservient to his will and purpose. In this sense man has broken the laws of nature and is constantly taking out of nature's laboratory new and wonderful things. Notwithstanding this supreme bestowal of God, which is the greatest power in the world of creation, man continues to war and fight, killing his fellowman with the ferocity of a wild animal. Is this in keeping with his exalted station? Nay, rather, this is contrary to the divine purpose manifest in his creation and endowment.

If the animals are savage and ferocious, it is simply a means for their subsistence and preservation. They

are deprived of that degree of intellect which can reason and discriminate between right and wrong, justice and injustice; they are justified in their actions and not responsible. When man is ferocious and cruel toward his fellowman, it is not for subsistence or safety. His motive is selfish advantage and willful wrong. It is neither seemly nor befitting that such a noble creature, endowed with intellect and lofty thoughts, capable of wonderful achievements and discoveries in sciences and arts, with potential for ever higher perceptions and the accomplishment of divine purposes in life, should seek the blood of his fellowmen upon the field of battle. Man is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God! Undoubtedly, he deserves the judgment and wrath of God.

God has created man lofty and noble, made him a dominant factor in creation. He has specialized man with supreme bestowals, conferred upon him mind, perception, memory, abstraction and the powers of the senses. These gifts of God to man were intended to make him the manifestation of divine virtues, a radiant light in the world of creation, a source of life and the agency of constructiveness in the infinite fields of existence. Shall we now destroy this great edifice and its very foundation, overthrow this temple of God, the body social or politic? When we are not captives of nature, when we possess the power to control ourselves, shall we become captives of nature and act according to its exigencies?

In nature there is the law of the survival of the fittest. Even if man be not educated, then according to the natural institutes this natural law will demand of man supremacy. The purpose and object of schools, colleges and universities is to educate man and thereby rescue and redeem him from the exigencies and defects of nature and to awaken within him the capability of controlling and appropriating nature's bounties. If we should relegate this plot of ground to its natural state, allow it to return to its original condition, it would become a field of thorns and useless weeds, but by cultivation it will become fertile soil, yielding a harvest. Deprived of cultivation, the mountain slopes would be jungles and forests without fruitful trees. The gardens bring forth fruits and flowers in proportion to the care and tillage bestowed upon them by the gardener. Therefore, it is not intended that the world of humanity should be left to its natural state. It is in need of the education divinely provided for it. The holy, heavenly Manifestations of God have been the Teachers. They are the divine Gardeners Who transform the jungles of human nature into fruitful orchards and make the thorny places blossom as the rose. It is evident, then, that the intended and especial function of man is to rescue and redeem himself from the inherent defects of nature and become qualified with the ideal virtues of Divinity. Shall he sacrifice these ideal virtues and destroy these possibilities of advancement? God has endowed him with a power whereby he can even overcome the laws and phenomena of nature, wrest the sword from nature's hand and use it against nature itself. Shall he, then, remain its captive, even failing to qualify under the natural law which commands the survival of the fittest? That is to say, shall he continue to live upon the level of the animal kingdom without distinction between them and himself in natural impulses and ferocious instincts? There is no lower degree nor greater debasement for man than this natural condition of animalism. The battlefield is the acme of human degradation, the cause of the wrath of God, the destruction of the divine foundation of man.

Praise be to God! I find myself in an assemblage, the members of which are peace loving and advocates of international unity. The thoughts of all present are centered upon the oneness of the world of mankind, and every ambition is to render service in the cause of human uplift and betterment. I supplicate God that He may confirm and assist you, that each one of you may become a professor emeritus in the world of scientific knowledge, a faithful standard-bearer of peace and bonds of agreement between the hearts of men.

Fifty years ago Bahá'u'lláh declared the necessity of peace among the nations and the reality of reconciliation between the religions of the world. He announced that the fundamental basis of all religion is one, that the essence of religion is human fellowship and that the differences in belief which exist are due to dogmatic interpretation and blind imitations which are at variance with the foundations established by the Prophets of God. He proclaimed that if the reality underlying religious teaching be investigated all religions would be unified, and the purpose of God, which is love and the blending of human hearts, would be accomplished. According to His teachings if religious belief proves to be the cause of discord and dissension, its absence would be preferable; for religion was intended to be the divine remedy and panacea for the ailments of humanity, the healing balm for the wounds of mankind. If its misapprehension and defilement have brought about warfare and bloodshed instead of remedy and cure, the world would be better under irreligious conditions.

Bahá'u'lláh especially emphasized international peace. He declared that all mankind is the one progeny of Adam and members of one great universal family. If the various races and distinct types of mankind had each proceeded from a different original paternity—in other words, if we had two or more Adams for our human fathers—there might be reasonable ground for difference and divergence in humanity today; but inasmuch as we belong to one progeny and one family, all names which seek to differentiate and distinguish mankind as Italian, German, French, Russian and so on are without significance and sanction. We are all human, all servants of God and all come from Mr. Adam's family. Why, then, all these fallacious national and racial distinctions? These boundary lines and artificial barriers have been created by despots and conquerors who sought to attain dominion over mankind, thereby engendering patriotic feeling and rousing selfish devotion to merely local standards of government. As a rule they themselves enjoyed luxuries in palaces, surrounded by conditions of ease and affluence, while armies of soldiers, civilians and tillers of the soil fought and died at their command upon the field of battle, shedding their innocent blood for a delusion such as "we are Germans," "our enemies are French," etc., when, in reality, all are humankind, all belong to the one family and posterity of Adam, the original father. This prejudice or limited patriotism is prevalent throughout the world, while man is blind to patriotism in the larger sense which includes all races and native lands. From every real standpoint there must and should be peace among all nations.

God created one earth and one mankind to people it. Man has no other habitation, but man himself has come forth and proclaimed imaginary boundary lines and territorial restrictions, naming them Germany, France, Russia, etc. And torrents of precious blood are spilled in defense of these imaginary divisions of our one human habitation, under the delusion of a fancied and limited patriotism.

After all, a claim and title to territory or native land is but a claim and attachment to the dust of earth. We

live upon this earth for a few days and then rest beneath it forever. So it is our graveyard eternally. Shall man fight for the tomb which devours him, for his eternal sepulcher? What ignorance could be greater than this? To fight over his grave, to kill another for his grave! What heedlessness! What a delusion!

It is my hope that you who are students in this university may never be called upon to fight for the dust of earth which is the tomb and sepulcher of all mankind, but that during the days of your life you may enjoy the most perfect companionship one with another, even as one family—as brothers, sisters, fathers, mothers—associating together in peace and true fellowship.

Abdu'l-Baha'-The Promulgation Of Universal Peace

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
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12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
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This entry was posted on Thursday, November 21st, 2019 at 2:31 am and is filed under Abdu'l-Baha', Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qawl/Speech 1, 176 B.E. (11/23/2019)

Throughout the world there are innumerable meetings and assemblages, more or less important according to their measure of contribution to human betterment, yet limited in their purpose and object to material questions and outcomes. They are political, commercial or educational in character; they seek to promote economic advancement, further agricultural purposes, encourage scientific research and assist discoveries; they provide for the establishment of new institutions, plan financial measures and agree upon laws of civic and social control. Such meetings are useful, but their influence and intention do not extend beyond the material welfare and government of mankind—that is to say, they serve material civilization.

This meeting of yours tonight is very different in character. It is a universal gathering; it is heavenly and divine in purpose because it serves the oneness of the world of humanity and promotes international peace. It is devoted to the solidarity and brotherhood of the human race, the spiritual welfare of mankind, unity of religious belief through knowledge of God and the reconciliation of religious teaching with the principles of science and reason. It promotes love and fraternity among all humankind, seeks to abolish and destroy barriers which separate the human family, proclaims the equality of man and woman, instills divine precepts and morals, illumines and quickens minds with heavenly perception, attracts the infinite bestowals of God, removes racial, national and religious prejudices and establishes the foundation of the heavenly Kingdom in the hearts of all nations and peoples. The effect of such an assembly as this is conducive to divine fellowship and strengthening of the bond which cements and unifies hearts. This is the indestructible bond of spirit which conjoins the East and West. By it the very foundations of race prejudice are uprooted and destroyed, the banner of spiritual democracy is hoisted aloft, the world of religion is purified from superannuated beliefs and hereditary imitations of forms, and the oneness of the reality underlying all religions is revealed and disclosed. For such a meeting is established upon the very foundation of the laws of God. Therefore, in its constraining spiritual bond it unites all religions and reconciles all sects, denominations and factions in kindliness and love toward each other. In this way and by the instrumentality of such a gathering the causes of animosity, hatred and bigotry are removed, and enmity and discord pass away entirely. Every limiting and restricting movement or meeting of mere personal interest is human in nature. Every universal movement unlimited in scope and purpose is divine. The Cause of God is advanced whenever and wherever a universal meeting is established among mankind.

Therefore, endeavor that your attitudes and intentions here tonight be universal and altruistic in nature. Consecrate and devote yourselves to the betterment and service of all the human race. Let no barrier of ill feeling or personal prejudice exist between these souls, for when your motives are universal and your intentions heavenly in character, when your aspirations are centered in the Kingdom, there is no doubt whatever that you will become the recipients of the bounty and good pleasure of God.

This meeting is, verily, the noblest and most worthy of all meetings in the world because of these underlying spiritual and universal purposes. Such a banquet and assemblage command the sincere devotion of all present and invite the downpouring of the blessings of God. Therefore, be ye assured and confident that the confirmations of God are descending upon you, the assistance of God will be given unto you, the breaths of the Holy Spirit will quicken you with a new life, the Sun of Reality will shine gloriously upon you, and the fragrant breezes of the rose gardens of divine mercy will waft through the windows of your souls. Be ye confident and steadfast; your services are confirmed by the powers of heaven, for your intentions are lofty, your purposes pure and worthy. God is the helper of those souls whose aim is to serve humanity and whose efforts and endeavors are devoted to the good and betterment of all mankind.

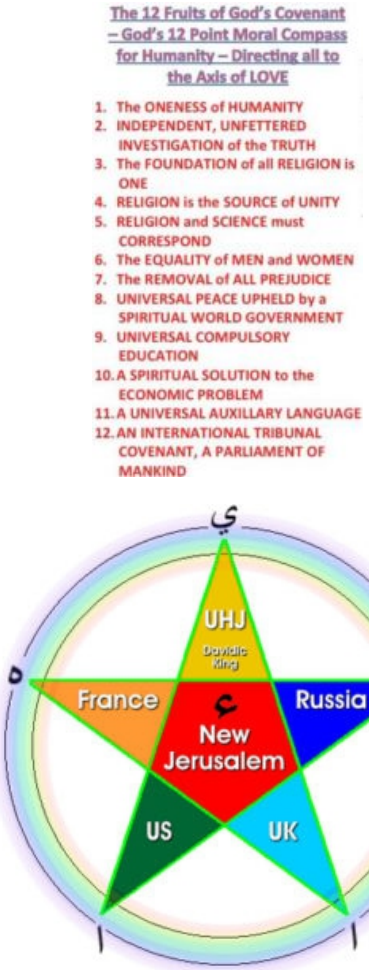
Abdu'l-Baha'

23 November 1912

Talk at Banquet
Great Northern Hotel
118 West Fifty-seventh Street, New York

The Promulgation Of Universal Peace

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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This entry was posted on Saturday, November 23rd, 2019 at 1:58 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Day Of The Covenant, Qawl 4, 176 B.E. (11/26/2019)

Thou hast said, "I have made a covenant with my chosen one, I have sworn to David my servant: 'I will establish your descendants for ever, and build your throne for all generations.'" Selah

Psalms 89

THE Most Great Law is come, and the Ancient Beauty [Baha'u'llah] ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation, pg. 89

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THE BAHA'l SACRED WRITINGS flow out from the Two Central Documents of the Baha'i Revelation, the Book of the Covenant of Baha'u'llah (entitled the Kitab-i-Ahd) and the sacred Will and Testament of Abdu'l-Baha', which is "THE CHARTER" of the Kingdom of God on earth as it is in heaven (see World Order of Baha'u'llah, p. 144). All the other writings and teachings receive their life, their relevance, and their real inner spiritual force, meaning, and sustenance from out the wellspring of these two Most Mighty Documents, forming one single "scroll written (within) on the inside (the Kitab-i-Ahd) and (on the back) on the outside (the Will and Testament of Abdu'l-Baha'), sealed with seven seals" (Rev. 5:1 ISV).

No person can, really in good faith, even consider themselves to be a Baha'i in truth unless they can be said to have first at least read and attempted to understand, let alone believed in and been obedient and faithful to the contents and provisions of these two Documents combined together as One single Scroll. This is something similar to what Jesus said, when he said that "to eat" is to come unto him (understanding the "bread" of the teachings) and that "to drink" (the wine of the Covenant that gives life to the teachings) is to believe! (see John 6:35 KJV).

Abdu'l-Baha' wrote the Will and Testament in three different parts at three different times. He sealed each of these parts, making three seals. On the back of the envelope where it was stuck down Abdu'l-Baha' placed three more seals, and then on the front, where it was addressed to "the chosen branch," he placed the seventh seal. The seven seals are thus on the outside part of this scroll, the Will and Testament of Abdu'l-Baha', which was found after his passing with the Kitab-i-Ahd, the Book of the Covenant of Baha'u'llah, rolled up within.

The Kitab-i-Ahd and the Will and Testament together comprise the prophesied continuation of the everlasting Covenant given in the Bible because in His Covenant, Baha'u'llah establishes the throne of King David as the Executive Branch of His Universal House of Justice. This everlasting Covenant was begun with Adam, passed down through Abraham and David, and promised by Jesus Christ to be established in the world today, 2000 years since his birth and first appearance. Baha'u'llah is a direct descendent of the exilarchs (the exiled monarchs of King David) who were taken into captivity into Babylon and Persia ('Iraq and Iran) the land of the birth-place of Baha'u'llah. Through His son Abdu'l-Baha', the throne-line of David continues down to this present Day.

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Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, Thou art Peter"—which means rock—'and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this Dispensation of the Blessed Beauty (BAHA'U'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-I-Akdas,* the Book of Laws, and *Kitab-I-Ah'd,* the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHA'U'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever* THE BRANCH *says is right, or correct; and every person must obey* THE BRANCH *with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter*. This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything: Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'U'LLAH in the Tablet of THE BRANCH.

Abdu'l-Baha, Star of The West, Vol. 3, No. 14, Pg. 9

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O ye whom God hath chosen from among those who are called!—know that "many are called but few are chosen"!—upon whom He caused the evident Light to descend; whom He guided into the right Path, and to whom He gave the Glad-tidings of the Great Success!

Ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, who is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world! Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word, propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (teachers) to conquer.

Hasten, hasten, O ye firm believers! Hasten, hasten, O ye steadfast! Abandon the heedless, set aside every ignorant, take hold of the strong rope, be firm in this Great Cause, draw light from this Evident Light, be patient and be steadfast in this wise Religion! Ye shall see the hosts of inspiration descending successively from the Supreme World, the procession of attraction falling incessantly from the heights of heaven, the abundance of the Kingdom of El-Abha outpouring continually and the teachings of God penetrating with the utmost power, while the heedless are indeed in evident loss.

Abdu'l-Baha', Tablets of, pp. 442-443

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Through the power of the divine springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the tree of life is just beginning to grow. Before long, it will produce buds, bring forth leaves and fruits, and cast its shade over the East and the West. This Tree of Life is the Book of the Covenant.

Abdu'l-Baha', Last Tablet To America

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Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant.

Abdu'-Baha', Selections #192

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Reflect upon all the writings of Bahá'u'lláh, whether epistles or prayers, and ye shall surely come across a thousand passages wherein Bahá'u'lláh prays: 'O God! Bring to naught the violators of the Covenant and defeat the oppressors of the Testament.' 'He who denieth the Covenant and the Testament is rejected by God, and he who remaineth firm and steadfast therein is favoured at the Threshold of Oneness.' Such sayings and prayers abound, refer to them and ye shall know.

Abdu'l-Baha', Selections #185 and The Master's Last Tablet To America

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Rest ye assured that if a soul arises in the utmost perseverance and raises the Call of the Kingdom and resolutely promulgates the Covenant—be he an insignificant ant—he shall be enabled to drive away the

formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the Holy Utterances. This is my will and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepts it the desired purpose is attained, and if he turns away leave him to himself and trust to God.

Such is the attribute of those who are firm in the Covenant.

Abdu'l-Baha', Star Of The West, Vol. X pg. 265

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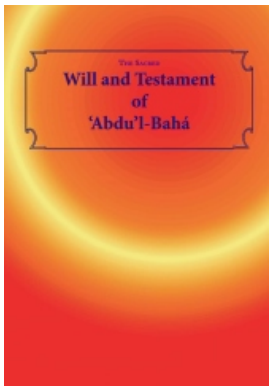
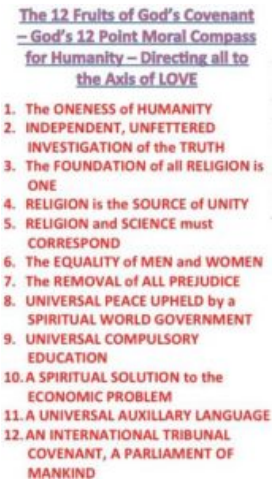
The Crimson Book: The Book Of The Covenant



Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Tuesday, November 26th, 2019 at 2:26 am and is filed under Baha'i Calendar, Baha'i Holy Scripture,

Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Abdu'l-Baha'. Qawl 6, 176 B.E. (11/28/2019)

Whoso reciteth this prayer with lowliness and fervour will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

He is the All-Glorious!

O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.

Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.

With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfil his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.

Abdu'l-Baha', Selections #237

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Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power,

verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant

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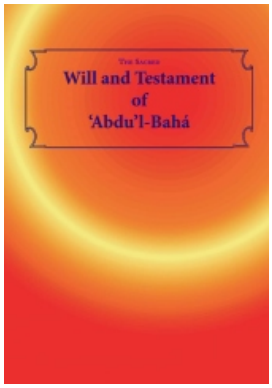
O ye who are holding fast unto the Covenant and Testament! This day, from the realms of the All-Glorious, from the Kingdom of Holiness where hosannas of glorification and praise rise up, the Company on high direct their gaze upon you. Whensoever their gaze lighteth upon gatherings of those who are steadfast in the Covenant and Testament, then do they utter their cry, 'Glad tidings! Glad tidings!' Then, exulting, do they lift up their voices, and shout, 'O ye spiritual communion! O ye gathering of God! Blessed are ye! Glad tidings be unto you! Bright be your faces, and be ye of good cheer, for ye cling to the Covenant of the Beloved of all the worlds, ye are on fire with the wine of His Testament. Ye have plighted your troth to the Ancient of Days, ye have drunk deep from the chalice of loyalty. Ye have guarded and defended the Cause of God; ye have not been a cause of dividing up His Word; ye have not brought His Faith low, but have striven to glorify His Holy Name; ye have not allowed the Blessed Cause to be exposed to the derision of the people. Ye have not permitted the Designated Station to be humbled, nor been willing to see the Centre of Authority discredited or exposed to mockery and persecution. Ye have striven to keep the Word whole and one. Ye have passed through the portals of mercy. Ye have not let the Blessed Beauty slip from your minds, to fade unremembered.'

The Glory rest upon you.

Abdu'l-Baha' Selections #182



This entry was posted on Friday, November 29th, 2019 at 12:44 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA’I JUSTICE

Qawl 7, 176 B.E. (11/29/2019)

It’s exactly 1260 days from 1/20/2017 to 7/3/2020.

This entry was posted on Friday, November 29th, 2019 at 1:12 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath, Qawl 14, 176 B.E. (12/6/2019)

3 December 1912

Talk to Mr. Kinney's Bible Class
780 West End Avenue, New York

I have been informed that the purpose of your class meeting is to study the significances and mysteries of the Holy Scriptures and understand the meaning of the divine Testaments. It is a cause of great happiness to me that you are turning unto the Kingdom of God, that you desire to approach the presence of God and to become informed of the realities and precepts of God. It is my hope that you may put forth your most earnest endeavor to accomplish this end, that you may investigate and study the Holy Scriptures word by word so that you may attain knowledge of the mysteries hidden therein. Be not satisfied with words, but seek to understand the spiritual meanings hidden in the heart of the words. The Jews read the Old Testament night and day, memorizing its words and texts yet without comprehending a single meaning or inner significance, for had they understood the real meanings of the Old Testament, they would have become believers in Christ, inasmuch as the Old Testament was revealed to prepare His coming. As the Jewish doctors and rabbis did not believe in Christ, it is evident that they were ignorant of the real significance of the Old Testament. It is difficult to comprehend even the words of a philosopher; how much more difficult it is to understand the Words of God. The divine Words are not to be taken according to their outer sense. They are symbolical and contain realities of spiritual meaning. For instance, in the book of Solomon's songs you will read about the bride and bridegroom. It is evident that the physical bride and bridegroom are not intended. Obviously, these are symbols conveying a hidden and inner significance. In the same way the Revelations of St. John are not to be taken literally, but spiritually. These are the mysteries of God. It is not the reading of the words that profits you; it is the understanding of their meanings. Therefore, pray God that you may be enabled to comprehend the mysteries of the divine Testaments.

Consider the symbolical meanings of the Words and teachings of Christ. He said, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." When the Jews heard this, they took it literally and failed to understand the significance of His meaning and teaching. The spiritual truth which Christ wished to convey to them was that the reality of Divinity within Him was like a blessing which had come down from heaven and that he who partook of this blessing should never die. That is to say, bread was the symbol of the perfections which had descended upon Him from God, and he who ate of this bread, or endowed himself with the perfections of Christ, would undoubtedly attain to everlasting life. The Jews did not understand Him, and taking the words literally, said, "How can this man give us his flesh to eat?" Had they understood the real meaning of the Holy Book, they would have become believers in Christ.

All the texts and teachings of the holy Testaments have intrinsic spiritual meanings. They are not to be taken literally. I, therefore, pray in your behalf that you may be given the power of understanding these inner real meanings of the Holy Scriptures and may become informed of the mysteries deposited in the words of the Bible so that you may attain eternal life and that your hearts may be attracted to the Kingdom of God. May your souls be illumined by the light of the Words of God, and may you become repositories of the mysteries of God, for no comfort is greater and no happiness is sweeter than spiritual comprehension of the divine teachings. If a man understands the real meaning of a poet's verses such as those of Shakespeare, he is pleased and rejoiced. How much greater his joy and pleasure when he perceives the reality of the Holy Scriptures and becomes informed of the mysteries of the Kingdom!

I pray that the divine blessings may descend upon you day by day, that your hearts may be opened to perceive the inner significances of the Word of God. There is no fruit in knowing the mere letters of the Book. Most of the Jews had memorized the texts of the Old Testament and repeated them night and day, but inasmuch as they were ignorant of the meanings, they were deprived of the bounties of Christ. I pray that you may be quickened by the breaths of the Holy Spirit and illumined by the rays of the Sun of Truth. May you be favored with heavenly blessings in the threshold of God and attain to eternal life. This is my prayer. May God bless and enlighten you.

Abdu'l-Baha'-The Promulgation Of Universal Peace

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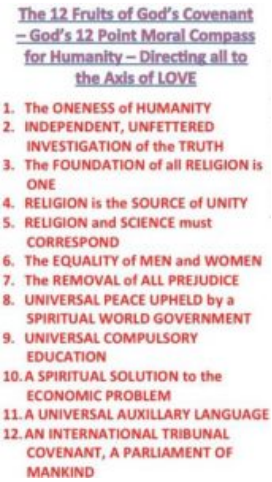
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]


The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
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3. The FOUNDATION of all RELIGION is ONE
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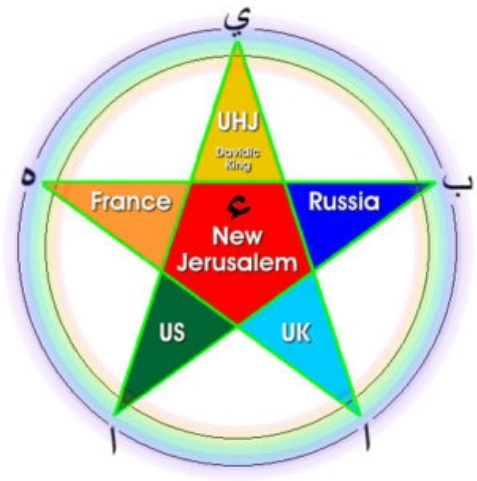
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND



This entry was posted on Saturday, December 7th, 2019 at 3:56 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Masa'il/Questions 1, 176 B.E. (12/12/2019)

O THOU who dost search after truth! Thy letter of 13 December 1920 hath come.

From the days of Adam until today, the religions of God have been made manifest, one following the other, and each one of them fulfilled its due function, revived mankind, and provided education and enlightenment. They freed the people from the darkness of the world of nature and ushered them into the brightness of the Kingdom. As each succeeding Faith and Law became revealed it remained for some centuries a richly fruitful tree and to it was committed the happiness of humankind. However, as the centuries rolled by, it aged, it flourished no more and put forth no fruit, wherefore was it then made young again.

The religion of God is one religion, but it must ever be renewed. Moses, for example, was sent forth to man and He established a Law, and the Children of Israel, through that Mosaic Law, were delivered out of their ignorance and came into the light; they were lifted up from their abjectness and attained to a glory that fadeth not. Still, as the long years wore on, that radiance passed by, that splendor set, that bright day turned to night; and once that night grew triply dark, the star of the Messiah dawned, so that again a glory lit the world.

Our meaning is this: the religion of God is one, and it is the educator of humankind, but still, it needs must be made new. When thou dost plant a tree, its height increaseth day by day. It putteth forth blossoms and leaves and luscious fruits. But after a long time, it doth grow old, yielding no fruitage any more. Then doth the Husbandman of Truth take up the seed from that same tree, and plant it in a pure soil; and lo, there standeth the first tree, even as it was before.

Note thou carefully that in this world of being, all things must ever be made new. Look at the material world about thee, see how it hath now been renewed. The thoughts have changed, the ways of life have been revised, the sciences and arts show a new vigor, discoveries and inventions are new, perceptions are new. How then could such a vital power as religion—the guarantor of mankind's great advances, the very means of attaining everlasting life, the fosterer of infinite excellence, the light of both worlds—not be made new? This would be incompatible with the grace and loving-kindness of the Lord.

Religion, moreover, is not a series of beliefs, a set of customs; religion is the teachings of the Lord God, teachings which constitute the very life of humankind, which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honor.

Note thou: could these fevers in the world of the mind, these fires of war and hate, of resentment and malice among the nations, this aggression of peoples against peoples, which have destroyed the tranquillity of the whole world ever be made to abate, except through the living waters of the teachings of God? No, never!

And this is clear: a power above and beyond the powers of nature must needs be brought to bear, to change this black darkness into light, and these hatreds and resentments, grudges and spites, these endless wrangles and wars, into fellowship and love amongst all the peoples of the earth. This power is none other than the breathings of the Holy Spirit and the mighty inflow of the Word of God.

Abdu'l-Baha'-Selections #23

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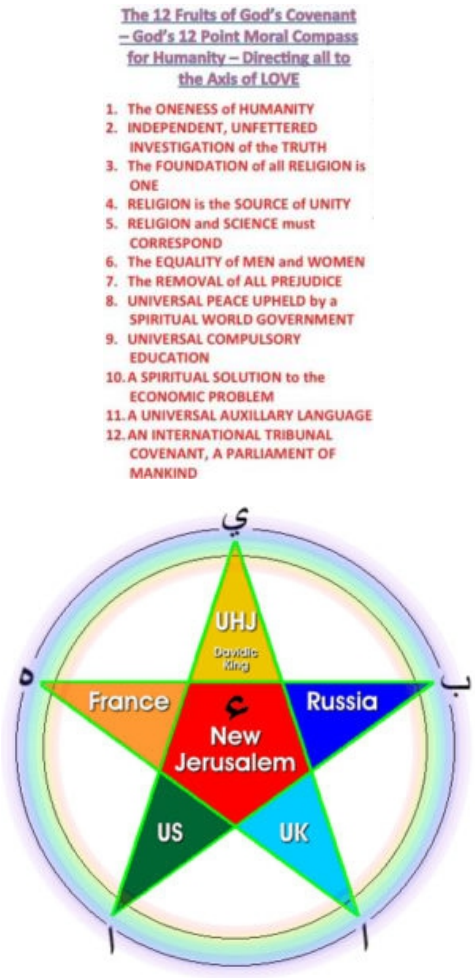
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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UHJ
Davidic King
France
Russia
New Jerusalem
US
UK

This entry was posted on Thursday, December 12th, 2019 at 2:36 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath, Masa'il 9, 176 B.E. (12/20/2019)

"Will this misery-laden world ever attain happiness?" a visitor asked one day. The Master replied:

"It is nearly two thousand years since His holiness the Lord Christ taught this prayer to His people: "Thy Kingdom come, Thy will be done on earth, as it is in Heaven.' Thinkest thou that He would have commanded thee to pray for that which would never come? That prayer is also a prophecy."

"'Abdu'l-Baha, when will the Kingdom come? How soon will His Will be done on earth as it is in Heaven?"

"It depends on how intensely you, each and every one of you, serve day and night. Ye are all torches that I have lighted with mine own hands. Go forth, light others till all the separate waiting servants are linked together in a great Unity.

"Those who are working alone are like ants, but when they are united they will become as eagles.

"Those who work singly are as drops, but, when united, they will become a vast river carrying the cleansing water of life into the barren desert places of the world. Before the power of its rushing flood, neither misery, nor sorrow, nor any grief will be able to stand. Be united! It is rather dangerous to be an isolated drop. It might be spilled or blown away."

Excerpt from The Chosen Highway by Lady Blomfield, Abdu'l-Baha' In Europe (1912-1913)

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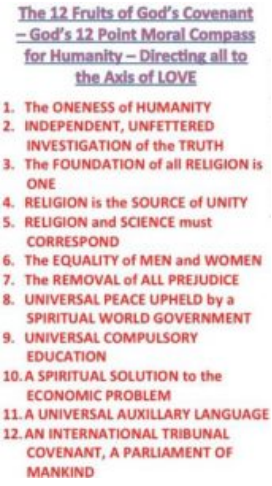
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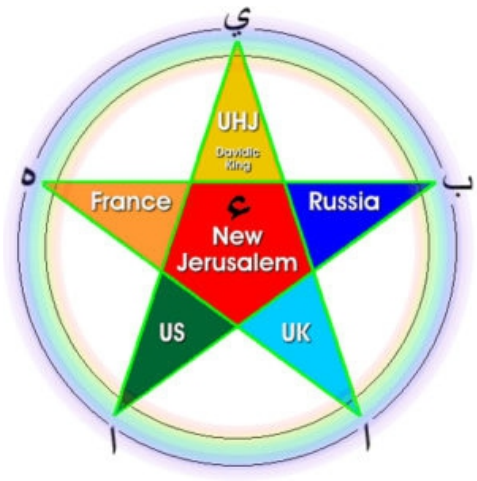

This entry was posted on Saturday, December 21st, 2019 at 11:43 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath, Masa'il 16, 176 B.E. (12/27/2019)

Arise, shine; for thy Baha' is come,
and Baha'u'llah is risen upon thee.

Isaiah 60:1

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...when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

These Magi said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven—the heaven of divine knowledge and understanding—it was Yaḥyá, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: "God announceth Yaḥyá to thee, who shall bear witness unto the Word from God, and a great one and chaste." By the term "Word" is meant Jesus, Whose coming Yaḥyá foretold. Moreover, in the heavenly Scriptures it is written: "John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand." By John is meant Yaḥyá.

Baha'u'llah, Kitab-i-Iqan (The Book Of Certitude) pp. 64-65

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Bethlehem is astir with the Breeze of God. We hear her voice saying: 'O most generous Lord! Where is Thy great glory established? The sweet savours of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory.' We called unto her from behind the Tabernacle of Majesty and Grandeur: 'O Bethlehem! This Light hath risen in the orient, and travelled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforetime denied Him (Jesus)?' Whereupon she cried out saying: 'Thou art, in truth, the All-Knowing, the Best-Informed.' Verily, We behold all created things moved to bear witness unto Us. Some know Us and bear witness, while the majority bear witness, yet know Us not.

Baha'u'llah, LAWḤ-I-AQDAS (The Most Holy Tablet) pp .14-15

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The Most Holy Tablet

This is the Most Holy Tablet sent down from the holy kingdom unto the one who hath set his face towards the Object of the adoration of the world, He Who hath come from the heaven of eternity, invested with transcendent glory

In the name of the Lord, the Lord of great glory.

THIS is an Epistle from Our presence unto him whom the veils of names have failed to keep back from God, the Creator of earth and heaven, that his eyes may be cheered in the days of his Lord, the Help in Peril, the Self-Subsisting.

Say, O followers of the Son! Have ye shut out yourselves from Me by reason of My Name? Wherefore ponder ye not in your hearts? Day and night ye have been calling upon your Lord, the Omnipotent, but when He came from the heaven of eternity in His great glory, ye turned aside from Him and remained sunk in heedlessness.

Consider those who rejected the Spirit [Jesus] when He came unto them with manifest dominion. How numerous the Pharisees who had secluded themselves in synagogues in His name, lamenting over their separation from Him, and yet when the portals of reunion were flung open and the divine Luminary shone resplendent from the Dayspring of Beauty, they disbelieved in God, the Exalted, the Mighty. They failed to attain His presence, notwithstanding that His advent had been promised them in the Book of Isaiah as well as in the Books of the Prophets and the Messengers. No one from among them turned his face towards the Dayspring of divine bounty except such as were destitute of any power amongst men. And yet, today, every man endowed with power and invested with sovereignty prideth himself on His Name. Moreover, call thou to mind the one who sentenced Jesus to death. He was the most learned of his age in his own country, whilst he who was only a fisherman believed in Him. Take good heed and be of them that observe the warning.

Consider likewise, how numerous at this time are the monks who have secluded themselves in their churches, calling upon the Spirit, but when He appeared through the power of Truth, they failed to draw nigh unto Him and are numbered with those that have gone far astray. Happy are they that have abandoned them and set their faces towards Him Who is the Desire of all that are in the heavens and all that are on the earth.

They read the Evangel and yet refuse to acknowledge the All-Glorious Lord, notwithstanding that He hath come through the potency of His exalted, His mighty and gracious dominion. We, verily, have come for your sakes, and have borne the misfortunes of the world for your salvation. Flee ye the One Who hath sacrificed His life that ye may be quickened? Fear God, O followers of the Spirit, and walk not in the footsteps of every divine that hath gone far astray. Do ye imagine that He seeketh His own interests, when He hath, at all times, been threatened by the swords of the enemies; or that He seeketh the vanities of the world, after He hath been imprisoned in the most desolate of cities? Be fair in your judgement and follow not the footsteps of the unjust.

Open the doors of your hearts. He Who is the Spirit verily standeth before them. Wherefore keep ye afar from Him Who hath purposed to draw you nigh unto a Resplendent Spot? Say: We, in truth, have opened

unto you the gates of the Kingdom. Will ye bar the doors of your houses in My face? This indeed is naught but a grievous error. He, verily, hath again come down from heaven, even as He came down from it the first time. Beware lest ye dispute that which He proclaimeth, even as the people before you disputed His utterances. Thus instructeth you the True One, could ye but perceive it.

The river Jordan is joined to the Most Great Ocean, and the Son, in the holy vale, crieth out: 'Here am I, here am I O Lord, my God!', whilst Sinai circleth round the House, and the Burning Bush calleth aloud: 'He Who is the Desired One is come in His transcendent majesty.' Say, Lo! The Father is come, and that which ye were promised in the Kingdom is fulfilled! This is the Word which the Son concealed, when to those around Him He said: 'Ye cannot bear it now.' And when the appointed time was fulfilled and the Hour had struck, the Word shone forth above the horizon of the Will of God. Beware, O followers of the Son, that ye cast it not behind your backs. Take ye fast hold of it. Better is this for you than all that ye possess. Verily He is nigh unto them that do good. The Hour which We had concealed from the knowledge of the peoples of the earth and of the favoured angels hath come to pass. Say, verily, He hath testified of Me, and I do testify of Him. Indeed, He hath purposed no one other than Me. Unto this beareth witness every fair-minded and understanding soul.

Though beset with countless afflictions, We summon the people unto God, the Lord of names. Say, strive ye to attain that which ye have been promised in the Books of God, and walk not in the way of the ignorant. My body hath endured imprisonment that ye may be released from the bondage of self. Set your faces then towards His countenance and follow not the footsteps of every hostile oppressor. Verily, He hath consented to be sorely abased that ye may attain unto glory, and yet, ye are disporting yourselves in the vale of heedlessness. He, in truth, liveth in the most desolate of abodes for your sakes, whilst ye dwell in your palaces.

Say, did ye not hearken to the Voice of the Crier, calling aloud in the wilderness of the Bayán, bearing unto you the glad-tidings of the coming of your Lord, the All-Merciful? Lo! He is come in the sheltering shadow of Testimony, invested with conclusive proof and evidence, and those who truly believe in Him regard His presence as the embodiment of the Kingdom of God. Blessed is the man who turneth towards Him, and woe betide such as deny or doubt Him.

Announce thou unto the priests: Lo! He Who is the Ruler is come. Step out from behind the veil in the name of thy Lord, He Who layeth low the necks of all men. Proclaim then unto all mankind the glad-tidings of this mighty, this glorious Revelation. Verily, He Who is the Spirit of Truth is come to guide you unto all truth. He speaketh not as prompted by His own self, but as bidden by Him Who is the All-Knowing, the All-Wise.

Say, this is the One Who hath glorified the Son and hath exalted His Cause. Cast away, O peoples of the earth, that which ye have and take fast hold of that which ye are bidden by the All-Powerful, He Who is the Bearer of the Trust of God. Purge ye your ears and set your hearts towards Him that ye may hearken to the most wondrous Call which hath been raised from Sinai, the habitation of your Lord, the Most Glorious. It will, in truth, draw you nigh unto the Spot wherein ye will perceive the splendour of the light of His countenance which shineth above this luminous Horizon.

O concourse of priests! Leave the bells, and come forth, then, from your churches. It behoveth you, in this day, to proclaim aloud the Most Great Name among the nations. Prefer ye to be silent, whilst every stone and every tree shouteth aloud: 'The Lord is come in His great glory!'? Well is it with the man who hasteneth unto Him. Verily, he is numbered among them whose names will be eternally recorded and who will be mentioned by the Concourse on High. Thus hath it been decreed by the Spirit in this wondrous Tablet. He that summoneth men in My name is, verily, of Me, and he will show forth that which is beyond the power of all that are on earth. Follow ye the Way of the Lord and walk not in the footsteps of them that are sunk in heedlessness. Well is it with the slumberer who is stirred by the Breeze of God and ariseth from amongst the dead, directing his steps towards the Way of the Lord. Verily, such a man is regarded, in the sight of God, the True One, as a jewel amongst men and is reckoned with the blissful.

Say: In the East the light of His Revelation hath broken; in the West have appeared the signs of His dominion. Ponder this in your hearts, O people, and be not of those who have turned a deaf ear to the admonitions of Him Who is the Almighty, the All-Praised. Let the Breeze of God awaken you. Verily, it hath wafted over the world. Well is it with him that hath discovered the fragrance thereof and been accounted among the well-assured.

O concourse of bishops! Ye are the stars of the heaven of My knowledge. My mercy desireth not that ye should fall upon the earth. My justice, however, declareth: 'This is that which the Son hath decreed.' And whatsoever hath proceeded out of His blameless, His truth-speaking, trustworthy mouth, can never be altered. The bells, verily, peal out My Name, and lament over Me, but My spirit rejoiceth with evident gladness. The body of the Loved One yearneth for the cross, and His head is eager for the spear, in the path of the All-Merciful. The ascendancy of the oppressor can in no wise deter Him from His purpose. We have summoned all created things to attain the presence of thy Lord, the King of all names. Blessed is the man that hath set his face towards God, the Lord of the Day of Reckoning.

O concourse of monks! If ye choose to follow Me, I will make you heirs of My Kingdom; and if ye transgress against Me, I will, in My long-suffering, endure it patiently, and I, verily, am the Ever-Forgiving, the All-Merciful.

O land of Syria! What hath become of thy righteousness? Thou art, in truth, ennobled by the footsteps of thy Lord. Hast thou perceived the fragrance of heavenly reunion, or art thou to be accounted of the heedless?

Bethlehem is astir with the Breeze of God. We hear her voice saying: 'O most generous Lord! Where is Thy great glory established? The sweet savours of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory.' We called unto her from behind the Tabernacle of Majesty and Grandeur: 'O Bethlehem! This Light hath risen in the orient, and travelled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforetime denied Him (Jesus)?' Whereupon she cried out saying: 'Thou art, in truth, the All-Knowing, the Best-Informed.' Verily, We behold all created things moved to bear witness unto Us.

Some know Us and bear witness, while the majority bear witness, yet know Us not.

Mount Sinai is astir with the joy of beholding Our countenance. She hath lifted her enthralling voice in glorification of her Lord, saying: 'O Lord! I sense the fragrance of Thy garment. Methinks Thou art near, invested with the signs of God. Thou hast ennobled these regions with Thy footsteps. Great is the blessedness of Thy people, could they but know Thee and inhale Thy sweet savours; and woe betide them that are fast asleep.'

Happy art thou who hast turned thy face towards My countenance, inasmuch as thou hast rent the veils asunder, hast shattered the idols and recognized thine eternal Lord. The people of the Qur'án have risen up against Us without any clear proof or evidence, tormenting Us at every moment with a fresh torment. They idly imagine that tribulations can frustrate Our Purpose. Vain indeed is that which they have imagined. Verily, thy Lord is the One Who ordaineth whatsoever He pleaseth.

I never passed a tree but Mine heart addressed it saying: 'O would that thou wert cut down in My name, and My body crucified upon thee.' We revealed this passage in the Epistle to the Sháh that it might serve as a warning to the followers of religions. Verily, thy Lord is the All-Knowing, the All-Wise.

Let not the things they have perpetrated grieve thee. Truly they are even as dead, and not living. Leave them unto the dead, then turn thy face towards Him Who is the Life-Giver of the world. Beware lest the sayings of the heedless sadden thee. Be thou steadfast in the Cause, and teach the people with consummate wisdom. Thus enjoineth thee the Ruler of earth and heaven. He is in truth the Almighty, the Most Generous. Ere long will God exalt thy remembrance and will inscribe with the Pen of Glory that which thou didst utter for the sake of His love. He is in truth the Protector of the doers of good.

Give My remembrance to the one named Murád and say: 'Blessed art thou, O Murád, inasmuch as thou didst cast away the promptings of thine own desire and hast followed Him Who is the Desire of all mankind.'

Say: Blessed the slumberer who is awakened by My Breeze. Blessed the lifeless one who is quickened through My reviving breaths. Blessed the eye that is solaced by gazing at My beauty. Blessed the wayfarer who directeth his steps towards the Tabernacle of My glory and majesty. Blessed the distressed one who seeketh refuge beneath the shadow of My canopy. Blessed the sore athirst who hasteneth to the soft-flowing waters of My loving-kindness. Blessed the insatiate soul who casteth away his selfish desires for love of Me and taketh his place at the banquet table which I have sent down from the heaven of divine bounty for My chosen ones. Blessed the abased one who layeth fast hold on the cord of My glory; and the needy one who entereth beneath the shadow of the Tabernacle of My wealth. Blessed the ignorant one who seeketh the fountain of My knowledge; and the heedless one who cleaveth to the cord of My remembrance. Blessed the soul that hath been raised to life through My quickening breath and hath gained admittance into My heavenly Kingdom. Blessed the man whom the sweet savours of reunion with Me have stirred and caused to draw nigh unto the Dayspring of My Revelation. Blessed the ear that hath heard and the tongue that hath borne witness and the eye that hath seen and recognized the Lord Himself, in His great glory and majesty, invested with grandeur and dominion. Blessed are they that have attained His presence. Blessed the man who hath sought enlightenment from the Day-Star of My Word.

Blessed he who hath attired his head with the diadem of My love. Blessed is he who hath heard of My grief and hath arisen to aid Me among My people. Blessed is he who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. Blessed the man who, assured of My Word, hath arisen from among the dead to celebrate My praise. Blessed is he that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. Blessed is the man who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah, The Most Holy Tablet

This entry was posted on Friday, December 27th, 2019 at 1:07 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sharaf/Honor 1, 176 B.E. (12/31/2019)

You have written on the question of how the friends should proceed in their business dealings with one another. This is a question of the greatest importance and a matter that deserveth the liveliest concern. In relations of this kind, the friends of God should act with the utmost trustworthiness and integrity. To be remiss in this area would be to turn one's face away from the counsels of the Blessed Beauty and the holy precepts of God. If a man in his own home doth not treat his relations and friends with entire trustworthiness and integrity, his dealings with the outside world–no matter how much trustworthiness and honesty he may bring to them–will prove barren and unproductive. First one should order one's own domestic affairs, then attend to one's business with the public. One should certainly not argue that the friends need not be treated with undue care, or that it is unnecessary for them to attach too great importance to the practice of trustworthiness in their dealings with one another, but that it is in their relations with strangers that correct behaviour is essential. Talk like this is sheer fantasy and will lead to detriment and loss. Blessed be the soul that shineth with the light of trustworthiness among the people and becometh a sign of perfection amidst all men.

Abdu'l-Baha' excerpt from a tablet on Trustworthiness

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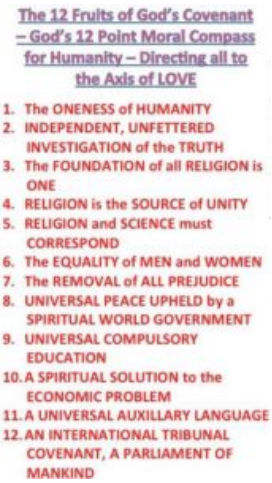
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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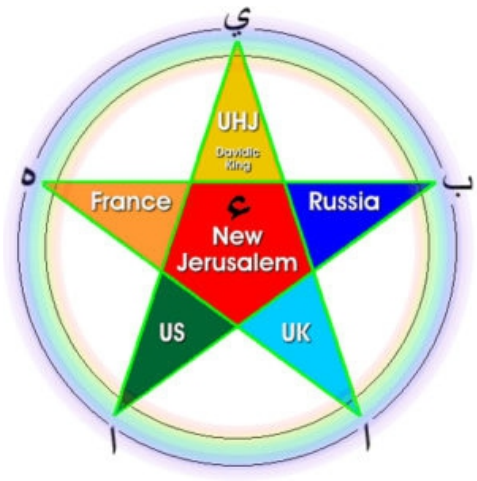
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND



This entry was posted on Wednesday, January 1st, 2020 at 3:15 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath, Sharaf 4, 176 B.E. (1/3/2020)

THE RULERS OF AMERICA

HEARKEN ye, O Rulers of America and the Presidents of the Republics therein, unto that which the Dove is warbling on the Branch of Eternity: There is none other God but Me, the Ever-Abiding, the Forgiving, the All-Bountiful. Adorn ye the temple of dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Creator of the heavens. Thus counselleth you He Who is the Dayspring of Names, as bidden by Him Who is the All-Knowing, the All-Wise. The Promised One hath appeared in this glorified Station, whereat all beings, both seen and unseen, have rejoiced. Take ye advantage of the Day of God. Verily, to meet Him is better for you than all that whereon the sun shineth, could ye but know it. O concourse of rulers! Give ear unto that which hath been raised from the Dayspring of Grandeur: Verily, there is none other God but Me, the Lord of Utterance, the All-Knowing. Bind ye the broken with the hands of justice, and crush the oppressor who flourisheth with the rod of the commandments of your Lord, the Ordainer, the All-Wise.

Baha'u'llah-The Proclamation of

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GLOBAL FEDERAL UNION

Question: Is it not a fact that universal peace cannot be accomplished until there is political democracy in all the countries of the world?

Answer: It is very evident that in the future there shall be no centralization in the countries of the world, be they constitutional in government, republican or democratic in form. The United States may be held up as the example of future government—that is to say, each province will be independent in itself, but there will be federal union protecting the interests of the various independent states. It may not be a republican or a democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about international peace is woman's suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote, they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident.

Abdu'l-Baha', The Promulgation Of Universal Peace-6/2/1912

THOSE ELECTED TO PUBLIC SERVICE

Those persons who are selected to serve the public, or are appointed to administrative positions, should perform their duties in a spirit of true servitude and ready compliance. That is to say, they should be distinguished by their goodly disposition and virtuous character, content themselves with their allotted remuneration, and act with trustworthiness in all their doings. They should keep themselves aloof from unworthy motives, and be far removed above covetous designs; for rectitude, probity and righteousness are among the most potent means for attracting the grace of God and securing both the prosperity of the country and the welfare of the people. Glory and honour for man are not to be found in fortunes and riches, least of all in those which have been unlawfully amassed through extortion, embezzlement and corruption practised at the expense of an exploited populace.

Abdu'l-Baha'

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AMERICA IN PERIL

The American nation…stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi, Citadel of Faith

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The BAHA'I FAITH and the SEPARATION of CHURCH and STATE

The calamities of current events are the forces of God propelling the world closer and closer to the time of the Most Great Justice, and the Most Great Peace that shall be laid down upon that foundation. "Peace on earth without Justice is tyranny". Therefore the establishment of the Most Great Justice is the paramount forerunner for truly universal, international peace.

Part of the problem regarding this issue is the lack of understanding amongst the people of the key issues involved. These issues are divided into the religious and political realms.

These are the two topics: politics and religion, that are not to be discussed in "polite" society here in the

United States. Yet these two issues are the most important fundamental social issues that should be discussed by the people. Thus there exists an oppression upon the American people in particular and the people of the world in general, forbidding them to discuss either politics or religion, and that is, to discuss these things where cool heads prevail and with critical thinking, intellectual investigation and the agreement on the facts. Instead these twin issues have been obfuscated by high emotionality, opinion, speculation, propaganda and antics. Thus the people have been deprived of a Forum for this venue.

The Baha'i Faith is a truly all INCLUSIVE UNORGANIZED RELIGION, and the Kingdom of God is the government from God that is respectful of all the diversity of mankind. This is a difficult and abstruse issue to understand and should be meditated upon profoundly by all the people. This is the subject: that God has revealed an "unorganized religion" for His Kingdom, which in effect separates "spiritual matters" which are NOT to be organized, from matters of State.

UNDER THE PROTECTION OF GOD

Had the Shi'i realized that Baha'u'llah and 'Abdu'l-Baha, during their lifetimes, were seated upon the throne of King David (as did Omar and Ali, the second and fourth Caliphs, recognize the living Davidic King exilarch Bostanai in their day) Persia would be the world leader now instead of America. But the throne of David came into exile here in America. And no matter how inept, foolish or adept American policy may or may not be it is UNDER THE PROTECTION OF GOD. Had the Israelis protected 'Abdu'l-Baha's son (an aghsan) Mason Remey from the "Hands"–instead of exiling him from the Holy Land–Israel would be the world leader, instead of the world loser it is today. When Israel under King Saul rejected King David (and exiled him) it was Palestine that took him in, and became the world leader in that time. Whatever people recognizes and protects the throne of King David and the basic human rights of the living one seated upon that throne in that day and age will be exalted, and its nation preserved and its peoples protected both materially and spiritually. Should they violate basic human rights, become an arrogant abomination of worthless consumption, or be hijacked by corrupt leadership God Himself shall depose them–through unforeseen world events–and those who oppose this mighty Covenant of God will be dispersed and degraded–like the Ottoman and Persian Empires that are no more who failed to recognize Baha'u'llah and 'Abdu'l-Baha in their own lifetimes. Like that of Rome which opposed Christ and is gone. Like that of Hitler who sought to kill off all the Jewish people including the heir to the throne of David by exterminating an entire peoples–and now that empire is nothing.

But these worldly affairs mean nothing in the sight of those whose hearts are pure, whose minds are elevated upon the love of God, and whose souls are set free.

Neal Chase, excs.fr. Chinvat

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ي
UHJ
Davidic King
ه
ب
France
ع
New Jerusalem
Russia
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This entry was posted on Saturday, January 4th, 2020 at 5:19 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Anniversary Of The Establishment Of The IBC/UHJ by Dr. Leland Jensen: Sharaf 10, 176 B.E. (1/9/2020)

TRUE CIVILIZATION

True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.

Observe that if such a happy situation be forthcoming, no government would need continually to pile up the weapons of war, nor feel itself obliged to produce ever new military weapons with which to conquer the human race. A small force for the purposes of internal security, the correction of criminal and disorderly elements and the prevention of local disturbances, would be required—no more. In this way the entire population would, first of all, be relieved of the crushing burden of expenditure currently imposed for military purposes, and secondly, great numbers of people would cease to devote their time to the continual devising of new weapons of destruction—those testimonials of greed and bloodthirstiness, so inconsistent with the gift of life—and would instead bend their efforts to the production of whatever will foster human existence and peace and well-being, and would become the cause of universal development and prosperity. Then every nation on earth will reign in honor, and every people will be cradled in tranquillity and content.

'Abdu'l-Baha', The Secret Of Divine Civilization (exc)

THE UNIVERSAL HOUSE OF JUSTICE

A Universal House of Justice — with the Davidic King, the great grandson of 'Abdu'l-Baha, as its President — is the medicine for this sick world. This body is the Supreme Institution of the Kingdom of God, established on earth as it is in heaven in fulfillment of the Lord's Prayer that Jesus gave and told the Christians to pray for. This body, the Supreme Institution of the Kingdom of God on earth as it is in heaven, is the Universal House of Justice that all the nations of the world will joyously and unhesitatingly belong to. The purpose of the living, functioning, descendant of King David through Baha'u'llah and Abdu'l-Baha at its head is so we can recognize Baha'u'llah's true Universal House of Justice from fakes, frauds, and imitations. (see Isaiah chapters 2, 9, and 11) The hearts of all mankind shall willingly and eagerly turn their trust and loyalty to this world governing body, as all the people of the world shall see with their third eye opened — of their intellect — that this is the plan that God Himself has given us all for the salvation and redemption of all human kind. Already the world has seen three prototypes, or imitations, of this world Parliament. First in the World Court, secondly in the League of Nations, and third in the form of the United Nation's Organization. These three bodies, however, failed to achieve the unifying force to unite all the peoples and nations of the world, as these failed attempts did not originate from God but from the imitation of man, they lacked the spiritual endowment of authority to unite the world together as one family, one race of humanity. This government, the Kingdom of God on earth as it is in heaven, does not originate from the minds of men but has been delivered unto all humanity from God Almighty via the Supreme and Universal Manifestation of Himself, which is the second coming of Christ in the person of Baha'u'llah.

The world commonwealth outlined by Baha'u'llah is governed by the Universal House of Justice, this is a World Parliament freely elected by the peoples of the earth, currently in its appointed stage. It must have authority to enforce its decisions upon any dilatory or rebellious member of the commonwealth, and such action must be as swift and certain as it would be in the case of an individual who breaks the law. No such world government an succeed unless backed by the authority of the whole human race. This is the principle of unity and oneness of mankind with the complete abandonment of prejudices, on which the future of mankind depends.

This world authority must, in the interests of the whole human race, establish law in the place of war. It must strictly limit the armed forces of every nation according to their internal needs. It must plan and put into practice a world system of economics which will remove the present evils of waste, inferior quality, want in the midst of plenty. It must assume sole control over tariffs, excise, sources of raw material. It must foster a spirit of world civilization among all the people of the planet.

The president, that is the Executive Branch of the Universal House of Justice, is that promised return of the descendant of the lineage of King David, reestablished by Baha'u'llah. The office of President carries with it the right and obligation of the Executive Branch, a duty which is permitted to no one else, as defined and delineated in the sacred Will and Testament of Abdu'l-Baha. The Davidic King is therefore the permanent head of the Universal House of Justice, which is the executive branch of the New World Order, God's Kingdom on earth as it is in heaven.

Together, and inseparable, the Universal House of Justice with the Davidic King, Abdu'l-Baha's great grandson, as its President, forms the nucleus of the Kingdom of God on Earth as it is in heaven, the New World Order. As this institution has been established with its component parts, its organic institutions, and is functioning with efficiency and vigor, it is, by the unfolding of world events and the predestined Will of Omnipotent God, being projected to all the people of the world. Not by the will of man or any scheme or plan of any group of people, but by an act of Almighty Providence alone, this victory is given over to the people of God. Coinciding with great world calamity, catastrophe and social upheaval, the divine banner of the genealogy of Baha'u'llah is now being unfurled and upraised above the heads and ramparts of all the onlooking and terrified people of the world, showing the continuation of the line of David in the Executive Branch of this Universal House of Justice, which is to last forever (see Psalms 89). Such is the inescapable mind and plan of God; for by this method, world disaster and calamity contrasting the good news (gospel) of the proclamation of this Kingdom of God (Davidic), God has vouchsafed and made certain that His and only His Universal House of Justice should be asserting its claims and demonstrating its unfailing capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

THE ESTABLISHER OF THE BAHA'I FAITH

" 'Abdu'l-Baha made a Covenant that one would come [the seventh Angel] in 1963 and would establish the Kingdom [Davidic] brought by Baha'u'llah. Also, in his Will and Testament he entered into a Covenant that a line of Guardians [Davidic Kings] would descend from him and be at the Head of the Universal House of Justice."

THE DAVIDIC KINGSHIP

"But that same night the word of the Lord came to Nathan, Go tell my servant David, 'Thus says the Lord [Covenant]. . . When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his [Solomon's] kingdom. He shall build a house for my name and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. When he commits iniquity, I will chasten him with the rod of men, with the stripes of the sons of men, but I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever.' In accordance with all these words, and in accordance with all this vision, Nathan spoke to David"

2 Samuel 7:4, 5...12-17

Thou hast said, "I have made a Covenant with my chosen one, I have sworn to David my servant: 'I will establish your descendants for ever,
and build your throne for all generations.'"

Psalms 89:3, 4

THE Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth

aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation pg. 89-90

THE CRIMSON BOOK: BOOK OF THE COVENANT

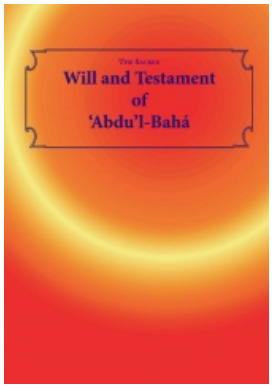
THE BAHA'l SACRED WRITINGS flow out from the Two Central Documents of the Baha'i Revelation, the Book of the Covenant of Baha'u'llah (entitled the Kitab-i-Ahd) and the sacred Will and Testament of Abdu'l-Baha', which is "THE CHARTER" of the Kingdom of God on earth as it is in heaven (see World Order of Baha'u'llah, p. 144). All the other writings and teachings receive their life, their relevance, and their real inner spiritual force, meaning, and sustenance from out the wellspring of these two Most Mighty Documents, forming one single "scroll written (within) on the inside (the Kitab-i-Ahd) and (on the back) on the outside (the Will and Testament of Abdu'l-Baha'), sealed with seven seals" (Rev. 5:1 ISV).

No person can, really in good faith, even consider themselves to be a Baha'i in truth unless they can be said to have first at least read and attempted to understand, let alone believed in and been obedient and faithful to the contents and provisions of these two Documents combined together as One single Scroll. This is something similar to what Jesus said, when he said that "to eat" is to come unto him (understanding the "bread" of the teachings) and that "to drink" (the wine of the Covenant that gives life to the teachings) is to believe! (see John 6:35 KJV).

Abdu'l-Baha' wrote the Will and Testament in three different parts at three different times. He sealed each of these parts, making three seals. On the back of the envelope where it was stuck down Abdu'l-Baha' placed three more seals, and then on the front, where it was addressed to "the chosen branch," he placed the seventh seal. The seven seals are thus on the outside part of this scroll, the Will and Testament of Abdu'l-Baha', which was found after his passing with the Kitab-i-Ahd, the Book of the Covenant of Baha'u'llah, rolled up within.

The Kitab-i-Ahd and the Will and Testament together comprise the prophesied continuation of the everlasting Covenant given in the Bible because in His Covenant, Baha'u'llah establishes the throne of King David as the Executive Branch of His Universal House of Justice. This everlasting Covenant was begun with Adam, passed down through Abraham and David, and promised by Jesus Christ to be established in the world today, 2000 years since his birth and first appearance. Baha'u'llah is a direct descendent of the exilarchs (the exiled monarchs of King David) who were taken into captivity into Babylon and Persia ('Iraq and Iran) the land of the birthplace of Baha'u'llah. Through His son Abdu'l-Baha', the throne-line of David continues down to this present Day.

THE CRIMSON BOOK: BOOK OF THE COVENANT



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12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
UHJ
Davidic King
France
Russia
New Jerusalem
US
UK

This entry was posted on Thursday, January 9th, 2020 at 1:00 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 176 B.E. (1/19/2020)

This article appeared in the El Paso Herald on January 19, 1912, the first day of the Baha'i month of Sultan, in advance of Abdu'l-Baha's travels through America that year. Little was known of the Baha'i Faith at that time in America and some notions and concepts in the article are erroneous, but it is being posted here without any alterations for its wonderfully historical value.

EL PASO HERALD

Did Lincoln's Assassin Really Escape?

THE ASSASSIN

Coming to Convert Us—

How Brazil Fights Its Deadly Snake Bites

'Abdu'l-Bahá, the head of a religion which is spreading over the world, is soon to visit this country. Out of the mystic Orient, out of the land of the Arabian Nights, comes this turbaned teacher to convert the New World. From the land which was old when Abraham walked the earth, from the deserts across which flitted the Wise Men two thousand years ago to worship the Bábe of Bethlehem, will now start a crusade to this the youngest of modern nations, a crusade which will tell of a new Dispensation, that the coming of the Father has been fulfilled in Bahá 'Ullah, who was an incarnation of the deity and whose worship is destined to harmonize and unite all believers in one God.

Bahá'ísm has grown so rapidly in America that most of the big cities contain many of that faith. In Chicago they are planning to build a mighty temple to be known as Mashrak-el-askar (The Dawning Place of Mention), while in Washington many of the exclusive Smart Set are adherents. One of the most prominent of these is Mr. Charles Mason Remy, son of Admiral Remy, a young man who, in spite of his position as head of an architectural college, gives a great deal of his time to the spread of the faith, and has visited many countries as a missionary. It was to him that the Prophet recently made known his intention of visiting the capital at an early date.

While in Washington the Prophet will likely be the guest of Mrs. Christian Hemmick, better known to the world as Mrs. Barney. The Barneys were among the first American converts, Miss Laura Barney, now Mrs. Hippolyte Dreyfus of Paris, having spent many months at a time in visiting Acre, where the Prophet lived, and contributing her time and means to a spread of the faith.

The claims of the Bahá'ís are that in their faith they are working for a Universal religion, a Universal peace, a Universal brotherhood of man, a Universal language and Universal suffrage. They have no

priests, no formal creed, no set form of worship; the H use of wine and tobacco is discouraged, celibacy is not approved, and woman should be treated equally with man in the matters of education and political rights.

They also say that in this new Dispensation, which is the Millenium, the Jews will find their promised Messiah; the Christians the Second Coming of Christ, the Moslems the coming of the Mahdi, the Buddhists the coming of the fifth Buddha, the Zoroastrians the coming of Shah Bahram and the Hindus the return of their Krishna.

They point to the prophecies of old as foretelling the coming of this Persian Savior, who is supposed to have at last brought to earth the Kingdom of God, and to whom the poetic Persian believers give the title, "The Light in the Lantern."

The strange faith which this turbaned Persian will bring to us began in the year 1844, when a young man arose in the land of the Lion and the Sun and proclaimed himself a great teacher who was a forerunner of an even greater one. This John the Baptist prophet was known as the "Báb," which is the Arabic for door or gate. He went about preaching the coming of a Savior — He Whom God Would Manifest — and while he secured many followers, he also awakened the hatred of the other sects. After preaching for six years he was martyred by Mahommedan priests in the city of Tabriz, Persia, in July, 1850.

Among the followers of the Báb was a young man, a Persian of noble birth, who was known as Bahá 'Ullah. After the death of the Báb this man announced himself as the Messiah promised by Báb, as the Manifestation of the Deity, as the Prince of Peace foretold in the Bible, the incarnation of the Father, as Christ was of the Son.

In 1868 Bahá 'Ullah and his followers were exiled to the city of Acre in Syria, a city which was a penal colony and a place of sand, full of fever and desolate. It lies on the Mediterranean, just north of the famed Mount Carmel, a holy land in which the coming of the Lord had been predicted. Here he lived until 1892, in which year he died peacefully and was buried in a beautiful tomb, which is still a great place of veneration among the Bahá'ís. It is this man who is believed to have been a new Christ, a direct manifestation of Divinity, and the fulfillment of the messiahship of all nations.

'Abdu'l-Bahá, whom America will soon welcome, is the son of Bahá 'Ullah and on him has fallen the mantle of his father. He is known as the centre of the Covenant and is believed to possess the spirit of God in a little less degree than his father, Bahá 'Ullah, who is regarded as Divine.

For forty years, beginning in 1868, 'Abdu'l-Bahá lived in the dreary prison at Acre, burying his father, from whom he inherits his mission to redeem the world. In 1908 he was released, as the fall of 'Abdul Hamid and the proclaiming of a Turkish constitution put an end to this imprisonment, and he, with his followers, sought refuge on the green slopes of Mount Carmel, where the Christian monks pace their shady walks praying for the second coming of Christ.

This year he visited London, where he was warmly received by many of the nobility, among them Lady Bloomfield. He has also spent a few months in Paris, where there is a large colony of the faith and where Miss Laura Barney was busy writing a play in which is depicted the martyrdom of a beautiful Persian girl

who was a convert. After a visit to Egypt it is expected that ‘Abdu’l-Bahá will then set sail for the New World, which he expects to bring under the sway of his faith.

In appearance he is tall, with brown skin and a snowy beard; a white turban and linen robe of the same color are his costume, this being surmounted with the gray overgarment peculiar to all high caste Persians. Around his simple cottage on the slopes of Carmel are gathered at sunset each day a band of pilgrims who listen for hours to the dignified discourse with which he entertains them.

His room is plainly furnished, his food soup and rice, which simple meal is always followed by the washing of the hands commonly in use in the East. His conversation lies in the direction of his hopes to do away with the dissensions of the different religions, to unite Jew and Gentile, Buddhist and Mahommedan, the East and the West, all under the sway of a brotherhood in which there is no creed but the good of humanity. His aim is, he says, to establish peace on earth among all men, that there shall be no law save the golden rule.

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
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12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
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France
Russia
New Jerusalem
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This entry was posted on Sunday, January 19th, 2020 at 1:04 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 6, 176 B.E. (1/24/2020)

IN THE NAME OF THE PEERLESS AND EVER-LOVING LORD!

O Shams! Hearken with all thy heart unto the nightingale song of the Beloved, that perchance thou mayest abandon the habitation of self and desire and step into the placeless realm of eternal glory, forsake thine own life, and commune with Him Who is the life of thy life. Wert thou to traverse the limitless reaches of the spirit, thou wouldst of a certainty rend asunder the garment of patience and forbearance, hasten to offer up thy soul, renounce the dross of this fleeting world, and find repose upon the throne of ancient glory.

Each thing must needs have an effect and each sign reveal a secret. Not until the world-illuming sun hath shone can the east be distinguished from the west, nor the blooming garden discerned from the barren waste. Heavenly strains compare not with earthly clamours, and the croaking of the raven can in no wise be confounded with the song of the nightingale. For the latter bespeaketh the land of the Beloved and increaseth life, whereas the former telleth only of the city of the blind and causeth faith to wither.

One must step forth and raise aloft the banner of earnest striving. By God! Wert thou to hearken unto the heavenly words of this evanescent Servant that have been raised in this mystic Tablet, thou wouldst assuredly take to the desert of self-surrender, turn aside from thine own heart and soul, and cast thy head at the feet of the Friend. How high is the soaring flight of the phoenix of love, and how low the requisite measure of our yearning! Strive but a little to soar, that, by the grace of Him Who is the eternal King, thou mayest ascend from the dust-heap of utter non-existence unto the loftiest heights of ancient glory. Give wings to thy celestial spirit and lend strength to thy mystic soul, that haply it may take flight in the atmosphere of divine nearness and attain the ultimate and invisible goal.

This profitless world produceth naught save deadly poison, and its ephemeral dregs can never yield the everlasting cup. Were the Jesus of the spirit to give ear to the call of holiness from the Falcon of the realm above, He would assuredly cry out from His inmost being and be seized with fervid longing even as the lover's soul. It is through that call that the Moses of eternity was dumbfounded; it is by its virtue that the Abraham of faithfulness shattered the idol of the mortal body. Shatter then, in turn, this idol, that thou mayest take up thine abode in the land of the Beloved; and forsake all desire, that thou mayest take flight unto the Egypt of imperishable glory. Sanctify the city of thine heart, that thou mayest behold the beauty of the Divine Essence and be quickened to a new life through the grace of the Holy Spirit.

No melody remaineth that was not intoned upon this branch; no song remaineth that this Nightingale hath not warbled. A thousand Arabian ears are powerless to fathom this Persian lament—nay, none but an embodiment of divine virtues can grasp this subtle mystery. Well it is, then, with the one who attaineth this ocean and drinketh therefrom the draught of life!

A Tablet From Baha’u’llah

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This entry was posted on Saturday, January 25th, 2020 at 1:44 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 13, 176 B.E. (1/31/2020)

Rashḥ-i-'Amá

The Clouds of the Realms Above

'Tis from Our rapture that the clouds of realms above are raining down;'Tis from Our anthem that the mysteries of faith are raining down.

Upon the Eastern wind Cathay's entrancing musk doth waft; This sweetly scented breeze from Our curling locks is raining down.

The day-star of adornment hath dawned forth above the face of God; Behold that mystic truth which from His Countenance is raining down.

The sea of purity hath from the wave of true reunion surged; This precious, rare bestowal from our rapture is raining down.

The treasuries of love lay hid within the very heart of Fárs; From out this treasure trove the pearls of faithfulness are raining down.

The splendour of the rose doth bring the ecstasy of choicest wine; This subtle music from the ringing tones of Lordship is raining down.

The trumpet-blast of Judgement Day, the joyful bliss of heaven's call— Both at a single breath are from the firmament now raining down.

The Day of "I am He" is made to shine resplendent from Our face; The Age of "He is He" from out Our flowing cup is raining down.

From out the fountain of Our heart hath God's celestial river flowed; This cup of honeyed nectar from Our ruby lips is raining down.

The Day of God hath been fulfilled, for lo, the Lord hath been unveiled; This wondrous message from the melody of Ṭá' is raining down.

Behold Bahá's outpouring grace, the bounty of the clouds above, Which, merged into a single song, in God's own voice is raining down.

Behold the Lord's leviathan, behold His sacred countenance; Behold the blessings of the heart that from His throne are raining down.

Behold the Palm of Paradise, behold the warbling of the Dove; Behold the glorious hymns that in the

purest light are raining down.

Behold the soul-entrancing song, behold the beating of the drum, Behold the sacred rhythms that from Our hand are raining down.

Behold the Countenance Divine! Behold the Maid of Paradise! Behold the grace upon the world from Our own presence raining down.

Behold the everlasting Face! Behold the chalice-bearer's charm! Behold the crystal draught that from Our brimming cup is raining down.

Behold the fire of Moses, see His hand that shineth white; Behold the heart of Sinai—from Our hand all raining down.

Hear ye the sotted lovers' sighs, behold the garden blooming fair; Behold the bliss that from His presence in your midst is raining down.

Behold the radiant face of Há', behold the beauteous robe of Bá'; Behold the Lordly grace that from Our Pen is raining down.

The vessel of the Advent this, the clouds of limpid waters these; The trill of songbirds this, from Our fleeting Wellspring raining down.

Baha'u'llah, in the Siyah-Chal, 1852

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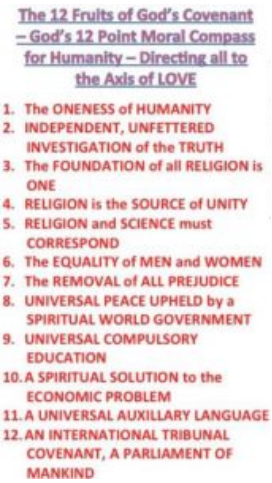
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Saturday, February 1st, 2020 at 1:12 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 176 B.E. (2/7/2020)

IN THE NAME OF OUR LORD, THE MOST EXALTED, THE MOST HIGH!

I addressed unto thee aforetime an Epistle in the lucid Arabian tongue, and I now reveal for thee this Tablet in wondrous Persian prose, that thou mayest hear, in the glorious accents of the Nightingale of 'Iráq, the sweet melodies of the nearness of the heavenly Paradise that had, ere this, been intoned in the language of Ḥijáz. Perchance thou mayest become pure spirit; attain, without taking a single step, the loftiest stations of mystic ascent; and explore, without leaving thine outward habitation, the furthermost reaches of the worlds of inner significance. Thereupon wouldst thou, with a divine rapture, experience true spiritual attraction, lay down thy life in the path of the Friend, and sacrifice thy soul in the wilderness of His love. This indeed is the meaning of stillness in flight and flight in stillness, of fluidity in solidity and solidity in fluidity.

To continue: It is clear that the wayfarers in the wilderness of search and longing, of attainment and reunion, have numerous degrees and countless stations. Some, after spiritual struggle and physical toil, ascend from the lower reaches of "no God is there" to the lofty bowers of "but God", flee from the shadow of negation to abide in the limitless realm of affirmation, and abandon the privation of a transient existence for the bountiful assemblage of reunion. This is the uttermost limit of the realm of effort and striving.

Others, without receiving the least intimation of "no God is there", pass beyond the highest horizon of "but God"; without even tasting a dewdrop of the degrees of self-surrender ascend unto the kingdom of life everlasting; and without partaking from the wellspring of utter abnegation quaff the wine of the Ancient of Days. These souls, as they traverse the stages of wayfaring and ascend unto the stations of reunion, walk a different path and occupy a different rank.

Still others, without having perused a single letter of the kingdom of names or acquired the faintest intimation from the realm of attributes, which pertaineth to this world, dawn above the invisible horizon of eternity and return again thereunto. A hundred thousand seas of glory surge in their luminous hearts, and yet to outward seeming their lips are parched; a myriad rivers of holiness stream within their breasts, and yet no trace thereof is to be seen; the books of God's consummate wisdom are recorded upon the tablets of their hearts, and yet they breathe not a word thereof in the world of appearances. They dwell in the Egypt of certitude and journey in the lands of resignation. They are intoxicated with the beauty, and entranced by the glory, of Him Who is the All-Glorious. Heart to heart they whisper hidden secrets; soul to soul they unfold abstruse matters. The mysteries of the Divine Essence glow upon their brows, and the lights of Divine Unity shine from their peerless faces. They clothe themselves in the robe of concealment and cast their sleeves over both this world and the world to come. Without wings they soar, without feet they walk, without hands they grasp and hold. They speak an unknown tongue and observe an unseen

grammar, of which all the world's inhabitants know not a single letter, save those whom thy Lord hath willed. Unto each hath a share been vouchsafed in His Book, and they shall all attain unto that which hath been destined for them.

It is clear and evident that, in this Dispensation wherein the banner of utterance hath been raised aloft and the candle of discernment hath been lit, there is no Lord but the Exalted One. He it is Who is one in His essence and one in His attributes, single in the kingdom of names and peerless in the realm of actions. It is by virtue of His blessed name that the seas of Divine Unity have been made to surge; it is through the power of His resistless command that the immutable decrees of destiny have been enforced; it is through the potency of His sovereign might that the dictates of fate have been fixed. Who hath the power to soar in that exalted atmosphere or to cherish another beloved than Him? We all abide beneath His shadow and seek our portion from the ocean of His grace. However far the gnat may fly, it can never traverse the length and breadth of heaven, and however high the sparrow may soar, it can never attain the tree of immortality.

But since all do not possess the same degree of spiritual understanding, certain statements will inevitably be made, and there shall arise, as a consequence, as many differing opinions as there are human minds, and as many divergent beliefs as there are created things. This is certain and settled, and can in no wise be averted. Now, it is clear that some are virtuous, others are sinful, and still others are rebellious. One must call the people to love and faithfulness, to zeal and contentment, that the sinful may be admonished and the ranks of the virtuous may swell. Nor is it possible that there be no sinners: So long as the name "the Ever-Forgiving" shineth resplendent above the horizon of existence, there will be sinners in the world of creation, for the latter cannot appear without the former and the former cannot exist without the latter.

Our aim is that thou shouldst urge all the believers to show forth kindness and mercy and to overlook certain shortcomings among them, that differences may be dispelled; true harmony be established; and the censure and reproach, the hatred and dissension, seen among the peoples of former times may not arise anew. Perchance they may be educated and, in the latter Resurrection, inflict not upon that cherished Spirit and Essence of existence, that exalted and subtle Reality, the least of that which the Point of the Bayán was made to suffer.

Moreover, a reply to thine enquiries was sent aforetime. It is evident that whatever question is asked will be answered through the ocean of eternal grace, but such questions also add to the burden of duties imposed upon the servants. That which hath been recorded at God's behest in the Persian Bayán is indeed sufficient unto all, and none will be held to account for what it hath not commanded. Consider how numerous were those in the early days of the Revelation who obeyed, without the slightest deviation, every least one of its injunctions and yet reaped no benefit therefrom. The beginning of religion is love for God and for His Chosen Ones, and its end is to manifest that love to His servants.

I swear by God! Whoso faileth to obey the commandments of God can in no wise be numbered among His loved ones, for among the conditions of His love is to follow His commandments and observe His prohibitions. But since these are the days of concealment, and the Sun of eternity remaineth hidden

beneath the horizon of being, one must gather together everyone with love and protect them. The time for the completion of the commandments and the perfection of deeds will assuredly come.

Baha'u'llah

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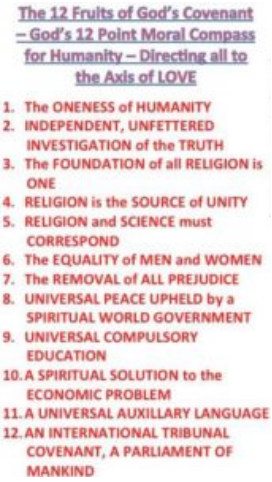
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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This entry was posted on Friday, February 7th, 2020 at 1:11 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Black History Month 2020-Baha'i's In Black History: Thelma Thurston Gorham

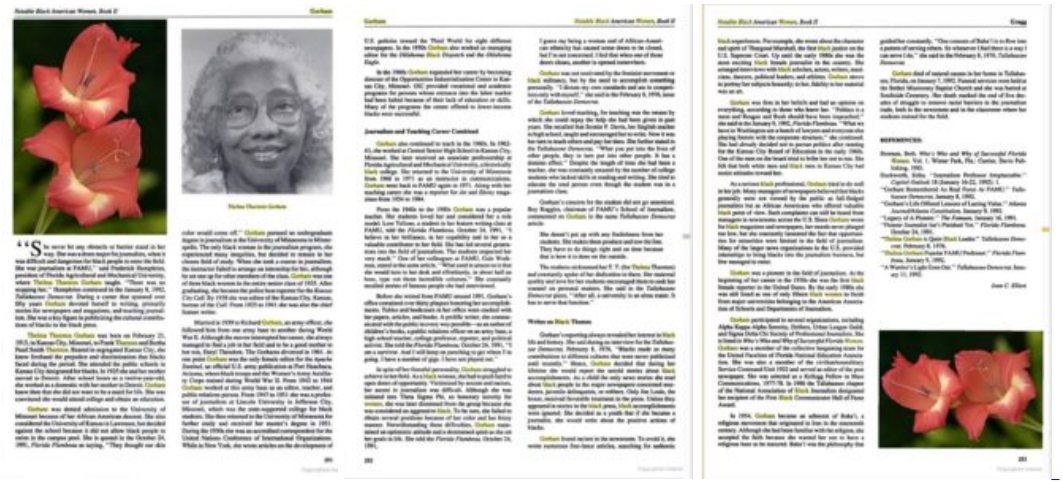
Black History Month

Thelma Thurston Gorham, M.A.

Baha'i Teacher and Pioneer Journalist of the Civil Rights Era of the 1950's delivers a talk to the Baha'i's of Springfield, MO, ca. 1955-1959. Mrs. Gorham is intoduced by Baha'i Educator and Establisher of the Baha'i Faith, Dr. Leland Jensen who opens the event with the reading of a prayer by Abdu'l-Baha' and a local Springfield, MO newspaper article, after which he presents Mrs. Gorham. Surviving reel to reel audiotape segments of the occasion which were uncovered in the early 2010's in Dr. Jensen's personal archive and recently converted to digital format are presented here in four segments:

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3 http://www.bahaijustice.com/wp-content/uploads/2020/02/2-Reading-Introduction-by-Dr.-Leland-Jensen-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-1.mp3 http://www.bahaijustice.com/wp-content/uploads/2020/02/3-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-2.mp3 http://www.bahaijustice.com/wp-content/uploads/2020/02/4-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-3.mp3

Below is an article on the life of Thelma Thurston Gorham from the Tallahassee Drifters Inc. Facebook page: https://www.facebook.com/TheTallahasseeDrifters/



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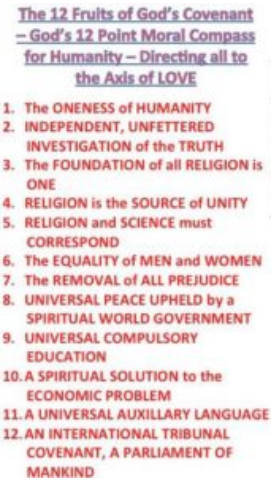
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This entry was posted on Saturday, February 8th, 2020 at 4:25 pm and is filed under Baha'i Calendar, Baha'i's In Black History, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 8, 176 B.E. (2/14/2020)-Black History Month 2020-Baha'i's In Black History

Black History Month

W.E.B and Nina Du Bois

The Du Bois Family, 1898

W. E. B. Du Bois, Ph.D., son Burghardt, wife Nina

W.E.B. Du Bois met Abdu'l-Baha', when he (Abdu'l-Baha') delivered a talk at the 4th annual conference of the NAACP in Chicago, IL., though he may have seen him prior to that date when he delivered a talk at Howard University in Washington, D.C., an Historically Black University (HBCU) on April 23, 1912. Their meeting began Mr. Du Bois' life-long and intimate relationship with the Baha'i Faith. Both W.E.B. Du Bois and his wife, Nina were very active teachers of the Baha'i Faith documented from at least as early as the 1930's and probably much earlier than that, given their encounter with Abdu'l-Baha' in 1912. What follows are two articles published by Mr. Dubois in the official magazine of the NAACP, "The Crisis", which was founded in 1910 by Du Bois and his associates.

and hospitable of men, and all are welcome to his table. He follows literally the Scriptural injunction to give his goods to the poor; the coat he wears is usually all he has.

Naturally, he is interested in the question of race prejudice in this country, where he has so many disciples. Recently he sent this message to one of them, Mrs. M. L. Botay, who has sent it to THE CRISIS:

"Give Mrs. Botay my greetings and love and tell her she must greatly endeavor through the assistance of heaven to cast light among the colored people, so that they may become as our brothers, no blacks, no whites, both as one. By this means you shall free America from all prejudice. Because in the Kingdom of God all are the same, whether black or white. The greater the faith of either, the more acceptable is he in the Kingdom. A faithful colored believer is a child of the Kingdom, while a white unbeliever is deprived. God looks upon hearts, not upon colors. He looks upon qualities, not upon bodies."

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Talk given by Abdu'l-Baha' at the Fourth Annual Conference of the NAACP, April 30, 1912
Handel Hall, Chicago, Illinois

As recorded in the Newspaper "The Crisis", the official magazine of the NAACP, published by W.E.B. Du Boise and associates, a facsimile of the original talk by Abdu'l-Baha', followed by the text of the article.

The BROTHERHOOD OF MAN

An address delivered at the Chicago Conference by ABDUL BAHA of Persia

GOD has stated in the Bible, the Old Testament: "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured.

If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such a one is adorned with a certain hue and he therefore is the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like this? Or is it reasonable for us to choose the dark color? Supposing we say a colored man is after all the image and likeness, just because of his color, or the red-skinned man, shall be be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Hence we come to the conclusion that colors are of no importance.

Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine Virtues and that is the Merciful Bestowals. That is the Eternal Life. That is the Baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, who is the Manifestation of the Bestowals of God, he is acceptable at the threshold of God whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore, let that be the only criterion. That is the image of God.

As regards you here in this country, there is a point of importance, namely, patriotism. That is common to both. And from the standpoint of language, you share that, both of you speak one tongue. And you have in common the same civilization. And now, with these numerous points of partnership or contact and the one point of difference which is of the least importance, that of color, are you going to allow this least of differences, namely, that of color, to separate you?

From the standpoint of the body, you have that in common. All the five senses and tangible properties of man you share. As regards intelligence, you are both endowed therewith. Patriotism is common to both. From the standpoint of language there is a point of contact. Your civilizations is one and the same. From the standpoint of religion you are one and the same. One point of distinction, and that is color. Is it meet, is it becoming, with all the points of contact, for this least point of distinction or difference should there be any separation or difference? Indeed, no! God is not pleased, nor is any intelligent man pleased, nor is any reasonable man willing to have any difference because of that.

His Holiness, Baha'u'llah, has proclaimed to the world the Oneness of the world of humanity. He has caused the various nations and divergent sects and creeds to unite, and he has declared that the difference in color in the human kingdom is similar to the difference of the flowers, the variegated flowers in a garden. If you enter a garden you will see yellow flowers, white flowers, dark, variegated flowers, the red flower, for example, in the utmost of delicacy and beauty, radiant, and each one through difference lends a charm to the other. This difference in the human kingdom is similar to that. And now were you to be ushered into a garden where all the flowers were to be of the same hue or color, how monotonous!

Therefore, he has said that the various colors of human kind, one is white, one is black, one is yellow, one is red—this sort of difference lends a harmony of color and beauty to the whole. Therefore, all must associate with one another, even as flowers consort harmoniously together in a given garden.

GOD has stated in the Bible, the Old Testament: “We have created man in our own image and likeness.” This statement indicates the fact that man in some particular is of the image and likeness of God. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured.

If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such a one is colored with a certain hue and he therefore is the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color? Supposing we say a colored man is after all the image and like ness, just because of his color, or the red- skinned man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Hence we come to the conclusion that colors are of no importance.

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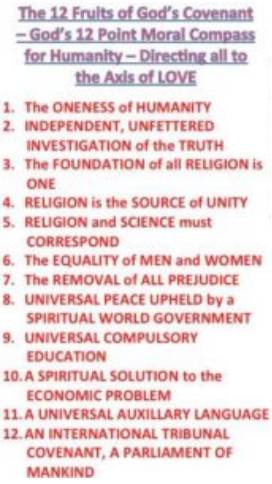
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]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This entry was posted on Friday, February 14th, 2020 at 4:07 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Baha'i's In Black History, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 15, 176 B.E. (2/21/2020)-Black History Month 2020-Baha'i's In Black History

Black History Month

Alain LeRoy Locke, A.B., Ph.D.

"If they will but see it, because of their complementary qualities, the two racial groups [Black & White] have great spiritual need, one of the other." Alain Locke (1933)

Below are scans of one of the several articles written by Dr. Locke for publication in the early 20th century Baha'i publication; "The Baha'i World". This article by Dr. Locke was published in volume IV, 1930-1932 of that series. Click the images to enlarge and read.

UNITY THROUGH DIVERSITY:
A BAHÁ'Í PRINCIPLE

By Alain Locke, A.B., Ph.D.

THERE is one great spiritual advantage in the tidal seize of negative upsets and breakdowns in the contemporary world and that is the ever-accumulative realization of the need for a complete reconstruction of life. Even among the unintellectual classes and in the most partisan circles the idea of reform and radical change exerts an effective resistance, where but a short while ago, any suggestion of change would have met both emotional and doctrinal resistance to a serious degree. And although there is still a considerable amount of surviving partisanship in the notion of specific cures and panaceas, each based on some over-emphasis on some special view or theory or formula, in many cases—perhaps the majority, there has come the recognition that superficial and local change are alike insufficient, and that to cure or affect modern ills, any remedy seriously proposed must be fundamental and not superficial, and wide-scale or universal rather than local or provincial. And as the most usual sanctions of contemporary thinking even for partisan and sectarian causes are the words "universal," "international," "human." Ten years ago, national, racial, or some equivalent circumscribed loyalty and interest would have been unquestioningly assumed, and agitated almost without apology or axiomatic. I regard this change, although as yet a negative gain, as both one of the most significant and positive steps forward that humanity has taken,—or rather,—has been forced to take.

In this dilemma of doubt and frantic search, many see the gods and principles involved, and doubtless a few of the many will turn out historically to have had serving grace. For certainly no pure principle can of itself do more than motivate or sanction; mankind is not saved by declarations and professions of faith, but by works and ideas. However, in the doing and the acting, there is always the important factor of the orientation and attitude which are so vital, and often the initial aspect of a new way of life. In this connection, I think, it is of the utmost importance to recognize as an influential factor in the contemporary situation a common trend toward universalism. Even though it is not yet accepted as a general principle, as a general desire and an ideal goal, the demand for universality is beyond doubt the most characteristic modern thing in the realm of spiritual values, and in the world of the mind that reflects this realm.

But when we come to the statement of this generally desired universality, we fall foul of countless motivations, and welter again in the particularisms that we have inherited from tradition and our fractional and denominationalized world. How, then, can we reconcile this present dilemma,—we feel and hope in the direction of universality, but still think and act particularistically. And in many ways and connections, it seems that we must. Is there no solution to this typical but tragic situation?

It is just at this juncture that the idea of unity in diversity seems to me to become relevant, and to offer a spiritual common denominator of both ideal and practical efficacy. What the contemporary mind needs greatly in need of is the divorce of the association of uniformity with the notion of the universal, and the substitution of the notion of equivalence. Statesmen in different may be a difficult concept for us,—as it But the difficulty is historical and traditional, and is the specific blight and malady of the modern and Western mind. I take it for granted that the desire and effort of much universality in the characteristic

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and Western way would be fatal if possible, and is fortunately impossible in practice. Only in the chastisement of defeat will it be recognized how unnecessary and hopeless the association of the two concepts really is. Spiritual unity is never achieved by an exacting demand for conformity or through any program of imposed agreement. In fact, the demands of such an attitude are self-defeating. What we need to learn most is how to discover unity and spiritual equivalence underneath the differences which at present so dismember and murder us, and how to establish some basis of spiritual reciprocity on the principle of unity in diversity.

This principle is basic in the Bahá'í teaching. It may lead us to another dangerous partisanship to assert it as exclusively Bahá'í; but there is no escaping the historical evidences of its early advocacy and its uncompromising adoption by the Bahá'í prophets and teachers. But it is not the time for insisting on this side of the claim; the intelligent, loyal Bahá'í should stress not the source, but the importance of the idea, and receive not in the originality and uniqueness of the principle but rather in its practicality and practicability. The idea has to be translated into every important province of modern life and thought, and in many of these more seems to be independently developed and justified. Suffice it, if the trend and not result are in the same general and progressive direction and serve to bring some values and behaviour nearer to the main ideal. Through the realization of this, and the welcome acceptance of all possible collaboration, a spiritual leadership and influence can be exerted that is otherwise impossible. And no narrow coalition, however pious and loyal, can accomplish this. The purity of Bahá'í principles must be gauged by their universality on this practical plane. Do they fraternize and fuse with all their kindred expressions? Are they happy in the inclusiveness that advances other sanctions but advance toward the same spiritual goal? Can they endure themselves to the vital common denominators necessary to mediate between other partisan loyalties?

We should not be over-optimistic. The clinical statements of this and other basic Bahá'í teachings like the oneness of humanity are on the lips and tongues of many, but almost every specific program enlisting the practical activities of men today still has in it dangerous elements of sectarianism. And to the old sectarianisms that we could possibly regard as having had their day, there is constantly being added new ones that are very righteous in the view of their adherents. Oppressed classes and races cannot be told that their counter-claims forced from them by the natural emotions and resistance to suppression and restriction should yield in the early hours of their infancy to broader and less specific loyalties. Those new nationalisms and other causes will not listen immediately to such cautions or impose upon themselves voluntarily such unprecedented sacrifices. Let us take specific instances. Can anyone with a fair-minded sense of things, give wholesale condemnation to the partisanships of Indian Nationalism, or Chinese integrity and independence, or Negro and proletarian self-assertion after generations of persecution and restriction? Scarcely,—and certainly not at all unless the older partisanships that have aroused these repeat, relax, and finally abdicate their claims and presumptions.

On questions like these we reach the crux of the problem, and seem to face a renewal and intensification of national, class and racial strife. Is there no remedy?

In my view, there is but one practical way to the ideal plane on which a cessation or abatement of the age-old struggle can be anticipated with any degree of warrant. And that is in the line of not asking a direct renewal or universalism at the expense of the natural ambitions and group interests concerned, but rather to ask on the basis of reciprocity a restriction of these movements to their own natural boundaries, areas and interests. Josiah Royce, one of the greatest of the American philosophers saw this problem more clearly than any other Western thinker, and worked out his admirable principle of loyalty, which is nothing more or less than a vindication of the principle of unity in diversity carried out to a practical degree of spiritual reciprocity.

Of course, it will be a long time yet before the mind of the average man can see

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and be willing to recognize the equivalence of value between his own loyalties and those of all other groups, and when he will be able to assert them without infringement of similar causes and loyalties. But when the realization comes from hard necessity that the only alternative policy is suicidal, perhaps we can count on a radical reversal of what still seems to be the dominant and ineradicable human failing and propensity to continue the tragic narrow self-assertiveness of the human past.

In starting with the unequivocal assertion of equivalence and reciprocity between religions, the Bahá'í teaching has touched one of the trunk-nerves of the whole situation. But it seems that this principle needs to be carried into the social and cultural fields, because there the support and adherence of the most vigorous and intellectual elements in most societies can be enlisted. Translated into more secular terms, a greater practical range will be opened up for the application and final vindication of the Bahá'í principles. Only the narrowly orthodox will feel any loss of spirituality in this, and the truly religious-minded person will see in it a positive multiplication of spiritual power, directly proportional to the breadth and variety of the interests touched and motivated. The Bahá'í teaching proposed a religion social and modern in its objectives; and so the challenge comes directly home to every Bahá'í believer to carry the universal dimension of tolerance and spiritual reciprocity into every particular cause and sectarianism that he can reach. His function there is to share the loyalties of the group, but upon a different plane and with a higher perspective. He must partake of partisanship in order to work toward its transformation, and help keep it within the bounds of constructive and controlled self-assertion.

Each period of a faith imposes a special new problem. Is it too much to assume that for us the problem of this particular critical decade is just this task of transposing the traditional Bahá'í reciprocity between religions into the social and cultural denominationalisms of nation, race and class, and vindicating anew upon this plane the precious legacy of the inspired teachings of 'Abdu'l-Bahá and Bahá'u'lláh? Certainly that is my reverent conviction and my humble suggestion.

The link below contains priceless information regarding the fact of Dr. Alain Locke's adherance to and activity in the Baha'i Faith that is generally omitted from the historical record. Thanks go to Dr. Christopher Buck for all of his extensive research and publication of this and many other overlooked and very important American Baha'i's

https://bahai-library.com/buck_alain_locke_bsr

The link below takes the reader to the Congressional Cemetary, a non-profit public cemetary in Washington, D.C. where Dr. Locke's cremains (ashes) were interred in a final resting place on 9/13/2014.

From the article: "Locke's black granite gravestone is inscribed with four symbols on the western elevation. The symbols are: **a 9-pointed Baha'i star** [Bold text added]; a Zimbabwe bird, representing the African country formerly called Rhodesia, which the American Rhodes community adopted; **a lambda, representing gay rights** [Bold text added]; and the Phi Beta Sigma symbol. A simplified reproduction of a bookplate created by Harlem Renaissance painter Aaron Douglas sits at the center of the stone. The emblem portrays a dramatic art-deco depiction of an African woman's face set against a sunburst. The words "Teneo te, Africa" translate to "I hold you, my Africa." "

Alain LeRoy Locke, 1886-1954

For the official Baha'i position on human rights and the elimination of all prejudice follow this link:

Baha'i Open Epistle On Human Rights And Elimination Of All Prejudice

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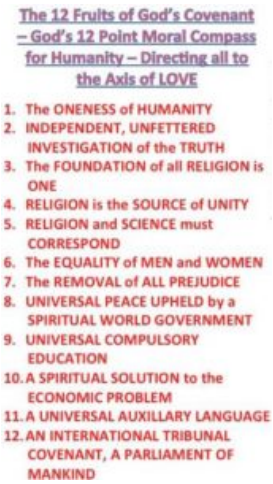
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Saturday, February 22nd, 2020 at 1:47 am and is filed under Baha'i Calendar, Baha'i's In Black

History, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ayyam-i-Ha 176 B.E.: Intercalary Days-Sunset 2/25/2020-Sunset 2/29/2020

Whoso firmly believeth today in the rebirth of man and is fully conscious that God, the Most Exalted, wieldeth supreme ascendancy and absolute authority over this new creation, verily such a man is reckoned with them that are endued with insight in this most great Revelation. Unto this beareth witness every discerning believer.

Baha'u'llah

Lawh-i-Hikmat/Tablet-of-Wisdom

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O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah, Kitab-I-Aqdas

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Known as the Ayyám-i-Há (the Days of Há), the Intercalary Days have the distinction of being associated with "the letter Há". The abjad numerical value of this Arabic letter is five, which corresponds to the potential number of intercalary days.

The letter "Há" has been given several spiritual meanings in the Holy Writings, among which is as a symbol of the Essence of God.

*****

Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are

diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp. Indeed a man of insight can perceive naught therein save the effulgent splendor of Our Name, the Creator. Say: This is an existence which knoweth no decay, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.

Baha'u'llah

Lawh-i-Hikmat/Tablet-of-Wisdom

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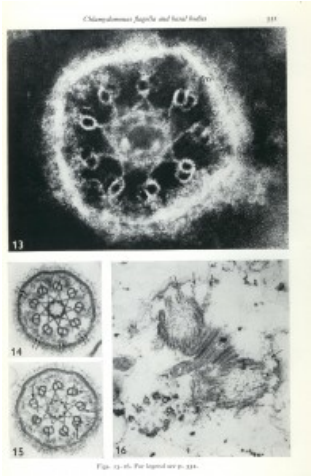
HA-An Expression Of God's Will Within Nature



Scanning Electron Microscope Images of cross sections of the flagellum of Chlamydomonas. They show a 9-pointed star tipped on each point by the Persian letters He and Aleph combined making the letter "HA" of "Ayyam-i-HA". The flagellum of Chlamydomonas serve purposes of mobility, sensation, communication, and sexual reproduction, the stimulus for which travel through these conduits which as shown, in cross section are formed in the shape of the Persian letters He and Aleph making the letter "HA" surrounding the 9-pointed star.

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MY God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary Days) in Thy Book have begun, O Thou Who art the King of names, and the Fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers and Meditations XLV

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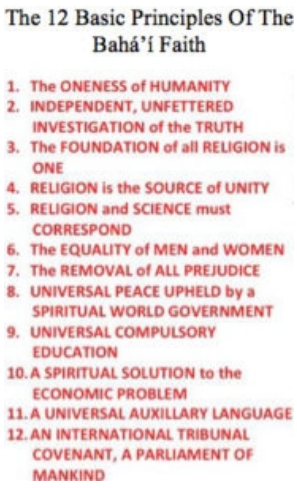
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This entry was posted on Wednesday, February 26th, 2020 at 1:54 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ayyam-i-Ha 3, 176 B.E. (2/28/2020)-Black History Month 2020-Baha'i's In Black History

Black History Month

Pocahontas Pope

Abdu'l-Baha's Tablet to Pocahontas Pope

Render thanks to the Lord that among that race thou art the first believer, that thou hast engaged in spreading sweet-scented breezes, and hast arisen to guide others. It is my hope that through the bounties and favours of the Abhá Beauty thy countenance may be illumined, thy disposition pleasing, and thy fragrance diffused, that thine eyes may be seeing, thine ears attentive, thy tongue eloquent, thy heart filled with supreme glad-tidings, and thy soul refreshed by divine fragrances, so that thou mayest arise among that race and occupy thyself with the edification of the people, and become filled with light. Although the pupil of the eye is black, it is the source of light. Thou shalt likewise be. The disposition should be bright, not the appearance. Therefore, with supreme confidence and certitude, say: "O God! Make me a radiant light, a shining lamp, and a brilliant star, so that I may illumine the hearts with an effulgent ray from Thy Kingdom of Abhá."

'Abdu'l-Baha, Davidic King

[Read More About Pocahontas Pope]

The 12 Basic Principles Of The Bahá'í Faith

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This entry was posted on Friday, February 28th, 2020 at 2:28 am and is filed under Baha'i Calendar, Baha'i's In Black History, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Ala' 1, 176 B.E. (3/2/2020)-The Period Of The Fast: Sunset 2/29/2020-Sunset 3/19/2020

Praise be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with the Hidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the fast. Blessed is he that observeth the fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou choosest.

There is no God but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Baha'u'llah

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Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries, [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

This year the sun enters the constellation of Aries at 11:50 pm Eastern Time (U.S.) on Thursday, March 19, 2020.

The Fast period begins at the begining of the Baha'i day at sunset, Saturday, February 29, 2020 and ends at the begining of the Baha'i day at sunset, Thursday, March 19, 2020.

The Baha'i Holy Day of Naw-Ruz, 177 B.E. will be celebrated from sunset on March 19, 2020 until sunset on Friday, March 20, 2020. The Baha'i Month of Baha' begins at sunset, on Friday, March 20, 2020.

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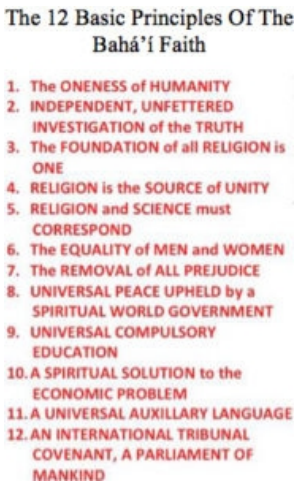
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Monday, March 2nd, 2020 at 8:15 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 5, 176 B.E. (3/6/2020)

THESE are, O my God, the days whereon Thou didst enjoin Thy servants to observe the Fast. With it Thou didst adorn the preamble of the Book of Thy Laws revealed unto Thy creatures, and didst deck forth the Repositories of Thy commandments in the sight of all who are in Thy heaven and all who are on Thy earth. Thou hast endowed every hour of these days with a special virtue, inscrutable to all except Thee, Whose knowledge embraceth all created things. Thou hast, also, assigned unto every soul a portion of this virtue in accordance with the Tablet of Thy decree and the Scriptures of Thine irrevocable judgment. Every leaf of these Books and Scriptures Thou hast, moreover, allotted to each one of the peoples and kindreds of the earth.

For Thine ardent lovers Thou hast, according to Thy decree, reserved, at each daybreak, the cup of Thy remembrance, O Thou Who art the Ruler of rulers! These are they who have been so inebriated with the wine of Thy manifold wisdom that they forsake their couches in their longing to celebrate Thy praise and extol Thy virtues, and flee from sleep in their eagerness to approach Thy presence and partake of Thy bounty. Their eyes have, at all times, been bent upon the Dayspring of Thy loving-kindness, and their faces set towards the Fountainhead of Thine inspiration. Rain down, then, upon us and upon them from the clouds of Thy mercy what beseemeth the heaven of Thy bounteousness and grace.

Lauded be Thy name, O my God! This is the hour when Thou hast unlocked the doors of Thy bounty before the faces of Thy creatures, and opened wide the portals of Thy tender mercy unto all the dwellers of Thine earth. I beseech Thee, by all them whose blood was shed in Thy path, who, in their yearning over Thee, rid themselves from all attachment to any of Thy creatures, and who were so carried away by the sweet savors of Thine inspiration that every single member of their bodies intoned Thy praise and vibrated to Thy remembrance, not to withhold from us the things Thou hast irrevocably ordained in this Revelation—a Revelation the potency of which hath caused every tree to cry out what the Burning Bush had aforetime proclaimed unto Moses, Who conversed with Thee, a Revelation that hath enabled every least pebble to resound again with Thy praise, as the stones glorified Thee in the days of Muḥammad, Thy Friend.

These are the ones, O my God, whom Thou hast graciously enabled to have fellowship with Thee and to commune with Him Who is the Revealer of Thyself. The winds of Thy will have scattered them abroad until Thou didst gather them together beneath Thy shadow, and didst cause them to enter into the precincts of Thy court. Now that Thou hast made them to abide under the shade of the canopy of Thy mercy, do Thou assist them to attain what must befit so august a station. Suffer them not, O my Lord, to be numbered with them who, though enjoying near access to Thee, have been kept back from recognizing Thy face, and who, though meeting with Thee, are deprived of Thy presence.

These are Thy servants, O my Lord, who have entered with Thee in this, the Most Great Prison, who have

kept the Fast within its walls according to what Thou hadst commanded them in the Tablets of Thy decree and the Books of Thy behest. Send down, therefore, upon them what will thoroughly purge them of all that Thou abhorrest, that they may be wholly devoted to Thee, and may detach themselves entirely from all except Thyself.

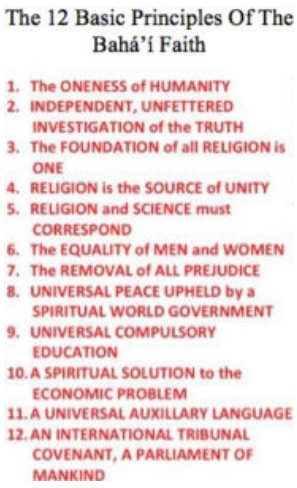
Rain down, then, upon us, O my God, that which beseemeth Thy grace and befitteth Thy bounty. Enable us, then, O my God, to live in remembrance of Thee and to die in love of Thee, and supply us with the gift of Thy presence in Thy worlds hereafter—worlds which are inscrutable to all except Thee. Thou art our Lord and the Lord of all worlds, and the God of all that are in heaven and all that are on earth.

Thou beholdest, O my God, what hath befallen Thy dear ones in Thy days. Thy glory beareth me witness! The voice of the lamentation of Thy chosen ones hath been lifted up throughout Thy realm. Some were ensnared by the infidels in Thy land, and were hindered by them from having near access to Thee and from attaining the court of Thy glory. Others were able to approach Thee, but were kept back from beholding Thy face. Still others were permitted, in their eagerness to look upon Thee, to enter the precincts of Thy court, but they allowed the veils of the imaginations of Thy creatures and the wrongs inflicted by the oppressors among Thy people to come in between them and Thee.

This is the hour, O my Lord, which Thou hast caused to excel every other hour, and hast related to the choicest among Thy creatures. I beseech Thee, O my God, by Thy Self and by them, to ordain in the course of this year what shall exalt Thy loved ones. Do Thou, moreover, decree within this year what will enable the Daystar of Thy power to shine brightly above the horizon of Thy glory, and to illuminate, by Thy sovereign might, the whole world.

Render Thy Cause victorious, O my Lord, and abase Thou Thine enemies. Write down, then, for us the good of this life and of the life to come. Thou art the Truth, Who knoweth the secret things. No God is there but Thee, the Ever-Forgiving, the All-Bountiful.

Baha'u'llah-Prayers and Meditations LXXXV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This entry was posted on Friday, March 6th, 2020 at 12:53 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 12, 176 B.E. (3/13/2020)

Happy is your condition for you have executed the divine command; and have arisen to fast in these blessed days. For this physical fasting is a symbol of the spiritual fasting, that is, abstaining from all carnal desires, becoming characterized with the attributes of the spiritual ones, attracted to the heavenly fragrances and enkindled with the fire of the love of God.

Abdu'l-Baha'-Tablets

Fortunate are ye to have obeyed the commandment of God, and kept this fast during the holy season. For this material fast is an outer token of the spiritual fast; it is a symbol of self-restraint, the withholding of oneself from all appetites of the self, taking on the characteristics of the spirit, being carried away by the breathings of heaven and catching fire from the love of God.

Abdu'l-Baha'-Selections #35

O Divine Providence! As I am abstaining from bodily desires and not occupied with eating and drinking, even so purify and sanctify my heart from the love of anyone save thyself, and shield and protect my soul from corrupt desires and satanic qualities, so that my spirit may commune with the breaths of holiness, and fast from the mention of all else besides Thee.

Abdu'l-Baha

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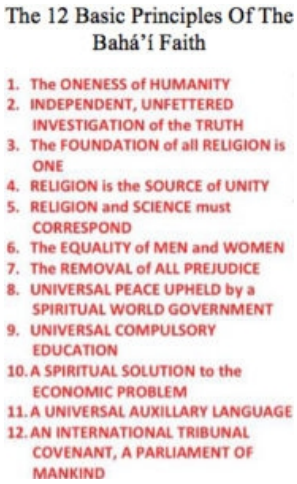
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Saturday, March 14th, 2020 at 1:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Holy Day: Naw-Ruz, 177 B.E. (Sunset, March 19, 2020-Sunset, March 21, 2020)

Naw-Ruz

Naw-Rúz is the first day of the new year. It coincides with the spring equinox in the northern hemisphere, which usually occurs on 21 March. **Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries,** [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

Baha'u'lah, Tablet of Questions and Answers, #35

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muḥammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for

him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

Baha'u'lah, Prayers and Meditations, #XLVI

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THESE are the days of Naw-Rúz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the Most Great Guidance.

Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of Jesus Christ the believing, firm souls were few and numbered, but the heavenly blessings descended so plentifully that in a number of years countless souls entered beneath the shadow of the Gospel. God has said in the Qur'án: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." (Quran 2:261) In other words, one grain will become seven hundred; and if God so wills He will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not consider our ability and capacity, nay, rather, we must fix our gaze upon the favors and bounties of God, in these days, Who has made of the drop a sea, and of the atom a sun.

Upon you be greeting and praise!

Abdu'l-Baha'-Tablets Of The Divine Plan

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A FEW days ago an epistle was written to those divine believers, but because these days are the days of Naw-Rúz, you have come to my mind and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fête of Persia. The Persians have been holding it for several thousand years past. In reality every day which man passes in the mention of God, the diffusion of the fragrances of God and calling the people to the Kingdom of God, that day is his feast. Praise be to God that you are occupied in the service of the Kingdom of God and are engaged in the promulgation of the religion of God by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and the bestowal of God shall descend upon you.

One of the holy Manifestations, addressing a believing soul, has said that, if a person become the cause of the illumination of one soul, it is better than a boundless treasury. "O 'Alí! If God guide, through thee,

one soul, it is better for thee than all the riches!" Again He says, "Direct us to the straight path!" (Quran 1:6) that is, Show us the right road. It is also mentioned in the Gospel: Travel ye to all parts of the world and give ye the glad tidings of the appearance of the Kingdom of God. (Mark 16:15)

In brief, I hope you will display in this respect the greatest effort and magnanimity. It is assured that you will become assisted and confirmed. A person declaring the glad tidings of the appearance of the realities and significances of the Kingdom is like unto a farmer who scatters pure seeds in the rich soil. The spring cloud will pour upon them the rain of bounty, and unquestionably the station of the farmer will be raised in the estimation of the lord of the village, and many harvests will be gathered.

Therefore, ye friends of God! Appreciate ye the value of this time and be ye engaged in the sowing of the seeds, so that you may find the heavenly blessing and the lordly bestowal.

Upon you be Bahá'u'l-Abhá!

Abdu'l-Baha'-Tablets Of The Divine Plan

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Spiritual Springtime

Do ye know in what cycle ye are created and in what age ye exist? This is the age of the Blessed Perfection and this is the time of the Greatest Name! This is the century of the Manifestation, the age of the Sun of the Horizons and the beautiful springtime of His Holiness the Eternal One!

The earth is in motion and growth; the mountains, hills and prairies are green and pleasant; the bounty is overflowing; the mercy universal; the rain is descending from the cloud of mercy; the brilliant Sun is shining; the full moon is ornamenting the horizon of ether; the great ocean-tide is flooding every little stream; the gifts are successive; the favors consecutive; and the refreshing breeze is blowing, wafting the fragrant perfume of the blossoms. Boundless treasure is in the hand of the King of Kings! Lift the hem of thy garment in order to receive it.

If we are not happy and joyous at this season, for what other season shall we wait and for what other time shall we look?

This is the time for growing; the season for joyous gathering! Take the cup of the Testament in thy hand; leap and dance with ecstasy in the triumphal procession of the Covenant! Lay your confidence in the everlasting bounty, turn to the presence of the generous God; ask assistance from the Kingdom of Abhá; seek confirmation from the Supreme World; turn thy vision to the horizon of eternal wealth; and pray for help from the Source of Mercy!

Soon shall ye see the friends attaining their longed-for destination and pitching their tents, while we are but in the first day of our journey.

Abdu'l-Baha'-Tablets Of Abdu'l-Baha'

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This period of time is the Promised Age, the assembling of the human race to the “Resurrection Day” and now is the great “Day of Judgment.” Soon the whole world, as in springtime, will change its garb. The turning and falling of the autumn leaves is past; the bleakness of the winter time is over. The new year [Naw-Rúz] hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; from the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees; while the birds are singing among the rose branches like the angels in the highest heavens, announcing the glad-tidings of the approach of that spiritual spring, and the sweet music of their voices is causing the real essence of all things to move and quiver.

Abdu’l-Baha’-Tablets Of Abdu’l-Baha’

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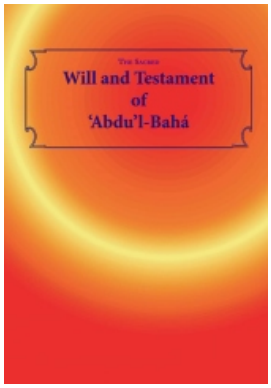
UHJ
France
Russia
New Jerusalem
US
UK



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BAHA'I JUSTICE

Baha'i Holy Day: Naw-Ruz, 177 B.E. (Sunset, March 19, 2020-Sunset, March 21, 2020)-Baha'i Month: Baha'/Splendor 1, 177 B.E. (3/21/2020)

This sacred day, when the sun illumines equally the whole earth, is called the equinox, and the equinox is the symbol of the Manifestation of God. The Sun of Truth rises on the horizon of Divine Mercy and sends forth its rays. This day is consecrated to commemorate it. It is the beginning of Spring.

When the sun appears at the equinox, it causes a movement in all living things. The mineral world is set in motion, plants begin to shoot, the desert is changed into a prairie, trees bud and every living thing responds, including the bodies of animals and men.

The rising of the sun at the equinox is the symbol of life, and likewise it is the symbol of the Divine Manifestations of God, for the rising of the Sun of Truth in the Heaven of Divine Bounty established the signal of Life for the world. The human reality begins to live, our thoughts are transformed and our intelligence is quickened. The Sun of Truth bestows Eternal Life, just as the solar sun is the cause of terrestrial life.

Abdu'l-Baha', Star of the West, Vol. 5, p. 4

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A prayer revealed by Abdu'l-Baha in memory of the Day of Naw-Ruz. Translated by Shoghi Effendi:

O Lord, my Lord!

This is the day which Thy Sacred Tongue and Thy Pen of Glory both have sanctified, and made it a day of heavenly blessings, of divine benediction and favour. Thou hast honoured it with Thy bestowals, endued it with Thy Grace, and invested it with Thy Glory, and caused it to be a day of joy and gladness unto them that have turned to the Light of Thy Divine Revelation; that the hearts may thereby be gladdened, that the radiance of happiness may illumine the lives of them that remember the manifestation of Thy Glory upon Thy Sacred Mount.

Hallow it, 0 Lord, with Thy grace, and make it a day of joy and blessedness for Thy loved ones that have stood fast and firm in Thy Covenant, Thy friends that have sung Thy praise, and especially for this servant of Thine that hath turned his face to Thy Holy Kingdom, supplicated the glory of Thy might and power, circled Thy throne of grandeur and fell prostrate at Thy threshold of Divine Mercy. Thou art the Gracious, the Bountiful, the All Merciful.

Abdu'l-Baha, Star of the West, Vol. 14, p. 82.

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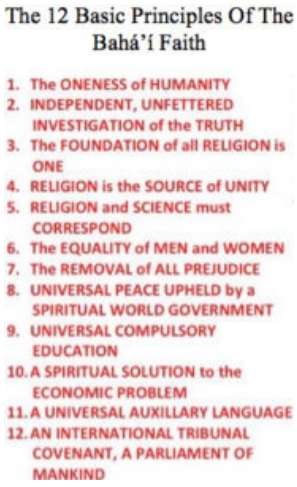
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BAHA'I JUSTICE

Baha'i Sabbath: Baha' 14, 177 B.E. (4/3/2020)

COVID-19 – Prophecy Fulfilment

A series of articles By Yusuf Muquit

The Coronavirus – A Healing Remedy for mankind In the light of linguistics and prophecy
14 March 2020

In the name of God, the Most Exalted, the Most Glorious!

The coronavirus is here again – Covid-19! Many people are worried about it but even in this dark time of anxiety and uncertainty, God guides us through the light of his holy scripture and those who have been given insight into the prophecies contained in his holy books. In this article, I wish to present some insights I have had recently on the coronavirus, hoping that they may prove useful and interesting to some people.

I see the coronavirus as bearing many lessons for humanity and playing many roles at one and the same time. I see it as the result of human beings not looking after the world God has given us and the creatures God has created on earth. Man was given the intellect and chosen as God's representative on earth to look after it and show compassion to God's creation. Today, the coronavirus and climate change stand as the two most worrying issues in the world and both are definitely inter-linked.

Now, what are the lessons we can learn about the coronavirus from linguistics? I think the answers to everything related to the deep spiritual reasons for this disease as well as the spiritual solutions to it and the way we are to act in this situation can be found if we reflect on the very name of the virus which is called Coronavirus. Also, the derivatives of this word and words which are phonetically similar to it in various languages reveal many things about this virus. Here, I will elucidate a few and I am sure others may find more examples.

I believe that the most important need for mankind is to see reality, especially the deep spiritual reality, the signs of which are unfolding in the universe at this very moment. I believe it is a new Divine Revelation and a Spiritual Kingdom which seeks to bring unity, harmony and security to the human race. However, to see this great reality, mere physical sight and vision are not enough but one must develop deep spiritual vision and perception, as it is none other than the reality of God himself.

We are guided to this reality through a messenger at all times. This is God's messenger who has appeared at different times under different names and titles but they were all one and the same reality. Mankind needs their guidance. The message of truth they bring is like the sun's corona, i.e., plasma which extends millions of kilometres into space and it radiates from the Sun of truth itself which is the Messenger and Manifestation of the All-Merciful. To see this reality, one needs to have a clear cornea, which is the eye's

protective outer layer. However, due to the cornea of the spiritual eye being damaged in most people due to the scars of delusion, idle imagination and fantasy, they are unable to see this great reality that lies before them. If this message is understood properly, it can heal the human being so that he will have a clear vision of the corona of the sun of reality.

Next, we move to the most essential organ that alone can accept this great reality when mankind has seen it with its eyes and understood it with its intellect. This is the pure and healthy heart which is supplied by sufficient blood and oxygen. However, on a deeper spiritual level, the blood supply to the hearts of many people is narrowed or blocked, a type of spiritual Coronary heart disease. This may not always have obvious symptoms, like the coronavirus itself which may go undetected for a long time before showing any symptoms at all.

Just like its physical counterpart, the spiritual coronary heart disease is caused by an unhealthy diet, i.e., depressive feelings, thoughts and emotions combined with the lack of spirituality and divine spiritual guidance. By spiritual guidance, theology and dogmatic beliefs are not meant because they can be equally harmful as depressive thoughts and feelings. This realization will help people recover from their spiritual disease if they choose to turn to a healthy spiritual lifestyle.

This disease of Covid-19 brings with it the sad prospect of death for some and the death of beloved friends, family and relatives for others. It is like Anubis, the ancient Egyptian god of the dead and also like the official who holds inquests into the causes of death known in Britain as the coroner. This official is also responsible for safeguarding the private property of the crown or monarch. Similarly, the Coronavirus has a deep connection to the Spiritual Kingdom of the Divine and in the end, it serves to protect those who are loyal to the Kingdom. The word corona, in fact, is a Latin word meaning crown and it comes from an ancient Greek word meaning garland or wreath. When understood properly, the Coronavirus will lead the world to a good understanding of God's kingdom, which is nothing but a protector of human unity and brotherhood.

What can we practically do in this pandemic which is causing many to be sick and leading others to death? We should practice the Buddhist teaching of Karuna, meaning compassion. This does not only mean compassion to others but also compassion for one's self. A person can be compassionate tothemselves by making good healthy choices of cleanliness and adopting a healthy diet and lifestyle that will boost their immune system. This will either prevent the disease or fight it off quickly if it is contracted. One scientifically proven method for boosting the immune system is through intermittent fasting, which often heals cancer cells in the body. Research has also shown that the reason why people lose appetite for eating while ill is because the body sometimes does not require food in that instance. However, this depends on the type of illness too. The idea is to listen to the body as it is a perfect guide.

To show compassion to others, one ought to protect them by adopting general measures of hygiene in public and around people and self-isolating if one is showing the symptoms of the disease. The examples of the great holy men who founded the major world religions as well as many saints and sages reveal to us the value of isolation and retreat for spiritual healing and wellbeing. It so happens that we are now in the Lent season which commemorates the 40 days and nights Jesus spent in the wilderness. He fasted for

the entire period “until he was hungry” as the Bible says. I heard the first British person to suffer from Covid-19 saying that he had been in isolation for forty days. He explained how he had coped for this entire period, which offers valuable tips and ideas for others in a similar situation.

What about Hoy Scripture? What do they say about such matters? Here are some of my own personal insights from the world’s two most-read holy books. These are my own insights and I do not wish to impose them on anybody or offend either the Muslims or the Christians. I am sure many Muslims will disagree with this style of interpretation as it does not belong to the classical approach to interpreting the Qur’an. However, as these insights may prove useful for some and interesting for others, I will mention them. These thoughts stem from my deep conviction that God has embedded certain prophetic information in the words of his holy scripture which keep unfolding over time and provide mankind with much needed guidance.

In the Bible, Paul writes to the Christians living in the Greek city of Corinth, which many have called the Sinful City. 400 years before Paul, it was seen as a symbol of commercialised love, i.e. prostitution. From this name, the verb korinthiazesthai was formed which meant “to fornicate”. The Bible, in manyinstances uses the expressions of ‘adultery’ and ‘fornication’ to mean following false gods. The way this is relevant to the Coronavirus is that today many people live in an imagined city of ungodliness and sin, where they have turned away from God and a healthy spiritual life and instead adopted an immoral lifestyle of greed and self-centredness and sought satisfaction in material means.

At Paul’s time, one of the problems with the Christian congregation of Corinth was that its wealthy members refused to help and associate with its poorer members in the true spirit of Christian humility. Today, with this pandemic, all the rich nations of the world should look out for their poorer brethren and help them. This applies to both individuals and nations, regardless of the perceived barriers of race, colour or religion. We are all one family in humanity.

The Qur’an also warns mankind against arrogance and pride due to excessive wealth when it tells the story of Qarun whom some see as the same person as Korah mentioned in the Book of Numbers in the Hebrew Bible. Suffixed with the case vowel ‘a’, the word Qarun in the Qur’an reads ‘Qaruna’ which bears resemblance to Corona. The Qur’an says that Qarun was from the people of Moses but he rebelled against him. He was so rich that the keys to his treasury were carried by a band of strong men. God admonished him not to be arrogant, to consider his wealth as given to him by God, to be kind to others as God had been kind to him, and not to cause corruption on earth. However, he boasted that he had acquired all his wealth through his own knowledge. The Qur’an admonishes him as follows:

“Did he not know that God had destroyed before him of generations (Quroon) those who were greater than him in power and greater in the accumulation [of wealth]?…” (Al-Qasas 28:78)

When the word Quroon in the above verse is taken as prophecy for the Coronavirus, the verse reveals that God had destroyed many people from diseases such as the Coronavirus. It would then be a warning to any individual or nation that boasts power over others and causes corruption on earth that God would deal with them just as he dealt with Qarun. Regarding how Qarun met his end, the Qur’an states:

“And We caused the earth to swallow him up as well as his home. And there was for him no company to aid him other than God, nor was he of those who [could] defend themselves.” (Al-Qasas 28:81)

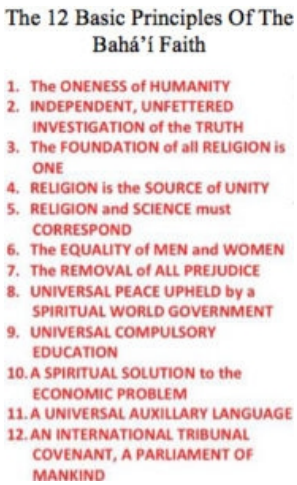
This is just one example. If looked carefully and extensively, the Qur’an can be found speaking of the Coronavirus in many of its verses, including such details as its recurrence in history, people remaining in their homes due to it, its being the result of wrongdoing and denying God’s messengers, its cutting the lives of people short, the names of the three nations which have been affected by it the most (of course the Qur’an uses the names of three earlier nations), how life becomes depressing for it victims, being confined to a tight space and being restricted as if by chains, and how some people eventually die from it. This can all be seen in the Qur’an, which shows the great prophetic power andrelevance of the Qur’an for all ages.

In conclusion, the following verse of the Qur’an provides mankind with the ultimate solution to the Coronavirus as well as the other ills the world faces today:

“Why were there not, among the generations (Quroon) before you, persons possessed of a remnant of goodness, prohibiting (men) from mischief in the earth – except a few among them whom We saved? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.” (Hud 11:116)

In the current situation of the coronavirus pandemic, human beings should uphold justice and work for the betterment of the world if they are to be saved. We are to protect the earth and guard the interests of the whole of mankind and all the creatures living in our world in the best possible way.

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


The 12 Basic Principles Of The Bahá'í Faith
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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BAHA'I JUSTICE

Baha'i Month: Jalal'/Glory 1, 177 B.E. (3/10/2020)

The Coronavirus: A Manifestation of Hell In Light of Qur'anic Prophecy
18 March 2020

God tests His servants in many ways to purify them and elevate their status. By understanding the reality and inner significance of what is happening in the world today with the Coronavirus, our eyes can be opened to the reality of God so that we may be able to see the Glory of God in our midst. The signs of the Glory of God are all around us but we need to have a true desire and make a sincere effort to see it.

This article will provide a prophetic explanation of a small passage of the Qur'an consisting of six verses, revealing how God had foretold the coronavirus 1400 years ago. It will also demonstrate that today we are living in the Day of Judgement when the Qur'anic prophecies for the Manifestation of Heaven and Hell have been fulfilled. Most importantly, God, the Lord of the worlds, has appeared with His angels in his Manifest Glory.

Verses 11-16 Surah Al-Furqan

"Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). When it (Hell) sees them from a far place, they will hear its raging **(Taghayyuz)** and its exhalation **(Zafeer)**. And when they shall be thrown into a **narrow place** thereof, chained together **(Muqarraneen)**, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: (O Muhammad) "Is that (torment) better or the Paradise of Eternity promised to the Muttaqun (pious and righteous persons)?" It will be theirs as a reward and as a final destination. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled."

(The Noble Quran Translated by Dr. Muhammad Taqi-ud-Din Al- Hilali, Ph.D. & Dr. Muhammad Muhsin Khan – Bold Text Mine)

I believe that the above verses contain a prophecy linked to the Coronavirus. However, this is my own personal conclusion and not based on any classical commentaries of the Qur'an. Understanding it fully will require some knowledge of Arabic as it involves some discussion on the original words used in Arabic. However, those not familiar with Arabic will be able to get a basic idea. The verses address those who deny the Day of Judgement, warning them of the Fire of Hell, describing it as 'a Blazing Fire' **(Sa'eer)**.

Hell is personified in these verses as if it were a living entity with eyes to see and a heavy breathing sound. In sum, the verse says that when Hell will see the disbelievers **from far away**, the disbelievers will be able to hear it raging and breathing in and out. It then says that these people will be **cast into a**

narrow place in Hell where they will pray for destruction upon themselves. This shows the severity of Hell. They are told that they should not ask for one destruction but many destructions as this is what they deserved due to their evil actions.

Some may wonder how these verses can be related to the coronavirus while they are only related to Hell which happens in the afterlife. Muslims believe that people will enter either Heaven or Hell after the Day of Resurrection and this will happen after all of mankind have died. The answer is that Heaven and Hell and the Day of Judgement are spiritual realities which people can miss if they do not have proper spiritual understanding. However, they do have some physical and material dimensions too like the one I am about to explain here. This explanation will show that the verses are talking about the very situation we are suffering from today which is a manifestation of Hell in this very world.

The most essential word which reveals this verse to have a prophetic import is the word **'Muqarraneen'**, which has been translated above as 'chained together'. It is the plural of **Muqarran** and when simply translated, it means 'tied, bound or chained'. It is a subjective noun denoting a person on whom an action has been done or performed. The root letters of **Muqarraneen** are **Q**, **R** and **N** and they are phonetically equivalent to **C**, **R** and **N** which constitute the consonants in the word **Corona** in **coronavirus**. According to this prophetic explanation, Muqarraneen means 'those who have been affected by corona' i.e. the **coronavirus**.

The fact that the verse speaks about the **narrow places** into which the people are **cast** is further evidence that the verse is prophetic regarding the coronavirus. This is because the idea of narrow places is linked to **quarantine** which is a step taken to stop the spread of the coronavirus. As the Coronavirus is spreading further and further day by day, the lockdowns are increasing and mobility is being restricted and many people are self-isolating.

The literal meaning of the word **'Muqarraneen'** which is 'bound or tied' also supports the prophetic meaning of **Muqarraneen** as 'those affected with coronavirus'. This is because the idea of tying and binding conveys a sense of restriction which is true of quarantine. **Quarantine** also shares three phonetic consonants with the root of Muqarraneen. Muqarraneen can therefore also be prophetically translated as **'quarantined'**. The link between the two meanings, i.e., 'affected by coronavirus' and 'quarantined' is that the first (the coronavirus) is the cause while the other (quarantine) is the effect.

What further supports this conclusion is that the verses above also describe a symptom of the coronavirus, which is a respiratory tract infection that can lead to pneumonia, in which a person finds it difficult to breathe. The two words that describe this symptom are **taghayyuz** and **zafeer**. **Taghayyuz** classically means rage and extreme anger but in modern Arabic it means irritation and exasperation. Exasperation is the feeling of being annoyed, especially because you can do nothing to solve a problem. On the other hand, **zafeer** means exhalation, i.e., breathing out. It is the opposite of **shaheeq** which means inhaling i.e., breathing in. In another verse of the Qur'an, these two words have been used together to describe the condition of the people of Hell.

"Those that are wretched will be in Hell, inhaling and exhaling." (Surah Hud – 106)

Combining exasperation with breathing links the above verses to the coronavirus as coronavirus victims suffer from breathing difficulties due to the respiratory tract infection and the pneumonia that results from it in which the air sacs of the lungs become filled with pus.

The Qur'an personifies Hell as making these sounds although as we have seen in the above verse it is the people of Hell who make those sounds. If you can imagine Hell as a place where people are bound up together sighing, groaning and breathing heavily while expressing their total exasperation, you can understand why the Qur'an describes and personifies Hell itself as doing these things. This is because the sounds in fact come from Hell making it seem like they are produced by Hell itself.

Some classical commentators of the Qur'an have linked exhaling and inhaling in the above verse to the throat and the chest respectively while others have described one of the sounds as high-pitched and the other as low-itched. This shows that they have considered these words as relating to breathing.

The explanation given here shows that the Hell foretold in the Qur'an is manifested in this very world today before our very eyes. The coronavirus is a manifestation of Hell. It is raging in people's hearts and bodies and narrowing their spaces and livelihoods through the economic and social crisis. The verses conclude by giving human beings a choice of either staying in the hellish state and condition of being tied up in narrow spaces both physically and spiritually or the Heaven of Eternity that God has promised them if they are righteous, where they can live forever and get whatever they desire.

Although the coronavirus can be considered a miniscule sample of Hell in this world, it should be borne in mind that the Hell of the hereafter is much greater. Also, the heaven of the hereafter is much greater than the Heaven of this world. We should not however judge anybody based on their being affected by coronavirus. This is because what reallydetermines a person's state of being either in Heaven or Hell is their inner state. The spirit is the most important aspect of the human being. When it is strong, no amount of pain or suffering can overcome its joy and happiness. In fact, the disease as well as the lockdowns and the economic and financial crisis that that accompany it can be a blessing for the believers if they trust in God. This is like the Fire into which Abraham was cast by Nimrod but which became cool and tranquil for him as stated in the Qur'an.

Human beings have a choice today of either using the current situation to reflect on reality and turn to God or remain in darkness combined by suffering in the social and economic crisis that is resulting from the coronavirus. They should trust in God, that he will eventually bring them out of this crisis. God has the power to do everything.

Settling down in the world of COVID-19

An explanation of the spiritual reason for this pandemic and its ultimate purpose

19 March 2020

"Your Lord has come with the angels rank on rank." (Qur'an – Surah Al-Fajr – 80:42)

"Above it are nineteen." (Qur'an – Surah Al-Muddathir – 74:30)

I had just finished writing my last article about **COVID-19** early yesterday morning, having stayed up all night to do it. Usually, when I receive some inspiration, I write it down straight away as it loses its vigour if left too long. I had just written about the specific passage in the Qur'an which describes **Covid-19** and its features in graphical and dramatic detail, showing that what we are experiencing in the world today is in fact Hell in this world. After I had written the article, I was sitting on my bed reclining on a pillow when suddenly a very sharp, intense feeling of utmost pain overtook my whole being which only lasted for a fraction of a second. Accompanying it was a bright ball of reddish light which I saw straight above me. The feeling was Hellish, so intensely horrifying but of a different nature to any pain I had ever experienced before. It seemed to originate from outside of the world. I immediately realised it was **COVID-19**.

I believe this pandemic has appeared for an important purpose. It is to draw our attention to the fact that God has come today with a Divine Revelation. The greatest blessing promised by God in the Qur'an to happen on the Day of Judgement is the **advent of God** and a **vision of His Glory**. The Qur'an has promised that God would come with the angels on the Day of Judgement.

"And Thy Lord shall come with angels rank on rank."

(Qur'an – Surah Al-Fajr 80:42 – Pickthall Translation)

God cannot be seen by human eyes as He is beyond all limitations. Therefore, what is meant by His coming is the coming of His Light and Glory. This is supported by the Qur'an:

"The Earth will shine with the Glory of its Lord.."

(Surah Al-Zumar 39:69 Yusuf Ali Translation)

An example of this light and glory is the Radiant Fire Moses saw from the Burning Bush. From within the Fire, God spoke to him, saying:

""Verily, I am God: There is no god but I!"

(Surah Taha 20:14 – Yusuf Ali Translation)

Today, the signs of such a revelation are all around us but the majority of mankind do not see it as they do not have spiritual eyes. So, they remain veiled from it as the Qur'an says:

"Verily, from (the Light of) their Lord, that Day, will they be veiled."

(Sura Al-Mutaffifeen 83:15 – Yusuf Ali Translation)

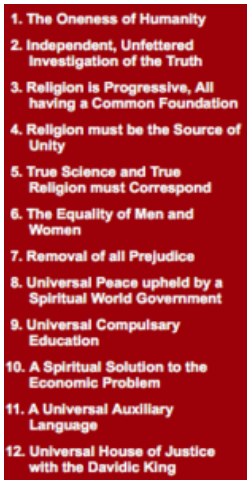
This is surely the Day of Judgement. According to the Qur'an, on the Day of Judgement both Heaven and Hell are brought forth. However, only those with pure vision can see them. What we are experiencing today with the coronavirus pandemic is Hell but we need to rise above it to enter Heaven where we can have a vision of our Lord. Indeed, our Lord has appeared with his angels, who are the righteous souls, obedient to him, who have been created through the light of His new revelation.

We have a choice either to stay in Hell or rise to Heaven. However, each and every one of us has to come face to face with Hell at some point as it has been promised in the Qur'an and this is what we are experiencing today.

"And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees."

(Surah Maryam 19:71 – Sahih International Translation)

If we wish to enter the Heaven above, we need to purify ourselves and make ourselves worthy by living a good life and being kind to God's creation. We should also recognise the new revelation of God that has been brought by Baha'u'llah, who is the Light and Glory of God foretold in the Qur'an. The name Baha'u'llah literally means the Glory of God. Baha'u'llah revealed God to us and from Him and his words we can hear the voice of God that Moses heard from the Burning Bush. The essence of the teachings of Baha'u'llah is the oneness of humanity. His teachings can be summed up in the following twelve basic principles which have the potential to transform the world of humanity into an earthly Heaven:


1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

Just as Hell has been manifested for mankind today, so has Heaven and it is the beautiful Revelation of Baha'u'llah. The Davidic King, who is the president of God's Universal Government and Kingdom is alive in the world today and he is a sign of God for the world. The revelation of Baha'u'llah and His spiritual government can guide the world today to peace and unity and solve all its problems.

The Qur'an has prophesied COVID-19 very clearly so that mankind can have certainty that this day is the day of Judgement, which is the day when Heaven and Hell are manifested. I have demonstrated in my last article how the Qur'an describes this pandemic when it describes the people of Hell as being bound and confined to narrow spaces while they are wailing and praying for destruction upon themselves. This is amidst the sounds of inhaling and exhaling in total rage and exasperation. All of this is a perfect description of the coronavirus pandemic and the quarantine that is necessary to prevent its spread. The Qur'aninterestingly uses the word **'muqarraneen'** meaning bound or chained in that particular verse, a word whose root letters **Q**, **R** and **N** resemble **'corona'** and **'quarantine'**. This shows that this pandemic is indeed the Hell foretold in the Qur'an.

Elsewhere the Qur'an has foretold the pandemic by the actual word **'corona'**.

“We destroyed the generations **[Quroona]** before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.”

(Surah Yunus 10:13 Marmaduke Pickthall Translation-bold text in parenthesis mine)

The above verse speaks of the earlier generations that were destroyed by God and the reason for their destruction, i.e., that they did wrong and did not believe in their messengers. The word **Quroona** in the verse stands as a prophecy for the **corona**virus that is destroying many people today and the verse shows that the reason for this destruction is the same as that for the earlier generations, which is doing wrong and denying the messengers. In the following verses, the Qur’an clearly gives us the number that will help us identify the pandemic.

As we know, there have been other coronaviruses before. The Qur’an points out that there is the number 19 on Hell, showing that it is a prophecy for the particular virus which began in Wuhan, China, in December 2019. **COVID-19** is short for **coronavirus disease 2019**. The 19 stands for 2019 to mark the year when the disease began. This is foretold in the following verse:

“Him shall I fling unto the burning. Ah, what will convey unto thee what that burning is! It leaveth naught; it spareth naught. It shrivelleth the man. **Above it are nineteen**.”

(Surah Al-Muddathir 74:26-30 Marmaduke Pickthall Translation)

The verse translated as **“Above it are nineteen”** can also be translated as **‘On it is nineteen’** and this is a grammatically faithful translation. It is generally understood that the ‘nineteen’ refers to the nineteen angels who are the guardians of Hell and this is supported by the context. This is reflected in the first translation. However, the verse does not qualify the number of nineteen by explaining what it refers to but leaves it vague. This shows that it can have more than one interpretation, including a deeper meaning. **COVID-19** is the manifestation of Hell in this world. After having the extraordinary personal experience with the vision of **COVID-19** yesterday, I have become more convinced of this. The verse **‘On it, is 19’** is an exact prophecy for **COVID-19** as it has the mark of the number 19 on it.

This great prophecy will help us understand that this current pandemic was in the knowledge of God long before it happened and marks an important event in history which was designed to purify mankind so they may enter Heaven and have the vision of God. This understanding makes it easy for us to cope with **COVID-19**. It enables us to accept this reality and settle down in our daily lives while carrying out our duty to God and to man. We should trust in God and work to improve our world to make it a better place where mankind can live in peace, security and comfort without any fear of war or further pandemics. And God is the Helper and Protector of all.

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
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This entry was posted on Friday, April 10th, 2020 at 9:45 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal' 9, 177 B.E. (4/17/2020)

The COVID-19 Lockdown: The Doors of Heaven are Open

"Heaven was opened and there were many doors." (Quran – Surah Al-Naba' 78:19)

Yusuf Muquit 23 March 2020

It must have come as sad news to many Muslims, Christians and people of other faiths in the UK that their places of worship were locked down due to the COVID-19 pandemic. The decision was announced by the Prime Minister earlier this evening as part of a national lockdown on the country's population, their shops and social venues to prevent the spread of the coronavirus disease. As I have explained earlier in my other articles, the Qur'an has foretold this pandemic as the Fire of Hell which engulfs mankind due to its wrong ways.

The Qur'an speaks about the fire of Hell under various names among which the two I will be discussing are Saqar and Sa'eer. Saqar literally means the heat of fire or the sun. Sa'eer means a blazing fire, and its derivatives can mean extreme heat, insanity or severe hunger and thirst. Although both words are generally understood by Muslims to refer to the Fire of Hell in the afterlife, I believe that these words can also refer to other things which are relevant to the situation we are facing in the world today, as Hell manifests itself in many different forms both in this world and the next.

By looking at the Qur'anic verses related the Day of Judgement in light of the current coronavirus pandemic, I have become convinced that both Saqar and Sa'eer are prophecies for the coronavirus, COVID-19, which is ravaging mankind today. First of all, both words are related to extreme heat which is characteristic of the coronavirus disease which often causes very high temperatures. Secondly, the Qur'an gives certain other characteristics of this disease and pandemic which help us identify it.

> Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell) (Sa'eer). When it (Hell) sees them from a far place, they will hear its raging (Taghayyuz) and its exhalation (Zafeer). And when they shall be thrown into a narrow place thereof, chained together (Muqarraneen), they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions.

In the passage above the Qur'an personifies the Fire of Hell as if it were a living entity that can see people from a faraway place. This is true of COVID-19, as the virus began in Wuhan, China, and has been spreading from there to other parts of the world. China was considered a far away place at the time the Qur'an was revealed which is shown by the famous prophetic tradition "Seek knowledge even in China". Although this tradition is considered of poor reliability or completely unreliable by some scholars, it demonstrates the fact that China was considered a faraway place in the early days of Islam when this

tradition was reported. The aim of the tradition was to encourage people to seek knowledge even if it meant travelling as far as China.

The word 'raging' in the above verses shows the rage of mankind due to this pandemic, as it is disrupting their lives causing a lot of upset and confusion. The original Arabic word Taghayyuz may also mean 'exasperation' and when this is combined with 'exhalation', it gives the sense of difficulty in breathing which results from COVID-19. COVID-19 is a respiratory tract infection which may lead to pneumonia in which the air sacs of the lungs are filled with inflammatory fluid resulting in extreme difficulty in breathing.

The verse "And when they shall be thrown into a narrow place thereof, chained together (Muqarraneen)" is a clear prophecy for the national lockdown and quarantine that the government has imposed on all British nationals from tonight, including their shops and places of worship. The word Muqarraneen with its root letters Q, R and N resembles the word quarantine. The verse also says that when people are bound up together, they will call for destruction but they will be told not to ask for "one destruction" but for "many destructions". This is a prophecy for the many deaths that will result from this pandemic.

In another passage, the Qur'an shows the global impact of this virus. It says:

> Him shall I fling unto the burning (SAQAR). Ah, what will convey unto thee what that burning is! It leaveth naught; it spareth naught. It shrivelleth the man. Above it are nineteen. (Surah Al-Muddathir 74:26-30 Marmaduke Pickthall Translation)

The above verses say that Saqar neither leaves nor spares anyone. In the same way, COVID-19 is not sparing any country, community or individual but is affecting them all. It is spreading around the world rapidly while the death toll is on the rise day by day. The verse translated above as "it shrivelleth the man" has another grammatically and linguistically accurate meaning which is "it is extremely glaring or vivid for mankind". Another valid translation would be "it burns or changes mankind". We can see how COVID-19 is affecting the whole world both economically and socially and soon it may also affect them politically. It is also clear for all of mankind to see through the news. The final verse gives the number 19 which identifies the disease very specifically so that mankind may remain in no doubt that this is the Hell that has been foretold in the Qur'an. As we know, the number 19 exists in COVID-19.

The Qur'an has clearly foretold the fate of the Muslims during the days of this Hell and punishment in the following verse:

> "The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar. Indeed, all things We created with predestination. And Our command is but one, like a glance of the eye. (Surah Al-Qamar 54:48-50 – Sahih International Translation)

The above verse says that certain people will be dragged on their faces into the fire of Hell. The phrase 'On their faces' is a prophecy for the Muslims who are the ones that prostrate on their faces during prayer. The reason they have been singled out from other communities is because they are the one who are the most hard-hit by this pandemic. The verse then says "taste the touch of Saqar" which shows that they will die of the touch of this disease which spreads through physical contact as they do not pay

attention to the health and safety guidelines prescribed by the government.

The above verses also show the swiftness of the command of God which comes to pass like the twinkling of an eye. When the Prime Minister announced the closure of all mosques and worship places, it probably only took him a second. This was an unprecedented event in the UK and worldwide, in which places of worship have been closed until further notice. Even the two holy cities of Mecca and Medina where Muslims visit for their greater and lesser pilgrimages have been closed to foreign visitors. What is the wisdom in these things happening?

Although the various religions of the world have contributed greatly to society, now the time has come for them to unite. For a long time, the various religions of the world, especially the Muslims, have remained isolated in their own narrow places without freely interacting with each other. However, now the time has come for them to open their doors and unite in the spirit of true fellowship and brotherhood. I don't mean giving up their unique identities or ways of worship but they must open their doors to one another in the spirit of true human fellowship.

Mankind is suffering today as the Kingdom of God has been established in the world and exists among mankind which they must recognise. Around 150 years ago, Baha'u'llah diagnosed the spiritual disease of mankind and prescribed its remedy which was for it to unite and put an end to war. Today, the government of Baha'u'llah, which is God's spiritual government, exists in the world and a KING is seated on the THRONE of this UNIVERSAL kingdom. The future of mankind in the shade of God's Universal kingdom is foretold in the following verse.

> Indeed, the righteous will be among gardens and rivers, In a seat of honour near a Sovereign, Perfect in Ability.
>
> (Surah Al-Qamar 54:54-55 – Sahih International Translation)

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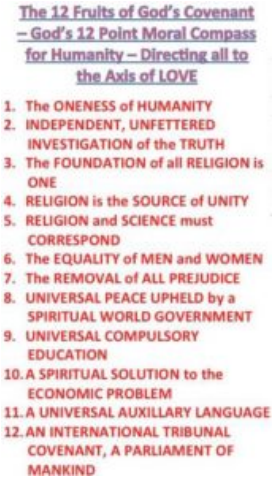
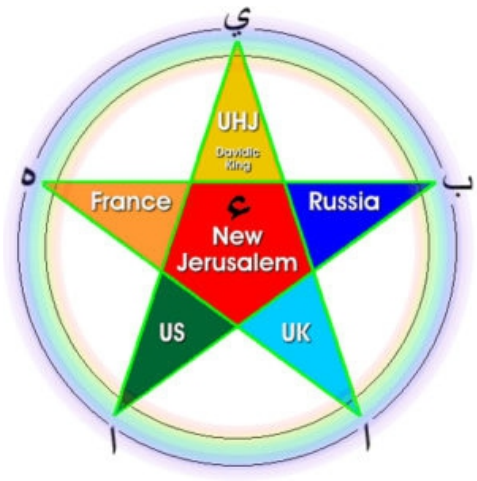
[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]


The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND



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BAHA'I JUSTICE

Holy Day: The First Day Of Ridvan, Jalal 13, 177 B.E. (4/21/2020)

Suriy-i Sabr (Surih of Patience)/Lawh-i Ayyub (the Tablet of Job)

Revealed by Baha'u'llah in The Garden of Ridvan on the first day, 1863.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests.[1] We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all

things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and

they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, "This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God's pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles." So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. "Those who patiently persevere will truly receive a reward without measure."[2] Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God's Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God's destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true

patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones[3] in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds."[4] How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition?[5] Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord."[6] And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali[7] and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We[8] taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him[9] and He has made His own hands chained[10] of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God"[11] in the "Days of God"[12]? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected[13] blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an[14], and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge[15]. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, "You have not been sent by God and Prophethood was sealed by the previous one." Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, "These are the verses of God that have been revealed in truth." Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and

follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, “By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell.” They said, “God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: “They came to think as ye thought that God would not raise up any one (to Prophethood).”[16]

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say[17]: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end’; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the “Hour” has passed in truth and the “Resurrection” has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may

follow the interpretation of the term “Seal” as was uttered by the Tongue of the Name of God ‘Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, “Muhammad the Sealer of what preceded Him and the Initiator of that which was to come[18].” In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God’s Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be “firmly grounded in knowledge” and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, “May God hasten by His Advent our deliverance!” And when

He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, “O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad![19]” And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi[20]. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said “O my people, in truth the testimony of God has come and the countenance of truth is unveiled.” O people of the Qur’an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.[21]

0 my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble[22]. 0 people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, “O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner[23] is calling you and the day in which the heavens have been cloven asunder with the clouds[24]. Fear ye God and do not close your eyes from the most luminous and holy beauty.”

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God.

Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God[25] and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to

express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan, the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the

wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so

that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name.[26] And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them "Why did you kill those who believed in God and His verses?" they replied, "Because we find them to be unbelievers."

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur'an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth[27]? So why have you ascribed falsehood to those whom the Book of God testified to their truth,

a Book after which no falsehood comes[28] as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples' property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God's permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God's nearness and they are circumambulating His mighty throne and at all times the angels of God's bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God's knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world and the next and the word of retribution has been enacted against them from the Mighty the Wise

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.[29] Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.[30]

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the

day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment[31]! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew [maybe "the seal of"? (-J.W.)] the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror[32] and commands us to be forbearing in this Most Great Agitation[33] when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity[34] and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God's hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes[35] on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven.[36] All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali[37]. But the servants disagreed about it

and the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of ‘Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed[38] about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the “Samiri”[39] in your souls; beware lest ye fall behind the “Calf” when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment[40] of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour[41]! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who are circumambulating and directing themselves in the direction of divine love.

Baha’u’llah

Notes

[1] Qur’an 20:40.

[2] Qur’an 39:10.

[3] Qur’an 35:15 and 47:38

[4] Qur’an 2:210.

[5] Qur’an 25:18 and 48:12.

[6] Qur’an 6:158.

[7] The Bab.

[8] Qur’an 36:12 and 78:29.

[9] Qur’an 40:74 and 72:7.

[10] Qur’an 5:64.

[11] Qur’an 6:31, 6:154, 10:45, 13:2, 18:110, 29:5, 32:10, 10:7, 10:11, 10:15, 18:105 and 29:23.

[12] Qur'an 14:5.
[13] Qur'an 20:124.
[14] Qur'an 2:143.
[15] Qur'an 3:7.
[16] Qur'an 72:7.
[17] This next verse is translated by Shoghi Effendi, The World Order of Bahá'u'lláh 116.
[18] This refers to the Tablet of Visitation of the Imam 'Ali addressing the spirit of the Prophet Muhammad, (quoted in the book of Mafatih al Jinan, by Qomi).
[19] Such maledictions are found in the Visitations of the Imams, see for example Mafátih al-Jinán of Qummi, "Ziyárat al-Amir Yawmal-Ghadir Alláhummal-'an awwala zálimin zalanu Aala Muhammadin."
[20]20 Haji Muhammad Taqi, surnamed Ayyub, God Passes By 130.
[21] Qur'an 25:26.
[22] Qur'an 25:13 and 4:124.
[23] Qur'an 50:41
[24] Qur'an 25:25
[25] The afflictions of the Prophet's grandson, the Imam Husayn.
[26] Shiraz.
[27] Qur'an 2:94 and 62:6
[28] Qur'an 41:42
[29] Crimson here refers to the Crimson Ark and the color red refers to the realm of divine decree called Qadá.
[30] It appears that in this passage there is a reference to the divine handmaidens mentioned in the Bab's revelation of Qayyumu'l-Asma and that these handmaidens came to hear the new melodies revealed by Bahá'u'lláh but then at the end of that revelation He is seeking that these handmaidens return to their tabernacles because at that point Bahá'u'lláh is surrounded by opposition of two parties: the people of Islam and the people of the Bayan. Further there are multiple references to the twin revelations and echoes of "Twin-ness" of many passages of Qayyamal-Asmaa for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaa ….wa Inni An-al Nazir fi al Mashriqayn … Nurayn… Turayn…Satrayn (twin lights, twin mounts, etc.)
[31]31 There are many references in the Qayyumu'l-Asma' to the blood-soaked Garment. The original story is from the Qur'an 12 where Joseph's blood-soaked garment is brought to his father. In the Bab's writings this brood becomes the blood of the Imam Husayn (Qayyumu'l-Asma 32 and 191). This blood-soaked Garment, according to the Bab, proclaims: "Verily, I am God …" For Bahá'ís, Bahá'u'lláh represents the spiritual Return of the Imam Husayn.
[32] Qur'an 21:103
[33] Qur'an 14:21
[34] Conscious of its many nuances (see Mazandarani, Asraru'l-Athar), 'Ama has been rendered eternity.
[35] Qur'an 14:18
[36] Contrasting the "near" Baghdad to the "remote" Adrianople
[37] According to Bahá'u'lláh, the "Great Announcement" of Qur'an 78:2, 38:67 and 38:88 is the Bab.
[38] "Concerning what are they disputing? Concerning the Great Announcement. About which they

cannot agree." Qur'an 78:1-3

[39] Qur'an 20:85-95 references to Mirza Yahya and Siyyid Muhammad Isfahani

[40] There are many references to Hin [i.e. moment of time], thus Qur'an 38:88 and 28:15.

[41] Nearly fifty references in Qur'an to the Hour; see for example 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1.

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
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9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
UHJ
Davidic King
France
Russia
New Jerusalem
US
UK

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BAHA'I JUSTICE

Holy Day: The Ninth Day Of Ridvan, Jamal/Beauty 2, 177 B.E. (4/29/2020)

Of the exact circumstances attending that epoch-making Declaration we, alas, are but scantily informed. The words Bahá'u'lláh actually uttered on that occasion, the manner of His Declaration, the reaction it produced, its impact on Mírzá Yaḥyá, the identity of those who were privileged to hear Him, are shrouded in an obscurity which future historians will find it difficult to penetrate. The fragmentary description left to posterity by His chronicler Nabíl is one of the very few authentic records we possess of the memorable days He spent in that garden. "Every day," Nabíl has related, "ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the center of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Bahá'u'lláh would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city." "One night," he continues, "the ninth night of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: 'Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdád. Not once could I discover in the words He spoke any trace of dissimulation."

As to the significance of that Declaration let Bahá'u'lláh Himself reveal to us its import. Acclaiming that historic occasion as the "Most Great Festival," the "King of Festivals," the "Festival of God," He has, in His Kitáb-i-Aqdas, characterized it as the Day whereon "all created things were immersed in the sea of purification," whilst in one of His specific Tablets, He has referred to it as the Day whereon "the breezes of forgiveness were wafted over the entire creation." "Rejoice, with exceeding gladness, O people of Bahá!", He, in another Tablet, has written, "as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House proceeding to the Spot from which He shed upon the whole of creation the splendors of His Name, the All-Merciful... Were We to reveal the hidden secrets of that Day, all that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise. Such

is the inebriating effect of the words of God upon the Revealer of His undoubted proofs that His pen can move no longer." And again: "The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching.... The Day-Star of Blissfulness shineth above the horizon of Our Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with the ornament of the Name of Thy Lord, the Creator of the heavens.... Take heed lest anything deter Thee from extolling the greatness of this Day—the Day whereon the Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on earth.... This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne' ...Say ... He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is who is the One Beloved of all things, whether of the past or of the future." And yet again: "Arise, and proclaim unto the entire creation the tidings that He who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise... Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: 'Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cups of everlasting life. Approach, and quaff your fill.'" And finally: "Forget the world of creation, O Pen, and turn Thou towards the face of Thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of Thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendors of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors, favors which none can reckon except Him Who is the Omnipotent Protector of the entire creation."

Shoghi Effendi, God Passes By pg. 153-155

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O DAUGHTER of the Kingdom! Thy letter hath come and its contents make clear the fact that thou hast directed all thy thoughts toward acquiring light from the realms of mystery. So long as the thoughts of an individual are scattered he will achieve no results, but if his thinking be concentrated on a single point wonderful will be the fruits thereof.

One cannot obtain the full force of the sunlight when it is cast on a flat mirror, but once the sun shineth upon a concave mirror, or on a lens that is convex, all its heat will be concentrated on a single point, and that one point will burn the hottest. Thus is it necessary to focus one's thinking on a single point so that it will become an effective force.

Thou didst wish to celebrate the Day of Riḍván with a feast, and to have those present on that day engage in reciting Tablets with delight and joy, and thou didst request me to send thee a letter to be read on that day. My letter is this:

O ye beloved, and ye handmaids of the Merciful! This is the day when the Day-Star of Truth rose over the horizon of life, and its glory spread, and its brightness shone out with such power that it clove the dense

and high-piled clouds and mounted the skies of the world in all its splendour. Hence do ye witness a new stirring throughout all created things.

See how, in this day, the scope of sciences and arts hath widened out, and what wondrous technical advances have been made, and to what a high degree the mind's powers have increased, and what stupendous inventions have appeared.

This age is indeed as a hundred other ages: should ye gather the yield of a hundred ages, and set that against the accumulated product of our times, the yield of this one era will prove greater than that of a hundred gone before. Take ye, for an example, the sum total of all the books that were ever written in ages past, and compare that with the books and treatises that our era hath produced: these books, written in our day alone, far and away exceed the total number of volumes that have been written down the ages. See how powerful is the influence exerted by the Day-Star of the world upon the inner essence of all created things!

But alas, a thousand times alas! The eyes see it not, the ears are deaf, and the hearts and minds are oblivious of this supreme bestowal. Strive ye then, with all your hearts and souls, to awaken those who slumber, to cause the blind to see, and the dead to rise.

Abdu'l-Baha'-Selections #73

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"Regarding the Prophecy of Daniel: The passage in Esselmont should be changed to state that this prophecy refers to the one-hundredth anniversary of the Declaration of Bahá'u'lláh, in the Garden of Riḍván, Baghdád—reference to this can be found in 'The Passing of 'Abdu'l-Bahá in quotation from two of His Tablets."

Shoghi Effendi, Directives Of The Guardian #49

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In the last two verses of the Book of Daniel occur the cryptic words:—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."
Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer was present, 'Abdu'l-Bahá reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muḥammadan era.
'Abdu'l-Bahá's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Bahá'u'lláh in Baghdád, or the year 1963:—Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!

J.E. Esslemont, Baha'u'llah And The New Era, Prophecies Of Baha'u'llah And Abdu'l-Baha, Coming Of The Kingdom Of God.

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"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11

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Thus the **Oneness of Humanity**–as we are all human beings–trumps the local, national and individual identity–by at the same time infusing and re-enforcing our unity-in-diversity. Thus the revelation of Baha'u'llah is that we are human beings first and foremost!! That we have a personal individual relationship with God first and foremost. That we are the recipients of the divine economy personally first and foremost. That as human beings we thrive in the divine collective of human beings first and foremost. That nothing should break these organic bonds of affection nor sever our essential connections that proceed from the reality of things. It–the Revelation of Baha'u'llah–is, therefore, a DEEPER and more basic and greater more spiritually foundational revelation direct from God to humanity! It is therefore a message divine in origin and not a secular humanism. But it is for all human beings without prejudice and unalloyed (without coercions). The rights –the BASIC HUMAN RIGHTS OF ALL THE PEOPLES OF THE WORLD–must be respected.

Neal Chase-Guardian of The Baha'i Faith, Ridvan Message to The World, Ridvan 9, 174 B.E.

With the fulfillment of prophecy, the Baha'i Faith and the Kingdom Of God on earth as in heaven was firmly Established on this day in 1963.

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BAHA'I JUSTICE

Holy Day: The Twelfth Day Of Ridvan, Jamal/Beauty 5, 177 B.E. (5/2/2020)

A Tablet of the Feast of Ridvan

Revealed by Baha'u'llah

HE IS THE ALMIGHTY LORD!

Lo, this is the garden of Paradise wherein is raised the Voice of God, the Dominant, the Strong; Here do the immaculate Maids of Heaven dwell, they whom no eye hath seen save only God's, the Sanctified, the Well-Beloved; Herein the eternal nightingale singeth on the bough of the sacred Lote-Tree a song that bedazzaleth the minds, and herein are the needy led to the haven of wealth, and all men guided to the Word of God; verily this is a manifest truth.

Here is the song that the nightingale singeth;

IN THY NAME THAT IS GOD,

Thou art verily God!
O sacred Monk, ring out the bells, for the day of God hath come, and the Beauty of the All-Glorious is established on the holy, shining throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O prophet of wisdom, Hud, beat thou upon thy drum, in the name of the Lord, the Precious, the Bountiful, for the Temple of Holiness is seated upon His high, unapproachable throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou beauty of eternity, pluck with the fingers of the spirit at the strings of Thy lute that is wondrous and Holy, for the Heavenly Beauty hath come in His garment of glimmering silk.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O angel of light, sound thou thy trumpet to herald this appearance, for the letter HA hath mounted above the letter of pre-existent might.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Nightingale of Praise, sing out upon thy boughs within this garden and land, the well-beloved Name, for the beauty of the red rose hath shone from the impenetrable veils.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Dove of Paradise, sing upon the boughs in this wondrous day, when the Lord hath cast His rays upon all creatures.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Bird of Eternity, soar into this firmament, for the bird of faithfulness hath winged his flight to the presence of the merciful Lord.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Dwellers in Paradise, sing out and chant with melodious voices, for the melody of God is pealing from beyond the high pavilions of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O denizens of the Kingdom, sing in the name of the Well-beloved, for the beauty of commandment hath gleamed from behind the veils, in the shining mantle of the spirit.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O dwellers in the kingdom of names, adorn the zones of the furthermost heaven, for the Greatest Name is riding on the mighty clouds of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of the realm of holy attributes in the heaven of Abha, prepare to meet your God, for the breezes of sanctity have wafted from the exalted throne, and this is a manifest grace.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O thou Ridwan of the one God, rejoice within thyself, for the Ridwan of God, the Exalted, the Precious, the Wise, is made manifest.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O heaven of the grandeur, thank God within thyself, for the heaven of holiness is raised up in the realm of the sanctified heart.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Sun of this earth, eclipse thy face, for the sun of eternity hath dawned in the luminous heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O land of knowledge, swallow up thy learning, for the realm of wisdom is unfolding in the self of God., the Exalted, the Mighty, the Bountiful.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O lamp of the world, extinguish thyself, for the light of the Lord is kindled in the lamp of eternity, and hath illumined the denizens of heaven and earth.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O seas of the world, quiet your waves within you, for the crimson sea hath surged with a wondrous Cause.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O cock of everlasting life, crow out on the peaks of the realm of might, for the Herald of God hath sounded His Call from every lofty hill.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O concourse of lovers, give out the glad tidings with all your heart, for the time of waiting is over, and the covenant hath come, and the Beloved hath shone in wondrous beauty.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of knowledge, rejoice within your souls, for the day of parting is gone by, the time of certainty hath come, and the beauty of this Youth hath shone in sacred raiment within the paradise of the steadfast Name.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected, Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected, Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And I implore Thee by Thy Name which Thou made king of the Kingdom of Names and ruler over all in earth and heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

To make men free of all besides Thyself, and cause them to approach unto Thee and sever themselves from all but Thee. Verily Thou art the Powerful, the Precious, the Compassionate.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Then kindle, O my Beloved, in their hearts the flame of Thy love, till it shall burn away the memory of all save Thee, that they may testify with themselves that verily Thou hast dwelt from everlasting on the heights of immortality, that nothing hath been joined with Thee, and that Thou ever art as Thou hast been. There is no God save Thee, the Mighty, the Beneficent.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And those among Thy servants who seek to ascend the heights of Thy singleness, if their souls be set on the remembrance of aught else save Thee, they shall not be true believers in the unity of God, nor will the rank of a follower of the oneness of God be allotted them.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

The glory be to Thee, O my God, for as long as Thy command endureth. Wherefore send Thou down from the clouds of Thy Mercy that which shall cleanse the hearts of Thy lovers, and sanctify the souls of Thy friends.

Then raise them up in Thy Loftiness, and give them the victory over all on earth; for this is that which “We have desired to bring honor upon those who were brought low in the land, and to make them leaders of men, and to make them our heirs.”
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

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BAHA'I JUSTICE

Baha'i Sabbath: Jamal 11, 177 B.E. (5/8/2020)

The American nation, of which the community of the Most Great Name forms as yet a negligible and infinitesimal part, stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi-Citadel Of Faith-July 28, 1954-American Baha'is In The Time Of World Peril

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Prayer For America

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Baha'

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O my Lord! Thou knowest that the people are encircled with pain and calamities and are environed with hardships and trouble. Every trial doth attack man and every dire adversity doth assail him like unto the assault of a serpent. There is no shelter and asylum for him except under the wing of Thy protection, preservation, guard and custody.

O Thou the Merciful One! O my Lord! Make Thy protection my armor, Thy preservation my shield,

humbleness before the door of Thy oneness my guard, and Thy custody and defense my fortress and my abode. Preserve me from the suggestions of self and desire, and guard me from every sickness, trial, difficulty and ordeal.

Verily, Thou art the Protector, the Guardian, the Preserver, the Sufficer, and verily, Thou art the Merciful of the Most Merciful.

Abdu'l-Baha'

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[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
UHJ
France
Russia
New Jerusalem
US
UK

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BAHA'I JUSTICE

Baha'i Month: Azamat/Grandeur 1, 177 B.E. (5/17/2020)

The Fourth Taraz/Ornament

The fourth Ṭaráz concerneth trustworthiness. Verily it is the door of security for all that dwell on earth and a token of glory on the part of the All-Merciful. He who partaketh thereof hath indeed partaken of the treasures of wealth and prosperity. Trustworthiness is the greatest portal leading unto the tranquility and security of the people. In truth the stability of every affair hath depended and doth depend upon it. All the domains of power, of grandeur and of wealth are illumined by its light.

Not long ago these sublime words were revealed from the Pen of the Most High:

"We will now mention unto thee Trustworthiness and the station thereof in the estimation of God, thy Lord, the Lord of the Mighty Throne. One day of days We repaired unto Our Green Island. Upon Our arrival, We beheld its streams flowing, and its trees luxuriant, and the sunlight playing in their midst. Turning Our face to the right, We beheld what the pen is powerless to describe; nor can it set forth that which the eye of the Lord of Mankind witnessed in that most sanctified, that most sublime, that blest, and most exalted Spot. Turning, then, to the left We gazed on one of the Beauties of the Most Sublime Paradise, standing on a pillar of light, and calling aloud saying: 'O inmates of earth and heaven! Behold ye My beauty, and My radiance, and My revelation, and My effulgence. By God, the True One! I am Trustworthiness and the revelation thereof, and the beauty thereof. I will recompense whosoever will cleave unto Me, and recognize My rank and station, and hold fast unto My hem. I am the most great ornament of the people of Bahá, and the vesture of glory unto all who are in the kingdom of creation. I am the supreme instrument for the prosperity of the world, and the horizon of assurance unto all beings.' Thus have We sent down for thee that which will draw men nigh unto the Lord of creation."

O people of Bahá! Trustworthiness is in truth the best of vestures for your temples and the most glorious crown for your heads. Take ye fast hold of it at the behest of Him Who is the Ordainer, the All-Informed.

Baha'u'llah-Tablet of Tarazat

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
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8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
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This entry was posted on Monday, May 18th, 2020 at 1:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

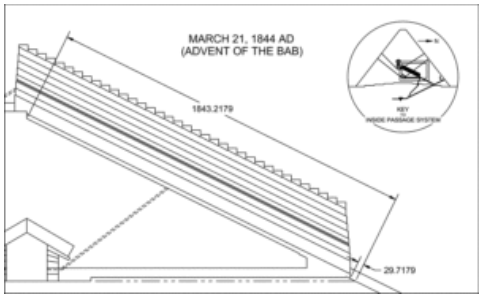
BAHA'I JUSTICE

Holy Day: Declaration Of The Bab-Azamat 7, 177 B.E. (5/23/2020)

On this date in 1844 AD The Bab (in English "Door" or "Gate") made His proclamation. The Bab was the biblically prophesied return of John the Baptist who was to come as the Herald of the advent of the second Christ, and both the Qa'im (Ariser) and Mahdi (Rightly Guided One) of Islam. The Bab was also prophesied in both the Holy Bible and the Holy Quran by His Name, His Address (from where He would come forth), and His Mission. To learn all of these Proofs go to Entry By Troops.

The Advent Date of The Bab as witnessed to in the Great Pyramid of Giza and prophesied of in the Holy Bible:

Measuring 1843.217891867748 P" up the Ascending Passageway from the Zero Point, you come to the upper end of the Grand Gallery of Religions at the Altar Stone. (*see Figure 19*) This junction is at the East – West Center Line, marking the end of the Christian Era and calendar on **March 21st, 1844 AD** and bringing us into the New Age. The Baha'i Era and calendar were inaugurated by the Bab who made his Proclamation on **May 23rd, 1844 AD**. This date corresponds exactly with the date given by Daniel in the Bible of 2300 days/years from 457 BC to March 21st, 1844 (Daniel 8:13, 14) for the return of Jesus as the Bab (Door or Gate in John 10:7, 9), for the cleansing of the Sanctuary. The Sanctuary is symbolized by the Ante-chamber in the Great Pyramid and the Altar by the Great Step. The Sanctuary was cleansed by the blood of the Bab on the Altar just inside the Door of the Sanctuary and by the blood of ten thousand of his followers in Glorious martyrdom, during the years represented by the length of the Altar Stone (the Great Step) in the Pyramid.



The Bab, meaning Door or Gate, closed the door to the Prophetic Age and opened the door to the Age of Fulfillment. His Revelation was of the potency of the Sanctuary and he is therefore the return of Jesus to earth in the Sanctuary which he had entered in heaven (Hebrews 9:24). Like John the Baptist, he prepared the way for the Advent of the Glory of the Lord—Baha'u'llah (see the 43rd chapter of Ezekiel).

The calendar instituted by the Bab for the New Age has 19 days to the month and 19 months to the year, plus four and one-quarter intercalary days, with leap years having five (one year = 19 months of 19 days plus four and one-quarter intercalary days). Therefore there are 19.22328763 Baha'i months in one solar

year.

From UHJ.net:

The Bab was the Holy Soul promised to come from the line and issue of Muhammad, the son of Ishmael the son of Abraham.

This line of Ishmael was the Holy line of sacrifice, set up and established to protect the line of David throughout all the independent and warring dynasties; if ONLY all Jews, Christians, and Muslims knew this, peace, union and harmony would capture all the hearts of mankind and knit them as one–all would be united as one being upon this divided earth and wars and hatred, poverty, ignorance and prejudice would vanish like the night shade of dusk upon the morning suns brilliantly gleaming rays of light, hope, trust and salvation.

In the Name of God, the Lord of overpowering majesty, the All-Compelling.

Hallowed be the Lord in Whose hand is the source of dominion. He createth whatsoever He willeth by His Word of command "Be," and it is. His hath been the power of authority heretofore, and it shall remain His hereafter. He maketh victorious whomsoever He pleaseth, through the potency of His behest. He is in truth the Powerful, the Almighty. Unto Him pertaineth all glory and majesty in the kingdoms of Revelation and Creation and whatever lieth between them. Verily, He is the Potent, the All-Glorious. From everlasting He hath been the Source of indomitable strength and shall remain so unto everlasting. He is indeed the Lord of might and power. All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things. All the treasures of earth and heaven and everything between them are His, and His protection extendeth over all things. He is the Creator of the heavens and the earth and whatever lieth between them, and He truly is a witness over all things. He is the Lord of Reckoning for all that dwell in the heavens and the earth and whatever is between them. Verily, He is the Supreme Protector. He holdeth in His grasp the keys of heaven and earth and of everything between them. At His Own pleasure doth He bestow gifts, through the power of His command. Indeed His grace encompasseth all, and He is the All-Knowing.

Say: God sufficeth unto me; He is the One Who holdeth in His grasp the kingdom of all things. Through the power of His hosts of heaven and earth and whatever lieth between them, He protecteth whomsoever among His servants He willeth. God, in truth, keepeth watch over all things.

Immeasurably exalted art Thou, O Lord! Protect us from what lieth in front of us and behind us, above our heads, on our right, on our left, below our feet and every other side to which we are exposed. Verily, Thy protection over all things is unfailing.–The Bab

The sacrifice of the Bab and 10,000 Babi's, an act of unbridled love for God, illuminates all mankind even up unto this very day. Hagar the Handmaiden and her son Ishmael were chosen by God and sacrificed by Abraham into the wilderness of Arabia. Hagar was an Egyptian princess and Ishmael thereby inherited

the rights of a spiritual pharaoh of the line of the great pre-Mosaic dynasties of Egypt united with the seed of Abraham and promised to be a Great Nation with 12 princes, who are the 12 Imams descended in succession from Ali and the daughter of Muhammad the Holy Fatimah. All 12 of these and Muhammad Himself sacrificed and gave their lives as a SHIELD and a TARGET for the arrows of men in protection of the line of King David that continued in their dispensation in the Middle Kingdom of Islam that was ordained by God to come between the dispensation of David of that of Moses and Christ and that of David of the line of Baha'u'llah and 'Abdu'l-Baha that continues today.

The first Imam, Ali, protected the line of David by insuring the marriage of the Exilarch, (exiled monarch of David), Bostanai to the Sassanian princess Dara, thus uniting the line of David with the greatest of the pre Muslim dynasties descended from Cyrus the Great and Sassan. In the Book of Isaiah it is prophesied that the Messiah would be of the line of Cyrus, as well as that of David, when Cyrus is mentioned as the "anointed" messiah of the Lord. This is accomplished through the FEMALE line of Cyrus and the MALE Line of David–that all prophecy in the Bible that God has spoken is TRUE! Baha'u'llah descends from this union of David and the Persian princess.

The Bab is descended on the other Hand from the Imam Husayn who wed Dara's sister Shar-banu who is known as the mother of nine Imams, as the rest of the 12 are directly descended from her and Husayn.

When the corrupt killers of God's Holy Family and the ill-wishers and destroyers of His Cause came to Kill the Davidic King Bostanai, Imam Husayn and about 70 of his followers sacrificed their lives on the plain of Karbila so the line of David should continue, prosper, and live. When asked by what authority the Imams ruled, Husayn replied, shortly before he gave his life in holy sacrifice and martyrdom, following in the footsteps of Jesus and bearing the same cross all were commanded to bear, that "We Imams rule by the authority of the throne of David, and if we lack anything the Holy Spirit sends it to us!"

Thus Muhammad Himself revealed in the Koran that "God exalted some of the prophets above that of the others and to David He gave the Psalms", showing the exaltation of Christ and the lineage of Baha'u'llah that Muhammad, Ishmael, and the Imams gave and sacrificed their lives for, the line of King David of God's Justice that all Muslims were to lovingly submit to as Islam means "submission", and thus these true ones willingly gave their lives for God that His Covenant to David should last for ever.

At the time of the appointed hour in 1844 after the prescribed time allotted of the 2300 evenings and mornings (years) had passed away, the Bab arose from this same Holy Lineage with 10,000 saints (see Jude) and became the shield for the Jewish Kingship Christ had promised and prophesied. The Bab made his death the life for all the world by sacrificing his all, and that of the best that Persia had to offer, so that those Christian brothers of the West should know the Hidden Treasure of Persia, where Daniel and the Davidic King went into captivity, that the throne and lineage of Christ were held safe in the high mountains of that country until today, so all men could be saved from self destruction at this appointed hour!

No pen can adequately write, nor can any tongue recount the greatness of the love, devotion and sacrifice of the true Cause of Islam, Ishmael, Muhammad, the Imams, and the Bab to preserving the line of David to save the Christian West unto this day today. All the people of the world owe a debt of thanks to God

and praise and gratitude to those holy souls, the Dawn-breakers, that willingly and knowingly gave their lives; and Shoghi Effendi as well, who was martyred in London on November 4 of 1957, from this same line of sacrifice of the Bab, so that the great grandson of ‘Abdu’l-Baha could be here alive in the world today, so all mankind could elect the Supreme Tribunal, or House of the Lord, and bring peace, as the promised olive BRANCH, to a beleaguered and war weary world.

NOW the light has shined through the HOLY GATE OF GOD–Bahá’u’lláh has COME! BAB means door or Gate and none enter this Kingdom but through the narrow one. Herein follows the precious word of the Master ‘Abdu’l-Baha concerning this Holy Bab (Gate), and how in his sacrifice alone, and his undying, unending servitude and never-ending love, the very breaths and musk-scented breezes and very blood united the East and the West in the eternal and everlasting bonds of affection and cooperation, mutual trust and firmness in the One, the True, the Everlasting Covenant of God. For Paul has written: “That God shall be all and all to everyone!”

> As for the Bab–may my soul be His sacrifice!–at a youthful age, that is to say, when He had reached the twenty-fifth year of His blessed life, He stood forth to proclaim His Cause. It was universally admitted by the Shi’is that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this. Nevertheless, He suddenly appeared before the people, endowed with the most complete erudition. Although He was but a merchant, He confounded all the ulama of Persia. All alone, in a way which is beyond imagination, He upheld the Cause among the Persians [Iranians], who are renowned for their religious fanaticism. This illustrious Soul arose with such power that He shook the supports of the religion, of the morals, the conditions, the habits and the customs of Persia, and instituted new rules, new laws and a new religion. Though the great personages of the State, nearly all the clergy, and the public men arose to destroy and annihilate Him, He alone withstood them and moved the whole of Persia.
>
> Many ulama and public men, as well as other people, joyfully sacrificed their lives in His Cause, and hastened to the plain of martyrdom.
>
> The government, the nation, the doctors of divinity and the great personages desired to extinguish His light, but they could not do so. At last His moon arose, His star shone forth, His foundations became firmly established, and His dawning-place became brilliant. He imparted divine education to an unenlightened multitude and produced marvelous results on the thoughts, morals, customs and conditions of the Persians. He announced the glad tidings of the manifestation of the Sun of Baha [Baha’u’llah, Christ returned in the potency of the Everlasting Father seated upon the Throne of David] to His followers and prepared them to believe [like John the Baptist, who was the forerunner for Jesus Christ that prepared the way for him as well].
>
> The appearance of such wonderful signs and great results; the effects produced upon the minds of the people, and upon the prevailing ideas; the establishment of the foundations of progress; and the organization of the principles of success and prosperity by a young merchant,

constitute the greatest proof that He was a perfect Educator. A just person will never hesitate to believe this.

[Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles]

The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
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12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
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This entry was posted on Saturday, May 23rd, 2020 at 2:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Ascension of Baha'u'llah. Azamat 13, 177 B.E. (5/29/2020)

Well nigh half a century had passed since the inception of the Faith. Cradled in adversity, deprived in its infancy of its Herald and Leader, it had been raised from the dust, in which a hostile despot had thrown it, by its second and greatest Luminary Who, despite successive banishments, had, in less than half a century, succeeded in rehabilitating its fortunes, in proclaiming its Message, in enacting its laws and ordinances, in formulating its principles and in ordaining its institutions, and it had just begun to enjoy the sunshine of a prosperity never previously experienced, when suddenly it was robbed of its Author by the Hand of Destiny, its followers were plunged into sorrow and consternation, its repudiators found their declining hopes revive, and its adversaries, political as well as ecclesiastical, began to take heart again.

Already nine months before His ascension Bahá'u'lláh, as attested by `Abdu'l-Bahá, had voiced His desire to depart from this world. From that time onward it became increasingly evident, from the tone of His remarks to those who attained His presence, that the close of His earthly life was approaching, though He refrained from mentioning it openly to any one. On the night preceding the eleventh of Shavval 1309 A.H. (May 8, 1892) He contracted a slight fever which, though it mounted the following day, soon after subsided. He continued to grant interviews to certain of the friends and pilgrims, but it soon became evident that He was not well. His fever returned in a more acute form than before, His general condition grew steadily worse, complications ensued which at last culminated in His ascension, at the hour of dawn, on the 2nd of Dhi'l-Qádih 1309 A.H. (May 29, 1892), eight hours after sunset, in the 75th year of His age. His spirit, at long last released from the toils of a life crowded with tribulations, had winged its flight to His "other dominions," dominions "whereon the eyes of the people of names have never fallen," and to which the "Luminous Maid," "clad in white," had bidden Him hasten, as described by Himself in the Lawh-i-Ru'yá (Tablet of the Vision), revealed nineteen years previously, on the anniversary of the birth of His Forerunner.

Six days before He passed away He summoned to His presence, as He lay in bed leaning against one of His sons, the entire company of believers, including several pilgrims, who had assembled in the Mansion, for what proved to be their last audience with Him. "I am well pleased with you all," He gently and affectionately addressed the weeping crowd that gathered about Him. "Ye have rendered many services, and been very assiduous in your labors. Ye have come here every morning and every evening. May God assist you to remain united. May He aid you to exalt the Cause of the Lord of being." To the women, including members of His own family, gathered at His bedside, He addressed similar words of encouragement, definitely assuring them that in a document entrusted by Him to the Most Great Branch He had commended them all to His care.

The news of His ascension was instantly communicated to Sultán `Abdu'l-Hamíd in a telegram which began with the words "the Sun of Bahá has set" and in which the monarch was advised of the intention of interring the sacred remains within the precincts of the Mansion, an arrangement to which he readily assented. Bahá'u'lláh was accordingly laid to rest in the northernmost room of the house which served as a dwelling-place for His son-in-law, the most northerly of the three houses lying to the west of, and adjacent to, the Mansion. His interment took place shortly after sunset, on the very day of His ascension.

The inconsolable Nabíl, who had had the privilege of a private audience with Bahá'u'lláh during the days of His illness; whom `Abdu'l-Bahá had chosen to select those passages which constitute the text of the Tablet of Visitation now recited in the Most Holy Tomb; and who, in his uncontrollable grief, drowned himself in the sea shortly after the passing of his Beloved, thus describes the agony of those days: "Methinks, the spiritual commotion set up in the world of dust had caused all the worlds of God to tremble.... My inner and outer tongue are powerless to portray the condition we were in.... In the midst of the prevailing confusion a multitude of the inhabitants of Akká and of the neighboring villages, that had thronged the fields surrounding the Mansion, could be seen weeping, beating upon their heads, and crying aloud their grief."

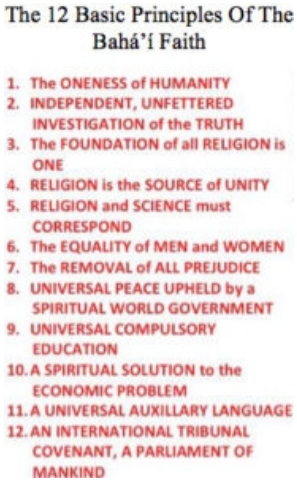
For a full week a vast number of mourners, rich and poor alike, tarried to grieve with the bereaved family, partaking day and night of the food that was lavishly dispensed by its members. Notables, among whom were numbered Shí'ahs, Sunnís, Christians, Jews and Druzes, as well as poets, `ulamás and government officials, all joined in lamenting the loss, and in magnifying the virtues and greatness of Bahá'u'lláh, many of them paying to Him their written tributes, in verse and in prose, in both Arabic and Turkish. From cities as far afield as Damascus, Aleppo, Beirut and Cairo similar tributes were received. These glowing testimonials were, without exception, submitted to `Abdu'l-Bahá, Who now represented the Cause of the departed Leader, and Whose praises were often mingled in these eulogies with the homage paid to His Father.

And yet these effusive manifestations of sorrow and expressions of praise and of admiration, which the ascension of Bahá'u'lláh had spontaneously evoked among the unbelievers in the Holy Land and the adjoining countries, were but a drop when compared with the ocean of grief and the innumerable evidences of unbounded devotion which, at the hour of the setting of the Sun of Truth, poured forth from the hearts of the countless thousands who had espoused His Cause, and were determined to carry aloft its banner in Persia, India, Russia, Iraq, Turkey, Palestine, Egypt and Syria.

With the ascension of Bahá'u'lláh draws to a close a period which, in many ways, is unparalleled in the world's religious history. The first century of the Bahá'í Era had by now run half its course. An epoch, unsurpassed in its sublimity, its fecundity and duration by any previous Dispensation, and characterized, except for a short interval of three years, by half a century of continuous and progressive Revelation, had terminated. The Message proclaimed by the Báb had yielded its golden fruit. The most momentous, though not the most spectacular phase of the Heroic Age had ended. The Sun of Truth, the world's greatest Luminary, had risen in the Síyáh-Chál of Tihrán, had broken through the clouds which enveloped it in Baghdád, had suffered a momentary eclipse whilst mounting to its zenith in Adrianople and had set finally in Akká, never to reappear ere the lapse of a full millenium. God's newborn Faith, the

cynosure of all past Dispensations, had been fully and unreservedly proclaimed. The prophecies announcing its advent had been remarkably fulfilled. Its fundamental laws and cardinal principles, the warp and woof of the fabric of its future World Order, had been clearly enunciated. Its organic relation to, and its attitude towards, the religious systems which preceded it had been unmistakably defined. The primary institutions, within which an embryonic World Order was destined to mature, had been unassailably established. The Covenant designed to safeguard the unity and integrity of its world-embracing system had been irrevocably bequeathed to posterity. The promise of the unification of the whole human race, of the inauguration of the Most Great Peace, of the unfoldment of a world civilization, had been incontestably given. The dire warnings, foreshadowing catastrophes destined to befall kings, ecclesiastics, governments and peoples, as a prelude to so glorious a consummation, had been repeatedly uttered. The significant summons to the Chief Magistrates of the New World, forerunner of the Mission with which the North American continent was to be later invested, had been issued. The initial contact with a nation, a descendant of whose royal house was to espouse its Cause ere the expiry of the first Bahá'í century, had been established. The original impulse which, in the course of successive decades, has conferred, and will continue to confer, in the years to come, inestimable benefits of both spiritual and institutional significance upon God's holy mountain, overlooking the Most Great Prison, had been imparted. And finally, the first banners of a spiritual conquest which, ere the termination of that century, was to embrace no less than sixty countries in both the Eastern and Western hemispheres had been triumphantly planted.

Shoghi Effendi-God Passes By (exc.), ch. XIII-Ascension Of Baha'u'llah


The 12 Basic Principles Of The Bahá'í Faith
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This entry was posted on Saturday, May 30th, 2020 at 3:28 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Nur/Light 1, 177 B.E. (6/5/2020)

Lawh-i-Fu'ád

He is the Most Holy, the Most Glorious!

Káf. Zá'.We call unto thee from beyond the sea of grandeur, upon the crimson land, above the horizon of tribulation. Verily, no God is there save Him, the Almighty, the Most Generous. Walk thou steadfastly in My Cause and follow not the ways of those who, upon attaining unto the object of their desire, denied God, the Lord of Lords. Erelong shall He lay hold upon them in His wrath, and He, verily, is the All-Powerful, the All-Subduing.

Know thou that, through the power of His sovereign might, God hath seized him who was the foremost amongst them that passed judgement against Us. When he saw his torment approaching, he fled to Paris to seek recourse to physicians.

"Is there none to help me?" he asked.

He was smitten upon the mouth and told: "There is no escape!"

And when he turned towards the angel of wrath, he well-nigh expired from fear. "I have a house full of riches," he pleaded. "I have a palace on the Bosphorus, beneath which the rivers flow."

The angel replied: "No ransom shall be accepted from thee on this day, even shouldst thou offer up all things visible and invisible. Hearest thou not the sighs of the kindred of God, whom thou didst cast into prison without proof or testimony? Thy deed hath provoked the lamentation of the inmates of Paradise, and of those who circle morn and eve round the Throne on high. The wrath of thy Lord hath descended upon thee, and stern is He in His chastisement!"

He made reply: "I held command over the people, and here is the mandate of my authority."

"Hold thy peace, O denier of the Day of Judgement!"

He implored: "Is no respite possible so that I may send for my family?"

"Far from it, O disbeliever in the verses of God!"

Thereupon the keepers of the fathomless abyss called unto him: "The gates of Hell have opened wide to receive thee, O thou who hast turned away from thy Lord, the Unconstrained! Repair unto its fire, for it yearneth after thee. Hast thou forgotten, O rejected one, when thou wert the Nimrod of the age, how thy tyranny eclipsed the very cruelties of Pharaoh, the Lord of the Stakes?By God! Thine iniquity hath rent asunder the veil of sanctity and caused the pillars of heaven to tremble. Where canst thou find refuge now? Who shall protect thee from the dreadful scourge of thy Lord, the All-Compelling? There is no

haven for thee in this Day, O ungodly doubter!" Whereupon the agony of death seized him and he saw no more. Thus did We lay hold on him in Our wrathful anger, and severe is thy Lord in His punishment.

Then an angel from the right hand of the Throne summoned him: "Behold the angel of affliction. Is there any place to flee to save hell, wherein the heartboileth?" And the angel of chastisement received his spirit, and a voice proclaimed: "Enter the bottomless pit which hath been promised in the Book, and whose existence thou didst day and night deny!"

Soon will We dismiss the one who was like unto him,and will lay hold on their Chief who ruleth the land,and I, verily, am the Almighty, the All-Compelling. Be thou steadfast in the Cause of God and extol thy Lord morn and eve. Suffer not the light of thy soul to be quenched by the calumnies of the one who was so blinded by Our bestowals as to turn away from God, the Lord of all names. He inspireth his devoted followers even as the Evil One prompteth his own. Erelong shalt thou behold him in evident loss both in this world and in the world to come. He, indeed, is among those whom an afflictive torment doth await. He dispatched an epistle to someone in that land, a writ of the workers of iniquity, in which he mocked God and recorded that which filled all created things with dismay. Say: Canst thou find anyone to protect thee when the wrath of God, the All-Powerful, the Unconstrained, is visited upon thee?

Thus have We informed thee of that which lieth concealed within the hearts of men. Verily, thy Lord is the Almighty, the All-Knowing. Arise for the triumph of this Cause, and gather together My loved ones. Help them to see the truth in this Day when the feet of men have slipped. Say: It behoveth every true believer to assist his Lord. He, verily, is your helper, while the people have no one to turn to in this Day.

Then We seized Mihdí,to whom We had promised divine chastisement in Our Books and Scriptures. When Our awful majesty encompassed him, he entreated: "May I not retrace my steps?"

A voice exclaimed: "Woe betide thee, O disbeliever in the Day of Resurrection! This is the nethermost fire, and its flames have been made to blaze for thee. Thou didst forsake all righteous deeds in thy vain and futile life, and now thou hast none to shield thee from God. Thou art indeed he who caused all hearts to be consumed and the Holy Spirit to lament."

He pleaded: "Is there yet no refuge for me?"

"Nay, by my Lord, even shouldst thou seek recourse to every possible means!"

Thereupon he cried out in such distress as to cause the people of the graves to tremble, and was seized by the Hand of invincible power. A voice then proclaimed: "Return unto the seat of wrath in the fire of hell; wretched and evil be thine abode!"

Thus did We lay hold on him as We laid hold on those who preceded him. Behold their houses which We have left to the spiders, and take heed, O ye who are endued with understanding! He it is who opposed God, and for whom the verses of wrath were revealed in the Book. Blessed is he who readeth it and pondereth its contents, for a goodly end doth in truth await him.

Thus have We recounted unto thee the tale of the evil-doers, that thine eyes may be solaced. As for thee,

there lieth in store naught but a blissful end.

Baha'u'llah

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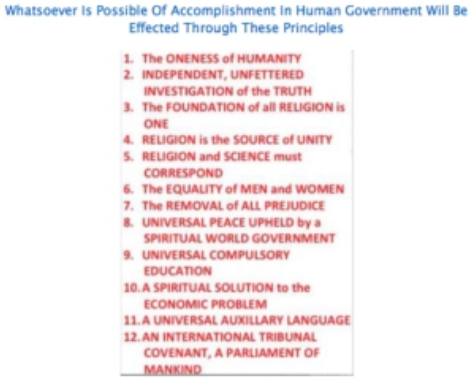
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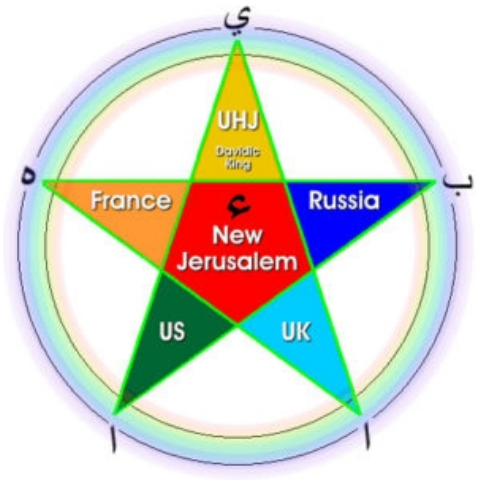

This entry was posted on Saturday, June 6th, 2020 at 3:17 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 8, 177 B.E. (6/12/2020)

Ye observe how the world is divided against itself... Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.
And the breeding ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.
Abdu'l-Baha', Selections #202 (exc.)
It is
racial,
patriotic,
religious
and
class
prejudice,
that has been the cause
of the destruction of Humanity.
Abdu'l-Baha' in London, 9/30/1911

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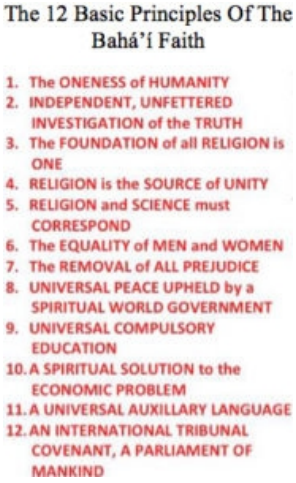
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This entry was posted on Saturday, June 13th, 2020 at 3:34 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 15, 177 B.E. (6/19/2020)-Juneteenth

While in Akka Baha'u'llah wrote to Czar Alexander II of Russia, who is famous for beginning his reign by implementing Baha'u'llah's reforms, such as immediately ending the Crimean War, lifting the censorship of the press, establishing educational reform at the universities, lifting the restrictions on travel, and most significantly, abolishing serfdom in the first Edict of Emancipation on March 3rd, 1863, all of which won for him the popular title "the Czar Liberator." He corresponded with Abraham Lincoln stating that if Lincoln freed the slaves, he would free the serfs. Of course Lincoln established the Emancipation Proclamation similar to that edict of the Czar; all of which has its origin in Baha'u'llah.

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https://www.juneteenth.com/history.htm

The Oneness Of Humanity-First Principle Of The Baha'i Faith

The Removal Of All Prejudice-Seventh Principle Of The Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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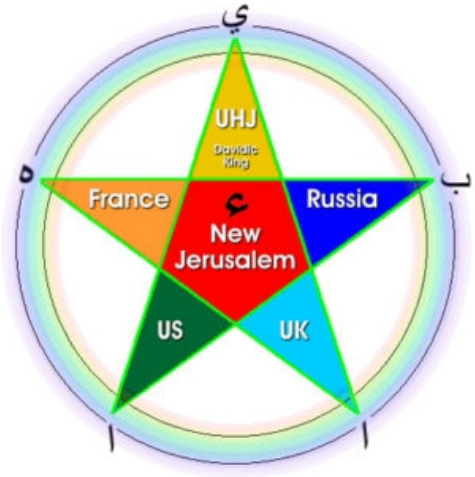
The Prophesied Four White Roots Of Peace, New JerUSAlem, & Baha'u'llah's Universal House of Justice With The Davidic King As Executive



This entry was posted on Saturday, June 20th, 2020 at 5:06 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Rahmat/Mercy 1, 177 B.E. (6/24/2020)

The word of God which the Supreme Pen hath recorded on the

third leaf

of the Most Exalted Paradise is this:

O son of man! If thine eyes be turned towards mercy, forsake the things that profit thee and cleave unto that which will profit mankind. And if thine eyes be turned towards justice, choose thou for thy neighbour that which thou choosest for thyself. Humility exalteth man to the heaven of glory and power, whilst pride abaseth him to the depths of wretchedness and degradation.

O people of God! Great is the Day and mighty the Call! In one of Our Tablets We have revealed these exalted words: 'Were the world of the spirit to be wholly converted into the sense of hearing, it could then claim to be worthy to hearken unto the Voice that calleth from the Supreme Horizon; for otherwise, these ears that are defiled with lying tales have never been, nor are they now, fit to hear it.' Well is it with them that hearken; and woe betide the wayward.

Baha'u'llah, Words of Paradise

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The tenderness of Thy mercy, O my Lord, surpasseth the fury of Thy wrath, and Thy loving-kindness exceedeth Thy hot displeasure, and Thy grace excelleth Thy justice. Hold Thou, through Thy wondrous favors and mercies, the hands of Thy creatures, and suffer them not to be separated from the grace which Thou hast ordained as the means whereby they can recognize Thee. The glory of Thy might beareth me witness! Were such a thing to happen, every soul would be sore shaken, every man endued with understanding would be bewildered, and every possessor of knowledge would be dumbfounded, except those who have been succored through the hands of Thy Cause, and have been made the recipients of the revelations of Thy grace and of the tokens of Thy favors.

I swear by Thy might, O my God! Wert Thou to regard Thy servants according to their deserts in Thy days, they would assuredly merit naught except Thy chastisement and torment. Thou art, however, the One Who is of great bounteousness, Whose grace is immense. Look not down upon them, O my God, with the glance of Thy justice, but rather with the eyes of Thy tender compassions and mercies. Do, then, with them according to what beseemeth Thy generosity and bountiful favor. Potent art Thou to do whatsoever may please Thee. Incomparable art Thou. No God is there beside Thee, the Lord of the throne on high and of earth below, the Ruler of this world and of the world to come. Thou art the God of Bounty, the Ever-Forgiving, the Great Giver, the Most Generous.

Excerpt from Baha'u'llah, Prayers and Meditations #LXXXI

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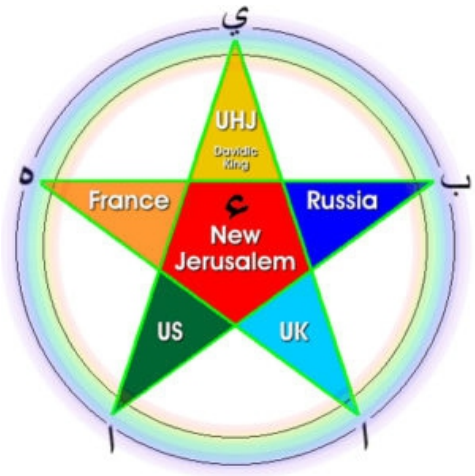

This entry was posted on Wednesday, June 24th, 2020 at 4:37 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat/Mercy 10, 177 B.E. (7/3/2020)

It Is Exactly 1260 Days/"a time, two times and half a time, From 1/20/2017 Until 7/3/2020.

Why do you boast, O mighty man, of mischief done against the godly?

All the day you are plotting destruction.
Your tongue is like a sharp razor, you worker of treachery.

You love evil more than good, and lying more than speaking the truth. *Selah*

You love all words that devour, O deceitful tongue.

But God will break you down forever; he will snatch and tear you from your tent; he will uproot you from the land of the living. *Selah*

The righteous shall see, and fear, and shall laugh at him, saying,

"See the man who would not make God his refuge, but trusted in the abundance of his riches,and sought refuge in his wealth!"

Psalms 52:1-7

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O YE beloved of the Lord! The Kingdom of God is founded upon equity and justice, and also upon mercy, compassion, and kindness to every living soul. Strive ye then with all your heart to treat compassionately all humankind—except for those who have some selfish, private motive, or some disease of the soul. Kindness cannot be shown the tyrant, the deceiver, or the thief, because, far from awakening them to the error of their ways, it maketh them to continue in their perversity as before. No matter how much kindliness ye may expend upon the liar, he will but lie the more, for he believeth you to be deceived, while ye understand him but too well, and only remain silent out of your extreme compassion.

Briefly, it is not only their fellow human beings that the beloved of God must treat with mercy and compassion, rather must they show forth the utmost loving-kindness to every living creature. For in all physical respects, and where the animal spirit is concerned, the selfsame feelings are shared by animal and man. Man hath not grasped this truth, however, and he believeth that physical sensations are confined to human beings, wherefore is he unjust to the animals, and cruel.

And yet in truth, what difference is there when it cometh to physical sensations? The feelings are one and the same, whether ye inflict pain on man or on beast. There is no difference here whatever. And indeed ye

do worse to harm an animal, for man hath a language, he can lodge a complaint, he can cry out and moan; if injured he can have recourse to the authorities and these will protect him from his aggressor. But the hapless beast is mute, able neither to express its hurt nor take its case to the authorities. If a man inflict a thousand ills upon a beast, it can neither ward him off with speech nor hale him into court. Therefore is it essential that ye show forth the utmost consideration to the animal, and that ye be even kinder to him than to your fellow man.

Train your children from their earliest days to be infinitely tender and loving to animals. If an animal be sick, let the children try to heal it, if it be hungry, let them feed it, if thirsty, let them quench its thirst, if weary, let them see that it rests.

Most human beings are sinners, but the beasts are innocent. Surely those without sin should receive the most kindness and love—all except animals which are harmful, such as bloodthirsty wolves, such as poisonous snakes, and similar pernicious creatures, the reason being that kindness to these is an injustice to human beings and to other animals as well. If, for example, ye be tenderhearted toward a wolf, this is but tyranny to a sheep, for a wolf will destroy a whole flock of sheep. A rabid dog, if given the chance, can kill a thousand animals and men. Therefore, compassion shown to wild and ravening beasts is cruelty to the peaceful ones—and so the harmful must be dealt with. But to blessed animals the utmost kindness must be shown, the more the better. Tenderness and loving-kindness are basic principles of God's heavenly Kingdom. Ye should most carefully bear this matter in mind.

Abdu'l-Baha'-Selections #138

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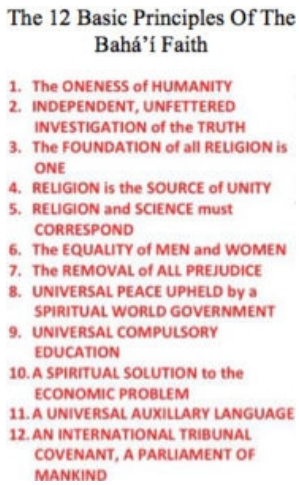
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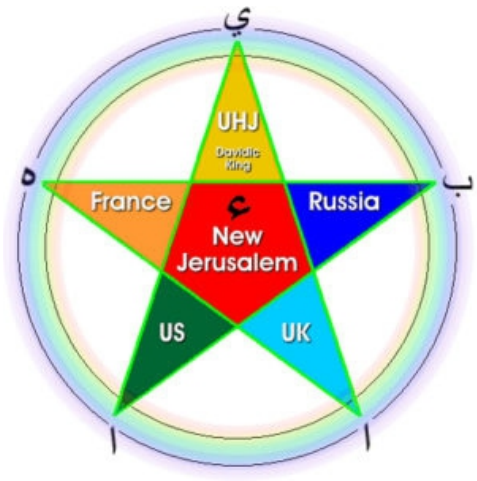

This entry was posted on Saturday, July 4th, 2020 at 5:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab: Rahmat 16, 177 B.E. (7/9/2020)

The commemoration of the Martyrdom of The Bab

The Bab was Martyred at Noon on this day in the city of Tabriz, Iran

This Tablet is read at the Shrines of Bahá'u'lláh and the Báb. It is also frequently used in commemorating Their anniversaries.

Tablet Of Visitation

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Daystars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, caused them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly,

hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.

Baha'u'llah, Prayers And Meditations, #CLXXX

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Now the Siyyid Báb had disposed all His affairs before setting out from Chihríq towards Tabríz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mullá Báqir, who was one of His first associates, to Mullá 'Abdu'l-Karím of Qazvín. This trust Mullá Báqir delivered over to Mullá 'Abdu'l-Karím at Qum in presence of a numerous company. At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Bahá'u'lláh: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful minute *shikastih* hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word *Bahá*. Then Mullá 'Abdu'l-Karím conveyed the trust to its destination.

Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mírzá Ḥasan Khán, the gist of which order was this: "Obtain a formal and explicit sentence from the learned doctors of Tabríz who are the firm support of the Church of Ja'far (upon him be peace) and the impregnable stronghold of the Shí'ite faith; summon the Christian regiment of Urúmíyyih; suspend the Báb before all the people; and give orders for the regiment to fire a volley."

Mírzá Ḥasan Khán summoned his chief of the farráshes, and gave him his instructions. They removed the Báb's turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabríz, confined Him in a cell, and appointed forty of the Christian soldiers of Tabríz to guard Him.

Next day the chief of the farráshes delivered over the Báb and a young man named Áqá Muḥammad-'Alí who was of a noble family of Tabríz to Sám Khán, colonel of the Christian regiment of Urúmíyyih, at the sentences of the learned divine Mullá Muḥammad of Mamaqán, of the second ecclesiastical authority Mullá Mírzá Báqir, and of the third ecclesiastical authority Mullá Murtadá-Qulí and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Báb was suspended and by the other rope Áqá Muḥammad-'Alí, both being firmly bound in such wise that the head of that young man was on the Báb's breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb seated by the side of His amanuensis Áqá Siyyid Ḥusayn in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted.

Sám Khán the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farráshes withheld his hand. Áqá Ján Big of Khamsíh, colonel of the bodyguard, advanced; and they again bound the Báb together with that young man to the same nail. The Báb uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha'bán in the year [A.H.] one thousand two hundred and sixty-six. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.

Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.

On the second night at midnight the Bábís carried away the two bodies.

On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, "The holy body of the immaculate Imám and that of the true Shí'ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces." But after the fullest investigation and inquiry it hath been proved that when the Báb had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulaymán Khán the son of Yaḥyá Khán, one of the nobles of Ádhirbáyján devoted to the Báb, arrived, and proceeded straightway to the house of the mayor of Tabríz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect,

Sulaymán Khán divulged this secret to him saying, “Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way.” “Such troubles,” answered the mayor, “are in no wise necessary.” He then sent one of his private servants named Ḥájí Alláh-Yár, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Ḥájí Sulaymán Khán. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Bábí of Milán: next day they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Ṭihrán, they sent it away from Ádhirbáyján. And this transaction remained absolutely secret.

Abdu’l-Baha’

Exc. from: A Traveler’s Narrative-Written to Illustrate the Episode of the Bab

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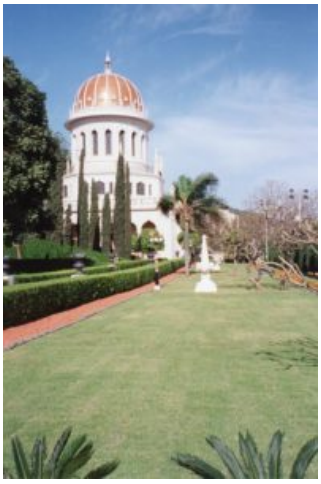
The Shrine of the Bab on Mt. Carmel, wherein His body is interred. 1909-Built by Abdu’l-Baha’

Expansion of the Shrine of The Bab, completed under the direction of Shoghi Effendi



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The Martyrdom Of The Bab

by Shoghi Effendi

The waves of dire tribulation that violently battered at the Faith, and eventually engulfed, in rapid succession, the ablest, the dearest and most trusted disciples of the Báb, plunged Him, as already observed, into unutterable sorrow. For no less than six months the Prisoner of Chihríq, His chronicler has recorded, was unable to either write or dictate. Crushed with grief by the evil tidings that came so fast upon Him, of the endless trials that beset His ablest lieutenants, by the agonies suffered by the besieged and the shameless betrayal of the survivors, by the woeful afflictions endured by the captives and the abominable butchery of men, women and children, as well as the foul indignities heaped on their corpses, He, for nine days, His amanuensis has affirmed, refused to meet any of His friends, and was reluctant to touch the meat and drink that was offered Him. Tears rained continually from His eyes, and profuse expressions of anguish poured forth from His wounded heart, as He languished, for no less than five months, solitary and disconsolate, in His prison.

The pillars of His infant Faith had, for the most part, been hurled down at the first onset of the hurricane that had been loosed upon it. Quddús, immortalized by Him as Ismu'lláhi'l-Ákhir (the Last Name of God); on whom Bahá'u'lláh's Tablet of Kullu't-Tá'am later conferred the sublime appellation of Nuqṭiy-i-Ukhrá (the Last Point); whom He elevated, in another Tablet, to a rank second to none except that of the Herald of His Revelation; whom He identifies, in still another Tablet, with one of the "Messengers charged with imposture" mentioned in the Qur'án; whom the Persian Bayán extolled as that fellow-pilgrim round whom mirrors to the number of eight Vahíds revolve; on whose "detachment and the sincerity of whose devotion to God's will God prideth Himself amidst the Concourse on high;" whom

‘Abdu’l-Bahá designated as the “Moon of Guidance;” and whose appearance the Revelation of St. John the Divine anticipated as one of the two “Witnesses” into whom, ere the “second woe is past,” the “spirit of life from God” must enter—such a man had, in the full bloom of his youth, suffered, in the Sabzih-Maydán of Barfurúsh, a death which even Jesus Christ, as attested by Bahá’u’lláh, had not faced in the hour of His greatest agony. Mullá Ḥusayn, the first Letter of the Living, surnamed the Bábu’l-Báb (the Gate of the Gate); designated as the “Primal Mirror;” on whom eulogies, prayers and visiting Tablets of a number equivalent to thrice the volume of the Qur’án had been lavished by the pen of the Báb; referred to in these eulogies as “beloved of My Heart;” the dust of whose grave, that same Pen had declared, was so potent as to cheer the sorrowful and heal the sick; whom “the creatures, raised in the beginning and in the end” of the Bábí Dispensation, envy, and will continue to envy till the “Day of Judgment;” whom the Kitáb-i-Íqán acclaimed as the one but for whom “God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory;” to whom Siyyid Kázim had paid such tribute that his disciples suspected that the recipient of such praise might well be the promised One Himself—such a one had likewise, in the prime of his manhood, died a martyr’s death at Tabarsí. Vahíd, pronounced in the Kitáb-i-Íqán to be the “unique and peerless figure of his age,” a man of immense erudition and the most preeminent figure to enlist under the banner of the new Faith, to whose “talents and saintliness,” to whose “high attainments in the realm of science and philosophy” the Báb had testified in His Dalá’il-i-Sab‘ih (Seven Proofs), had already, under similar circumstances, been swept into the maelstrom of another upheaval, and was soon to quaff in his turn the cup drained by the heroic martyrs of Mázindarán. Hujjat, another champion of conspicuous audacity, of unsubduable will, of remarkable originality and vehement zeal, was being, swiftly and inevitably, drawn into the fiery furnace whose flames had already enveloped Zanján and its environs. The Báb’s maternal uncle, the only father He had known since His childhood, His shield and support and the trusted guardian of both His mother and His wife, had, moreover, been sundered from Him by the axe of the executioner in Ṭihrán. No less than half of His chosen disciples, the Letters of the Living, had already preceded Him in the field of martyrdom. Táhirih, though still alive, was courageously pursuing a course that was to lead her inevitably to her doom.

A fast ebbing life, so crowded with the accumulated anxieties, disappointments, treacheries and sorrows of a tragic ministry, now moved swiftly towards its climax. The most turbulent period of the Heroic Age of the new Dispensation was rapidly attaining its culmination. The cup of bitter woes which the Herald of that Dispensation had tasted was now full to overflowing. Indeed, He Himself had already foreshadowed His own approaching death. In the Kitáb-i-Panj-Sha’n, one of His last works, He had alluded to the fact that the sixth Naw-Rúz after the declaration of His mission would be the last He was destined to celebrate on earth. In His interpretation of the letter Há, He had voiced His craving for martyrdom, while in the Qayyúmu’l-Asmá He had actually prophesied the inevitability of such a consummation of His glorious career. Forty days before His final departure from Chihríq He had even collected all the documents in His possession, and placed them, together with His pen-case, His seals and His rings, in the hands of Mullá Báqir, a Letter of the Living, whom He instructed to entrust them to Mullá ‘Abdu’l-Karím-i-Qazvíní, surnamed Mírzá Aḥmad, who was to deliver them to Bahá’u’lláh in Ṭihrán.

While the convulsions of Mázindarán and Nayríz were pursuing their bloody course the Grand Vizir of Náṣiri’d-Dín Sháh, anxiously pondering the significance of these dire happenings, and apprehensive of

their repercussions on his countrymen, his government and his sovereign, was feverishly revolving in his mind that fateful decision which was not only destined to leave its indelible imprint on the fortunes of his country, but was to be fraught with such incalculable consequences for the destinies of the whole of mankind. The repressive measures taken against the followers of the Báb, he was by now fully convinced, had but served to inflame their zeal, steel their resolution and confirm their loyalty to their persecuted Faith. The Báb's isolation and captivity had produced the opposite effect to that which the Amír-Nizám had confidently anticipated. Gravely perturbed, he bitterly condemned the disastrous leniency of his predecessor, Ḥájí Mírzá Aqásí, which had brought matters to such a pass. A more drastic and still more exemplary punishment, he felt, must now be administered to what he regarded as an abomination of heresy which was polluting the civil and ecclesiastical institutions of the realm. Nothing short, he believed, of the extinction of the life of Him Who was the fountain-head of so odious a doctrine and the driving force behind so dynamic a movement could stem the tide that had wrought such havoc throughout the land.

The siege of Zanján was still in progress when he, dispensing with an explicit order from his sovereign, and acting independently of his counsellors and fellow-ministers, dispatched his order to Prince Ḥamzih Mírzá, the Hishmatu'd-Dawlih, the governor of Ádhirbayján, instructing him to execute the Báb. Fearing lest the infliction of such condign punishment in the capital of the realm would set in motion forces he might be powerless to control, he ordered that his Captive be taken to Tabríz, and there be done to death. Confronted with a flat refusal by the indignant Prince to perform what he regarded as a flagitious crime, the Amír-Nizám commissioned his own brother, Mírzá Ḥasan Khán, to execute his orders. The usual formalities designed to secure the necessary authorization from the leading mujtahids of Tabríz were hastily and easily completed. Neither Mullá Muḥammad-i-Mamaqání, however, who had penned the Báb's death-warrant on the very day of His examination in Tabríz, nor Ḥájí Mírzá Báqir, nor Mullá Murtadá-Qulí, to whose houses their Victim was ignominiously led by the farrásh-báshí, by order of the Grand Vizir, condescended to meet face to face their dreaded Opponent.

Immediately before and soon after this humiliating treatment meted out to the Báb two highly significant incidents occurred, incidents that cast an illuminating light on the mysterious circumstances surrounding the opening phase of His martyrdom. The farrásh-báshí had abruptly interrupted the last conversation which the Báb was confidentially having in one of the rooms of the barracks with His amanuensis Siyyid Ḥusayn, and was drawing the latter aside, and severely rebuking him, when he was thus addressed by his Prisoner: "Not until I have said to him all those things that I wish to say can any earthly power silence Me. Though all the world be armed against Me, yet shall it be powerless to deter Me from fulfilling, to the last word, My intention." To the Christian Sám Khán—the colonel of the Armenian regiment ordered to carry out the execution—who, seized with fear lest his act should provoke the wrath of God, had begged to be released from the duty imposed upon him, the Báb gave the following assurance: "Follow your instructions, and if your intention be sincere, the Almighty is surely able to relieve you of your perplexity."

Sám Khán accordingly set out to discharge his duty. A spike was driven into a pillar which separated two rooms of the barracks facing the square. Two ropes were fastened to it from which the Báb and one of his disciples, the youthful and devout Mírzá Muḥammad-'Alí-i-Zunúzí, surnamed Anís, who had previously

flung himself at the feet of his Master and implored that under no circumstances he be sent away from Him, were separately suspended. The firing squad ranged itself in three files, each of two hundred and fifty men. Each file in turn opened fire until the whole detachment had discharged its bullets. So dense was the smoke from the seven hundred and fifty rifles that the sky was darkened. As soon as the smoke had cleared away the astounded multitude of about ten thousand souls, who had crowded onto the roof of the barracks, as well as the tops of the adjoining houses, beheld a scene which their eyes could scarcely believe.

The Báb had vanished from their sight! Only his companion remained, alive and unscathed, standing beside the wall on which they had been suspended. The ropes by which they had been hung alone were severed. "The Siyyid-i-Báb has gone from our sight!" cried out the bewildered spectators. A frenzied search immediately ensued. He was found, unhurt and unruffled, in the very room He had occupied the night before, engaged in completing His interrupted conversation with His amanuensis. "I have finished My conversation with Siyyid Ḥusayn" were the words with which the Prisoner, so providentially preserved, greeted the appearance of the farrásh-báshí, "Now you may proceed to fulfill your intention." Recalling the bold assertion his Prisoner had previously made, and shaken by so stunning a revelation, the farrásh-báshí quitted instantly the scene, and resigned his post.

Sám Khán, likewise, remembering, with feelings of awe and wonder, the reassuring words addressed to him by the Báb, ordered his men to leave the barracks immediately, and swore, as he left the courtyard, never again, even at the cost of his life, to repeat that act. Áqá Ján-i-Khamsíh, colonel of the body-guard, volunteered to replace him. On the same wall and in the same manner the Báb and His companion were again suspended, while the new regiment formed in line and opened fire upon them. This time, however, their breasts were riddled with bullets, and their bodies completely dissected, with the exception of their faces which were but little marred. "O wayward generation!" were the last words of the Báb to the gazing multitude, as the regiment prepared to fire its volley, "Had you believed in Me every one of you would have followed the example of this youth, who stood in rank above most of you, and would have willingly sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you."

Nor was this all. The very moment the shots were fired a gale of exceptional violence arose and swept over the city. From noon till night a whirlwind of dust obscured the light of the sun, and blinded the eyes of the people. In Shíráz an "earthquake," foreshadowed in no less weighty a Book than the Revelation of St. John, occurred in 1268 A.H. which threw the whole city into turmoil and wrought havoc amongst its people, a havoc that was greatly aggravated by the outbreak of cholera, by famine and other afflictions. In that same year no less than two hundred and fifty of the firing squad, that had replaced Sám Khán's regiment, met their death, together with their officers, in a terrible earthquake, while the remaining five hundred suffered, three years later, as a punishment for their mutiny, the same fate as that which their hands had inflicted upon the Báb. To insure that none of them had survived, they were riddled with a second volley, after which their bodies, pierced with spears and lances, were exposed to the gaze of the people of Tabríz. The prime instigator of the Báb's death, the implacable Amír-Nizám, together with his brother, his chief accomplice, met their death within two years of that savage act.

On the evening of the very day of the Báb's execution, which fell on the ninth of July 1850 (28th of Sha'bán 1266 A.H.), during the thirty-first year of His age and the seventh of His ministry, the mangled bodies were transferred from the courtyard of the barracks to the edge of the moat outside the gate of the city. Four companies, each consisting of ten sentinels, were ordered to keep watch in turn over them. On the following morning the Russian Consul in Tabríz visited the spot, and ordered the artist who had accompanied him to make a drawing of the remains as they lay beside the moat. In the middle of the following night a follower of the Báb, Ḥájí Sulaymán Khán, succeeded, through the instrumentality of a certain Ḥájí Alláh-Yár, in removing the bodies to the silk factory owned by one of the believers of Milán, and laid them, the next day, in a specially made wooden casket, which he later transferred to a place of safety. Meanwhile the mullás were boastfully proclaiming from the pulpits that, whereas the holy body of the Immaculate Imám would be preserved from beasts of prey and from all creeping things, this man's body had been devoured by wild animals. No sooner had the news of the transfer of the remains of the Báb and of His fellow-sufferer been communicated to Bahá'u'lláh than He ordered that same Sulaymán Khán to bring them to Ṭihrán, where they were taken to the Imám-Zádih-Ḥasan, from whence they were removed to different places, until the time when, in pursuance of 'Abdu'l-Bahá's instructions, they were transferred to the Holy Land, and were permanently and ceremoniously laid to rest by Him in a specially erected mausoleum on the slopes of Mt. Carmel.

Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawnings of the world's recorded religious history and the Bahá'í Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries. The apotheosis in which such a life attained its consummation marks, as already observed, the culmination of the most heroic phase of the Heroic Age of the Bahá'í Dispensation. It can, moreover, be regarded in no other light except as the most dramatic, the most tragic event transpiring within the entire range of the first Bahá'í century. Indeed it can be rightly acclaimed as unparalleled in the annals of the lives of all the Founders of the world's existing religious systems.

So momentous an event could hardly fail to arouse widespread and keen interest even beyond the confines of the land in which it had occurred. "C'est un des plus magnifiques exemples de courage qu'il ait été donné à l'humanité de contempler," is the testimony recorded by a Christian scholar and government official, who had lived in Persia and had familiarized himself with the life and teachings of the Báb, "et c'est aussi une admirable preuve de l'amour que notre hèros portait à ses concitoyens. Il s'est sacrifié pour l'humanité: pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre. Il a scellé de son sang le pacte de la fraternité universelle, et comme Jesùs il a payé de sa vie l'annonce du regné de la concorde, de l'équité et de l'amour du prochain." "Un fait étrange, unique dans les annales de l'humanité," is a further testimony from the pen of that same scholar commenting on the circumstances attending the Báb's martyrdom. "A veritable miracle," is the pronouncement made by a noted French Orientalist. "A true God-man," is the verdict of a famous British traveler and writer. "The finest product of his country," is the tribute paid Him by a noted French publicist. "That Jesus of the age … a prophet, and more than a prophet," is the judgment passed by a distinguished English divine. "The most important religious movement since the foundation of Christianity," is the possibility that was envisaged for the Faith the Báb had established by that far-famed

Oxford scholar, the late Master of Balliol.

"Many persons from all parts of the world," is 'Abdu'l-Bahá's written assertion, "set out for Persia and began to investigate wholeheartedly the matter." The Czar of Russia, a contemporary chronicler has written, had even, shortly before the Báb's martyrdom, instructed the Russian Consul in Tabríz to fully inquire into, and report the circumstances of so startling a Movement, a commission that could not be carried out in view of the Báb's execution. In countries as remote as those of Western Europe an interest no less profound was kindled, and spread with great rapidity to literary, artistic, diplomatic and intellectual circles. "All Europe," attests the above-mentioned French publicist, "was stirred to pity and indignation... Among the littèrateurs of my generation, in the Paris of 1890, the martyrdom of the Báb was still as fresh a topic as had been the first news of His death. We wrote poems about Him. Sarah Bernhardt entreated Catulle Mendès for a play on the theme of this historic tragedy." A Russian poetess, member of the Philosophic, Oriental and Bibliological Societies of St. Petersburg, published in 1903 a drama entitled "The Báb," which a year later was played in one of the principal theatres of that city, was subsequently given publicity in London, was translated into French in Paris, and into German by the poet Fiedler, was presented again, soon after the Russian Revolution, in the Folk Theatre in Leningrad, and succeeded in arousing the genuine sympathy and interest of the renowned Tolstoy, whose eulogy of the poem was later published in the Russian press.

It would indeed be no exaggeration to say that nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Bábí Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

It should be remembered, however, that apart from the miracle associated with the Báb's execution, He, unlike the Founder of the Christian religion, is not only to be regarded as the independent Author of a divinely revealed Dispensation, but must also be recognized as the Herald of a new Era and the

Inaugurator of a great universal prophetic cycle. Nor should the important fact be overlooked that, whereas the chief adversaries of Jesus Christ, in His lifetime, were the Jewish rabbis and their associates, the forces arrayed against the Báb represented the combined civil and ecclesiastical powers of Persia, which, from the moment of His declaration to the hour of His death, persisted, unitedly and by every means at their disposal, in conspiring against the upholders and in vilifying the tenets of His Revelation.

The Báb, acclaimed by Bahá'u'lláh as the "Essence of Essences," the "Sea of Seas," the "Point round Whom the realities of the Prophets and Messengers revolve," "from Whom God hath caused to proceed the knowledge of all that was and shall be," Whose "rank excelleth that of all the Prophets," and Whose "Revelation transcendeth the comprehension and understanding of all their chosen ones," had delivered His Message and discharged His mission. He Who was, in the words of 'Abdu'l-Bahá, the "Morn of Truth" and "Harbinger of the Most Great Light," Whose advent at once signalized the termination of the "Prophetic Cycle" and the inception of the "Cycle of Fulfillment," had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind. He, as affirmed by Himself, "the Primal Point from which have been generated all created things," "one of the sustaining pillars of the Primal Word of God," the "Mystic Fane," the "Great Announcement," the "Flame of that supernal Light that glowed upon Sinai," the "Remembrance of God" concerning Whom "a separate Covenant hath been established with each and every Prophet" had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations. He the "Qá'im" (He Who ariseth) promised to the Shí'ahs, the "Mihdí" (One Who is guided) awaited by the Sunnís, the "Return of John the Baptist" expected by the Christians, the "Ushídar-Máh" referred to in the Zoroastrian scriptures, the "Return of Elijah" anticipated by the Jews, Whose Revelation was to show forth "the signs and tokens of all the Prophets", Who was to "manifest the perfection of Moses, the radiance of Jesus and the patience of Job" had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The "Second Woe," spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two "Messengers," Whose appearance had been prophesied in the Qur'án, had been sent down. The first "Trumpet-Blast", destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. "The Inevitable," "The Catastrophe," "The Resurrection," "The Earthquake of the Last Hour," foretold by that same Book, had all come to pass. The "clear tokens" had been "sent down," and the "Spirit" had "breathed," and the "souls" had "waked up," and the "heaven" had been "cleft," and the "angels" had "ranged in order," and the "stars" had been "blotted out," and the "earth" had "cast forth her burden," and "Paradise" had been "brought near," and "hell" had been "made to blaze," and the "Book" had been "set," and the "Bridge" had been "laid out," and the "Balance" had been "set up," and the "mountains scattered in dust." The "cleansing of the Sanctuary," prophesied by Daniel and confirmed by Jesus Christ in His reference to "the abomination of desolation," had been accomplished. The "day whose length shall be a thousand years," foretold by the Apostle of God in His Book, had terminated. The "forty and two months," during which the "Holy City," as predicted by St. John the Divine, would be trodden under foot, had elapsed. The "time of the end" had been ushered in, and the first of the "two Witnesses" into Whom, "after three days and a half the Spirit of Life from God" would enter, had arisen and had "ascended up to heaven in a cloud." The "remaining twenty and

five letters to be made manifest," according to Islamic tradition, out of the "twenty and seven letters" of which Knowledge has been declared to consist, had been revealed. The "Man Child," mentioned in the Book of Revelation, destined to "rule all nations with a rod of iron," had released, through His coming, the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instill into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution. The clarion-call addressed to the "concourse of kings and of the sons of kings," marking the inception of a process which, accelerated by Bahá'u'lláh's subsequent warnings to the entire company of the monarchs of East and West, was to produce so widespread a revolution in the fortunes of royalty, had been raised in the Qayyúmu'l-Asmá. The "Order," whose foundation the Promised One was to establish in the Kitáb-i-Aqdas, and the features of which the Center of the Covenant was to delineate in His Testament, and whose administrative framework the entire body of His followers are now erecting, had been categorically announced in the Persian Bayán. The laws which were designed, on the one hand, to abolish at a stroke the privileges and ceremonials, the ordinances and institutions of a superannuated Dispensation, and to bridge, on the other, the gap between an obsolete system and the institutions of a world-encompassing Order destined to supersede it, had been clearly formulated and proclaimed. The Covenant which, despite the determined assaults launched against it, succeeded, unlike all previous Dispensations, in preserving the integrity of the Faith of its Author, and in paving the way for the advent of the One Who was to be its Center and Object, had been firmly and irrevocably established. The light which, throughout successive periods, was to propagate itself gradually from its cradle as far as Vancouver in the West and the China Sea in the East, and to diffuse its radiance as far as Iceland in the North and the Tasman Sea in the South, had broken. The forces of darkness, at first confined to the concerted hostility of the civil and ecclesiastical powers of Shí'ah Persia, gathering momentum, at a later stage, through the avowed and persistent opposition of the Caliph of Islám and the Sunní hierarchy in Turkey, and destined to culminate in the fierce antagonism of the sacerdotal orders associated with other and still more powerful religious systems, had launched their initial assault. The nucleus of the divinely ordained, world-embracing Community—a Community whose infant strength had already plucked asunder the fetters of Shí'ah orthodoxy, and which was, with every expansion in the range of its fellowship, to seek and obtain a wider and still more significant recognition of its claims to be the world religion of the future, had been formed and was slowly crystallizing. And, lastly, the seed, endowed by the Hand of Omnipotence with such vast potentialities, though rudely trampled under foot and seemingly perished from the face of the earth, had, through this very process, been vouchsafed the opportunity to germinate and remanifest itself, in the shape of a still more compelling Revelation—a Revelation destined to blossom forth, in a later period into the flourishing institutions of a world-wide administrative System, and to ripen, in the Golden Age as yet unborn, into mighty agencies functioning in consonance with the principles of a world-unifying, world-redeeming Order.

Shoghi Effendi, God Passes By, Chapter IV: The Execution Of The Bab

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BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 177 B.E. (7/13/2020)

"Abolish…the slavery of labor to the machine."–'Abdu'l-Baha

Dear friends,

We are happy to announce the upload of a new video series entitled America in Prophecy! This series of videos includes presentations on topics as diverse as Native American, Hopi, Latter Day Saint, Masonic, and Scandanvian prophecies pertaining to America's spiritual destiny that appears to be coming to fruition this very year of 2020.

AMERICA IN PROPHECY! HOPI Fireclan Tablet, Ghost Dance, Mayan Connection, Scandanavian Legend, Book of Mormon & Bible Prophecies

Everything that happens in America effects the rest of the world. What happens in America, then happens everywhere else. All the corruption of the world is represented here in America. Therefore it has been America that has been transmuting this lead into gold, so to speak, for many years! America overturned chattel slavery by law, upheld women's rights to vote, instituted social security, public schools, and unemployment protections for the people, fought for civil rights, and now moves toward "liberty and justice for all" in the worldwide march for social justice–that erupted out of the brutal killing of George Floyd–the Gathering Storm–from Minneapolis, MN. In this, God and his people will once again be victorious, and all humanity shall be redeemed. According to 'Abdu'l-Baha in a talk in America he said:

"Between 1860 and 1865 you did a wonderful thing; you abolished chattel slavery; but today you must do a much more wonderful thing: **you must abolish industrial slavery**" ('Abdu'l-Baha, cf. Baha'u'llah and the New Era, p. 144)

"Chattel slavery" means owning a person for life. "Industrial slavery" means you're a slave for money–not free to do what God has purposed you to do. In fact in another talk 'Abdu'l-Baha identifies industrial slavery with actual chattel slavery. He states in another instance:

"You have abolished physical slavery" "but you have yet to abolish **chattel slavery, the slavery of labor to the machine.**"

And that is what this global march is really all about: we are HUMAN BEINGS–not slaves to some sort of a machine. They cry: "No justice! No peace!" We say: "End slavery of labor to the machine" and you will have both, and much, much more…" I have come to give you life, and life abundantly" as Dr. Jensen said: Peace on earth without justice is tyranny.

Therefore Baha'u'llah brings the Most Great Justice. Upon the firm foundation of this Justice shall the everlasting peace of this planet be founded. For this civilization is founded upon the fulfillment of prophecy, and not by force or coercion. No. It is based upon scientific fact, reality, and what is ascertained to be true and correct. That is why it shall never fall. because it is not founded by the sword, it will not fall by the sword. It is founded upon the truth, and it will fall by the truth, when the next Manifestation of God shall come. For truth is progressive, and what we need is not "sound doctrine" but sound process for solving difficult problems. For all "doctrines of man" are sick, and all solutions aimed at helping the common good are spiritually active and dynamic.

Thus hooray for our side! We are winning. God is winning. The day of days has finally arrived. Everyone knows it…that is why the nations are angry and stirred up for war in the Middle East:

"The nations were enraged, and Your wrath has come. The time has come to judge the dead, and to reward Your servants, the prophets and saints, and those who fear Your name, both small and great, and to destroy those who destroy the earth." (Rev. 11:18 Berean Study Bible)

America is prophesied to lead the nations spiritually–even as it is the most materialistic now, in this fiery conflagration of its own making–symbolized by the phoenix bird that sets itself on fire and a new one rises out of the ashes, this is America's spiritual destiny: to arise out of the ashes of this purification by fire, a new nation, a new people–one nation under God–meaning reborn anew with a common basic core value for all: the Oneness of Humanity.

And having healed this complex society of all its problems, America will thus have the medicine for this sick world, to export for the healing, freedom, diversity, equality, safety, security and spirituality of all human beings here on planet earth, all equal before God and in the fairness of the protections of His law which is the law of love, and the golden rule of God unto all humankind.

"The American continent gives signs and evidences of very great advancement; its future is even more promising, for its influence and illumination are far-reaching, and it will lead all nations spiritually. The flag of freedom and banner of liberty have been unfurled here, but the prosperity and advancement of a city, the happiness and greatness of a country depend upon its hearing and obeying the call of God. The light of reality must shine therein and divine civilization be founded; then the radiance of the Kingdom will be diffused and heavenly influences surround. Material civilization is likened to the body, whereas divine civilization is the spirit in that body. A body not manifesting the spirit is dead; a fruitless tree is worthless. Jesus declares that there is spiritual capacity in some people, for all are not submerged in the sea of materialism. They seek the Divine Spirit; they turn to God; they long for the Kingdom. It is my hope that these revered people present may attain both material and spiritual progress. As they have advanced wonderfully in material degrees, so may they, likewise, advance in spiritual development until the body shall become refined and beautiful through the wealth of spiritual potentiality and efficiency." ('Abdu'l-Bahá, The Promulgation of Universal Peace, p. 104; Address at Dr. Swingle's Health Sanatorium, May 6, 1912)

We are also happy to announce the uploading of THE NEW SONG: **Dr Jensen Firesides**–filmed in 1987 at the time of the Harmonic Convergence–and are an especially important and germane message

for today! Also attached is an article sent in to us concerning HOPI PROPHECY: THIRD SHAKING OF THE EARTH written by Glen Josund. Copies also available upon request from secgen2020@yahoo.com

THE NEW SONG: WATERS OF LIFE FREE OF PRICE

Every victory for the Oneness of Humanity, that is every victory for the Cause of God, in America, is a victory for all the people of the planet. That the flag of the Covenant is firmly established upon American soil, “on the highest,” that is the most exalted “of the mountains,” means, that shortly all the people of the world shall be set free, everywhere, as it is written: “so that God should be all in all for everyone.”

I remain yours,

your servant,

Neal.

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The 12 Basic Principles Of The Bahá'í Faith

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2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
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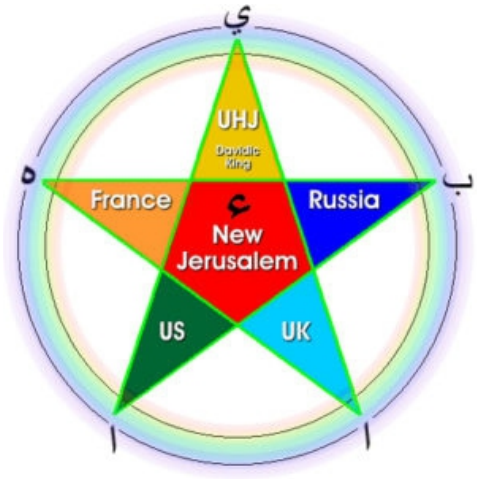

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BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 5, 177 B.E. (7/17/2020)

15 July 1912

Talk at Home of Dr. and Mrs. Florian Krug
830 Park Avenue, New York

By

Abdu'l-Baha'

I am greatly pleased to see you. Your hearts are illumined by the lights of Bahá. This meeting is in reality a divine, celestial assembly under the favor of God, for we have no other purpose than praising and meeting God. The prayer you have just offered is a prayer of thankfulness.

Thankfulness is of various kinds. There is a verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type, their spirits and hearts unconscious of thanksgiving. This is mere usage, just as when we meet, receive a gift and say thank you, speaking the words without significance. One may say thank you a thousand times while the heart remains thankless, ungrateful. Therefore, mere verbal thanksgiving is without effect. But real thankfulness is a cordial giving of thanks from the heart. When man in response to the favors of God manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

There is a cordial thanksgiving, too, which expresses itself in the deeds and actions of man when his heart is filled with gratitude. For example, God has conferred upon man the gift of guidance, and in thankfulness for this great gift certain deeds must emanate from him. To express his gratitude for the favors of God man must show forth praiseworthy actions. In response to these bestowals he must render good deeds, be self-sacrificing, loving the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of Abhá, the face radiant, the tongue eloquent, the ear attentive, striving day and night to attain the good pleasure of God. Whatsoever he wishes to do must be in harmony with the good pleasure of God. He must observe and see what is the will of God and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Consider how grateful anyone becomes when healed from sickness, when treated kindly by another or when a service is rendered by another, even though it may be of the least consequence. If we forget such favors, it is an evidence of ingratitude. Then it will be said a loving-kindness has been done, but we are thankless, not appreciating this love and favor. Physically and spiritually we are submerged in the sea of

God's favor. He has provided our foods, drink and other requirements; His favors encompass us from all directions. The sustenances provided for man are blessings. Sight, hearing and all his faculties are wonderful gifts. These blessings are innumerable; no matter how many are mentioned, they are still endless. Spiritual blessings are likewise endless—spirit, consciousness, thought, memory, perception, ideation and other endowments. By these He has guided us, and we enter His Kingdom. He has opened the doors of all good before our faces. He has vouchsafed eternal glory. He has summoned us to the Kingdom of heaven. He has enriched us by the bestowals of God. Every day he has proclaimed new glad tidings. Every hour fresh bounties descend.

Consider how all the people are asleep, and ye are awake. They are dead, and ye are alive through the breaths of the Holy Spirit. They are blind while ye are endowed with perceptive sight. They are deprived of the love of God, but in your hearts it exists and is glowing. Consider these bestowals and favors.

Therefore, in thanksgiving for them ye must act in accordance with the teachings of Bahá'u'lláh. Ye must read the Tablets—the Hidden Words, Ishráqát, Glad Tidings—all the holy utterances, and act according to them. This is real thanksgiving, to live in accord with these utterances. This is true thankfulness and the divine bestowal. This is thanksgiving and glorification of God.

I hope you all may attain thereto, be mindful of these favors of God and be attentive. It is my hope that I may go away from New York with a happy heart, and my heart is happy when the friends of God love each other, when they manifest the mercy of God to all people. If I see this, I shall go away happy.

Salutations!

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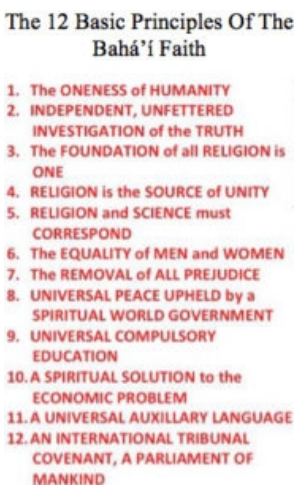
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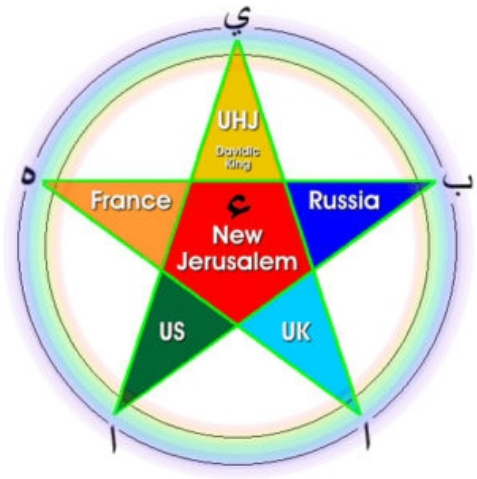

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BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 12, 177 B.E. (7/24/2020)

The 1260 Days of Little Big Horn

(A) 2/2/16————————————————-7/16/19

(B) 3/9/16————————————————-8/21/19

(C) 7/6/16————————————————-12/18/19

(D) 7/22/16————————————————1/3/2020

(E) 12/19/16————————————————6/1/2020

(F) 1/4-7/16————————————————6/17-20/2020

(G) 1/20-21/16————————————————7/3-4/2020

Commentary

A. 2/2/16: "Three horns" uprooted (3 drop out) at GOP Primary by "little horn." 1260 days later "court sits in judgment" (congress) censures "Little horn" for "racist" talk against the Squad (7/16/19) then rules to postpone impeachment (7/17/19).

B. 3/9/16: First outbreak of violence at "little horn" Rally. 1260 days later "little horn" announces that he is the "chosen one" (8/21/19).

C. 7/6/16: Star of King David Tweet by "little horn" sparks social "firestorm." 1260 days later "court sits in judgment" (congress): "little horn" is impeached (12/18/19).

D. 7/22/16: "little horn" receives GOP nomination. 1260 days later "little horn" bombs Baghdad kills major general Qasem Soleimani of Iran (1/3/20); "court sits in judgement" (congress) about limiting the War Powers Act for POTUS "little horn."

E. 12/19/16: Electoral College votes in "little horn" after several electorates cast their vote against "little horn" in opposition to their constituents. 1260 days later from the White House Rose Garden "little horn" invokes "insurrection act," militarizes Washington, D.C., occupying the city with Federal Troops (6/1/20), and then marches that same day with military force and a "dominate the streets" escort up to the COVID-19 shut down and riot proofed boarded-up church of St. John's to pose for his "infamous" Bible photo-op amid worldwide global marches for world justice and world peace in the wake of the murderous racist lynching of George Floyd in Minneapolis, MN near the same spot where Dr. Jensen announced the Kingdom of God in America in his 1986 projection entitled the "Gathering Storm!" While

speaking to the press, and holding a Bible in his hands, the screams of the demonstrators can be heard in the background along with the blasts of police munitions and grenades shot into the crowd that are so loud that the voice of "little horn" is knocked out and periodically interrupted from the audio of the broadcast. A freak lightening storm then strikes the Capital City and top of the Washington monument as the St. John's plaza is officially renamed 'Black Lives Matter Plaza.'

F. 1/4-7/16: CIA, FBI, NSA agree Russia's Putin tried to 'help' "little horn's" 'election chances;' while "little horn" calls for closer relationship with U.S. and Russia. 1260 days later ends the 90 days period from the Vernal Equinox of 2020, when the "trumpet" was sounded in the Naw Ruz Video announcement followed by an earthquake knocking the golden trumpet out of the angel Moroni's hand in Salt Lake City; bringing us to the Jewish Festival of Shavuat: (Pentecost or 'the feast of weeks') 49 days from the weighing of the omer of manna from heaven placed in the golden pot within the Arc of the Covenant. Shavuat is a harvest festival celebration commemorating God's provision for and sustenance of His people. The festival is three days and culminates on the Summer Solstice that is midsummer night's eve (6/19/20). Also the season for the anniversary of the martyrdom of the purest Branch. "Little horn" launches tour from Tulsa, OK: cite of the Juneteenth massacre of over 300 innocent people of "Black Wall Street."

G. 1/20/16 "little horn" inaugurated POTUS-45. 1260 days later comet NEOWISE reaches perihelion and a massive explosion hits Iran's largest nuclear enrichment facility in the city of Natanz. Trump occupies Portland, OR with Federal Troops. Background:

The United States of America swear in "little horn" upon the Abraham Lincoln Bible making "little horn" the 45th POTUS: M=40; A=1; G=3; A=1 = a total of 45: worn on the foreheads of their hats. 1260 days later brings us to July 4, 2020 the anniversary of the birth of the United States "400 years" (Gen. 15:13) from the date given upon Plymouth Rock (1620 + 400 = 2020). July 4, is the day that the Muslims took Jerusalem away from the Western Crusader Kingdom by the hand of Saladin. On, Saturday, June 6, 2020 (the ninth day of the reading of the Kitab-i- 'Ahd) Jews, Palestinians, Christians, Muslims and Arabs marched hand in hand in a Prayer- based Justice-rally in firm protest against the planned annexation of Jerusalem and the West bank set by Netanyahu and his hard-liners for July.

July 4: "Little Horn" gives speech from Mt. Rushmore sacred site named "The Six Grandfathers" by the Lakota people corresponding to Black Elk prophecy of the "seven sacred elders" where Black Elk was the 7th standing in front of the 6. There are exactly 1260 days from January 24, 2017 the exact day that "little horn" ordered the US Army to go against the water-protecting people until July 6, 2020 when the Federal District Court "sat in judgment" and ruled against "little horn" commanding that the Dakota Access Pipeline ("black snake") be immediately shut down.

Meanwhile, Israel and the US have been accused of systematically striking Iran in a series of terrorist and covert milittary strikes and completely crippling the Iran nuclear project in preparation for the ANNEXATION during this entire prophesied timeline. The proposed annexation (see map figure 1) shows that Israel would completely secure its own borders from all the other neighboring Arab peoples by completely surrounding the Palestine territories–only if they grab the Jordan Valley West bank to

directly border Jordan–which they would need to do to fully secure the TEMPLE MOUNT in order to rebuild their Temple on top of, or south of, the Mosque of Omar the "Dome of the Rock."

Fig. 1. Annexation of Jordan Valley West Bank

Here are the FACTS:

"In June and July, a series of explosions targeted Iran's nuclear and missile programs and various other infrastructure… the Natanz nuclear facility on 2 July, the Shahid Medhaj power plant (Zargan) in Ahvaz and the Karun petrochemical center in the city of Mahshahr on 4 July. It has been speculated that Israel was involved, and the damage at the centrifuge plant in Natanz alone could delay the Iranian nuclear weapons program by one or two years, according to intelligence officials." (Retrieved from: https://en.wikipedia.org/wiki/Iran%E2%80%93Israel _proxy_conflict#Cyberwarfare _and_sabotage_2020)

Parchin explosion and Shiraz blackout: At noon on 25 June 2020, [Just after Midsummer's Night Eve] an explosion hit in the military complex of Parchin, 30 kilometers southeast of the capital Tehran. Within the same hour a power outage affected half of the southern city of Shiraz; housing major military facilities…Western analyst stated that the explosion in Parchin had occurred in a missile storage facility, with hidden nuclear detonation technology work. …A Western analyst claimed the explosion in Parchin was caused by an Israeli cyberattack,.. Citing an unnamed senior source, the Kuwaiti newspaper Al-Jarida reported that the facility was destroyed in an airstrike by Israeli F-35 stealth fighter jets.

Tehran clinic explosion: On 30 June 2020, an explosion occurred in the Sina At'har health center in the capital Tehran, killing 19 people including 15 women and 4 men.

Natanz nuclear enrichment facility explosion: Main article: Natanz incident: On 2 July 2020, [JULY 3: NEOWISE perihelion and 1260 days from inauguration] an explosion hit Iran's largest nuclear enrichment facility in the city of Natanz. Most of the above-ground parts of the facility with advanced centrifuges used for enriching uranium were destroyed. Iran admitted serious damage to its facility while Western analysts said the explosion had set back the Iranian nuclear program one to two years. Israel was widely reported to have been behind the blast. The New York Times claimed that a source which it identified as a "Middle Eastern intelligence official with knowledge of the episode" told the newspaper that Israel was responsible for the attack, and that a powerful bomb had been used. In addition, it cited an Iranian Revolutionary Guards Corps member who was briefed on the topic and had spoken to the newspaper anonymously as claiming that an explosive device was used.[22] The New York Times later reported that officials with knowledge of the blast had told it that it was most likely the result of a bomb planted at the facility, possibly at a strategic gas line, but that it was not out of the question that a cyberattack was used to cause the explosion. The Kuwaiti newspaper Al-Jarida reported that Israel had caused the explosion with a cyberattack.

Khuzestan explosions: On 4 July 2020, an explosion hit the Shahid Medhaj Zargan power plant in the city of Ahvaz. Meanwhile 70 people were injured following a chlorine gas leak at Karun petrochemical center in the city of Mahshahr, near Ahvaz. [These strikes have remained continuous and escalating since

the 4th as “the comet shall run”]

Baqershahr explosion: On 7 July 2020, 2 people were killed and 3 others were injured following an explosion inside an oxygen factory in the town of Baqershahr, south of the capital Tehran. According to Western analysts the factory was near the warehouse where an archive of information on Iran’s nuclear program was stolen in a raid by Israeli intelligence agents in 2018.

Tehran explosions: On 9 July 2020, [Anniversary Martyrdom BAB] an explosion was reported in western Tehran. Officials denied that an explosion took place but admitted that power had been cut off in the area. According to western analysts the blast hit a missile facility/warehouse belonging to Revolutionary Guards. Analysts speaking to The New York Times said that the blast had hit an area with underground facilities, associated with chemical weapons research and an unidentified military production site. An intelligence official told The New York Times that Israel was possibly behind the explosion. On 11 July 2020, a gas explosion shook a residential building in Tehran, injuring one person.

Mahshahr petrochemical plant explosion: On 12 July 2020, an explosion hit the Tondgooyan petrochemical plant in the southwest.

Mashad explosion: On 13 July 2020, an explosion hit an industrial complex near the northeastern city of Mashad.

Ahvaz pipeline explosion: On 18 July 2020, an explosion was reported in an oil pipeline in the southwestern city of Ahvaz.

Isfahan power plant explosion: On 19 July 2020, an explosion hit a power plant in Isfahan province, no one was injured. (Retrieved from: 2020 Iran Explosions, Wiki)

Mabus then will soon die, there will come
Of people and beasts a horrible rout:
Then suddenly one will see vengeance, Hundred, hand, thirst, hunger when the comet shall run. –
Nostradamus (Q. 2:62)

Comet NEOWISE–which hasn’t been seen for approximately seven thousand years (i.e. at the fall of Atlantis) and will not be seen again for about another 7000 years–reached perihelion on July 3, and perigee on July 22 and will be seen throughout the rest of August. This is the First Year of the HOPI 7 YEARS PURIFICATION. The year of clear vision.

“Though they hide themselves on the top of Carmel,
there I will hunt them down and seize them.”
“The LORD’s voice will roar from Zion and thunder from Jerusalem! The lush pastures of the shepherds will dry up;
the grass on Mount Carmel will wither and die.”
(Amos 9:3, 1:2 NIV, NLT)

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THE NEW SONG: WATERS OF LIFE FREE OF PRICE

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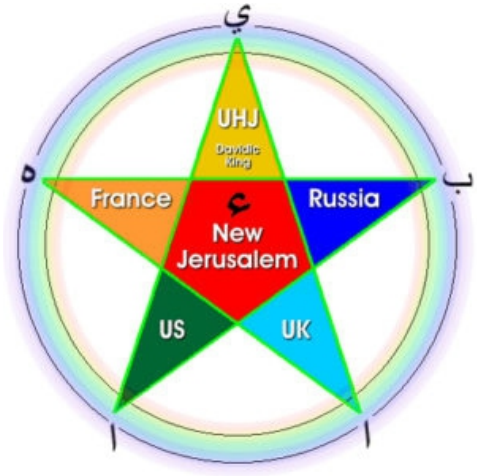

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BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 177 B.E. (8/1/2020)

Abdu'l-Baha'

5 August 1912

Talk at Dublin Inn
Dublin, New Hampshire

The people of Christianity have clung to literal interpretation of the statement in the Gospel that Christ came from heaven. The Jews, likewise, at the time of His manifestation held to outward and visible expectation of the fulfillment of the prophecies. They said, "The Messiah shall appear from heaven. This man came from Nazareth; we know his house; we know his parents and people. It is only hearsay that he descended from heaven; this cannot be proved."

The text of the Gospel states that He came from heaven although physically born of the mother. The meaning is that the divine reality of Christ was from heaven, but the body was born of Mary. Therefore, He came according to the prophecies of the Holy Book and, likewise, according to natural law—His reality from heaven, His body earthly. As He came before, so must He come this time in the same way. But some arise with objections, saying, "We must have literal proof of this through the senses."

The reality of Christ was always in heaven and will always be. This is the intention of the text of the Gospel. For while Jesus Christ walked upon the earth, He said, "The Son of Man is in heaven." Therefore, holding to literal interpretation and visible fulfillment of the text of the Holy Books is simply imitation of ancestral forms and beliefs; for when we perceive the reality of Christ, these texts and statements become clear and perfectly reconcilable with each other. Unless we perceive reality, we cannot understand the meanings of the Holy Books, for these meanings are symbolical and spiritual—such as, for instance, the raising of Lazarus, which has spiritual interpretation. We must first establish the fact that the power of God is infinite, unlimited, and that it is within that power to accomplish anything.

Second, we must understand the interpretation of Christ's words concerning the dead. A certain disciple came to Christ and asked permission to go and bury his father. He answered, "Let the dead bury their dead." Therefore, Christ designated as dead some who were still living—that is, let the living dead, the spiritually dead, bury your father. They were dead because they were not believers in Christ. Although physically alive, they were dead spiritually. This is the meaning of Christ's words, "That which is born of flesh is flesh; and that which is born of Spirit is spirit." He meant that those who were simply born of the human body were dead spiritually, while those quickened by the breaths of the Holy Spirit were living and eternally alive. These are the interpretations of Christ Himself. Reflect upon them, and the meanings of the Holy Books will become clear as the sun at midday.

The Holy Books have their special terminologies which must be known and understood. Physicians have their own peculiar terms; architects, philosophers have their characteristic expressions; poets have their phrases; and scientists, their nomenclature. In the scripture we read that Zion is dancing. It is evident that this has other than literal interpretation. The meaning is that the people of Zion shall rejoice. The Jews said Christ was not the Messiah but Antichrist, because one of the signs of the Messiah's coming was the dancing of Mount Zion, which had not yet come to pass. In reality, when Christ appeared, not only Mount Zion but all Palestine danced and rejoiced. Again in scriptures it is said, "The trees of the field shall clap their hands." This is symbolical. There are terms and expressions of usage in every language which cannot be taken literally. For instance, in oriental countries it is customary to say, "When my friend entered the house, the doors and walls began to sing and dance." In Persia they say, "Get at the head," meaning engage in the matter according to its own terms and usages. All these have other and inner meanings.

You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has spiritual effect. Therefore, we pray, "O God! Heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His mercy is vast, illimitable. He answers the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, "O God! Send me rain!" God answers the prayer, and the plant grows. God will answer anyone. He answers prayers potentially. Before we were born into this world did we not pray, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living"? Did we not pray potentially for these needed blessings before we were created? When we came into this world, did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? Therefore, it is natural that God will give to us when we ask Him. His mercy is all-encircling.

But we ask for things which the divine wisdom does not desire for us, and there is no answer to our prayer. His wisdom does not sanction what we wish. We pray, "O God! Make me wealthy!" If this prayer were universally answered, human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore, it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for which is in accord with divine wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient so he refuses to allow it. The doctor is merciful; the patient, ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor is unkind, not good, because he refuses to answer his pleading.

God is merciful. In His mercy He answers the prayers of all His servants when according to His supreme wisdom it is necessary.

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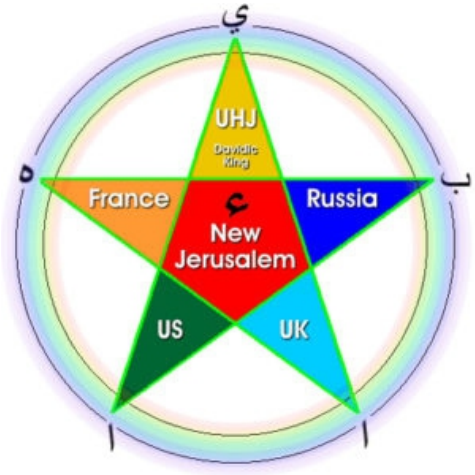

This entry was posted on Sunday, August 2nd, 2020 at 7:05 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of The Establisher Of The Baha'i Faith 8/6/1996-Kamal 6, 177 B.E.(8/6/2020)

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New JerUSAlem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

Ya Allah El-Mustaghath!

Allah'u'Abha!

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Fire Tablet

In the Name of God, the Most Ancient, the Most Great.

Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds?

Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds?

The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds?

Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds?

The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds?

The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds?

Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds?

Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds?

Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds?

The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds?

Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds?

Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds?

Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?

Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds?

Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds?

Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds?

Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds?

I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds?

The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds?

The whisperings of Satan have been breathed to every creature: Where is the meteor of Thy fire, O Light of the worlds?

The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds?

Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds?

Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds?

Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds?

Bahá is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?

Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Lightgiver of the worlds?

The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds?

Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds.

The branches of the Divine Lote-Tree lie broken by the onrushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds?

This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds?

The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds?

The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O Desire of the worlds?

The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds?

The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds?

The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds?

This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds?

O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds!

Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds?

Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds?

Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds.

How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds.

By Thee the banner of independence was planted on the highest peaks, and the sea of bounty surged, O Rapture of the worlds.

By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds.

We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds.

Thou seest the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds.

When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds.

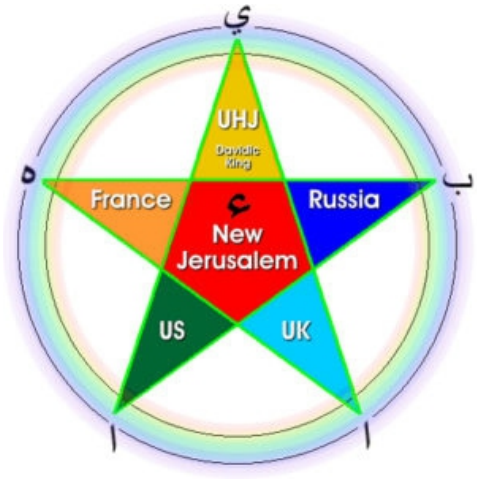
Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds.

Verily, I have heard Thy Call, O All-Glorious Beloved; and now is the face of Bahá flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds.

O ‘Alí-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrance of My meekness, and know what hath beset Us in the path of God, the Adored of all the worlds.

Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.

Baha’u’llah



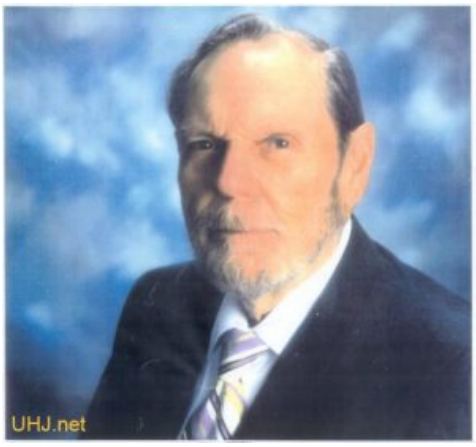
This entry was posted on Thursday, August 6th, 2020 at 2:25 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: 8/9/1969 The Return Of Jesus The High Priest Enters The Temple – Kamal 9, 177 B.E. (8/9/2020)

Jesus The High Priest Upon His Return Reading The Prayer For The Cementing Of The Hearts Of All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2017/08/Dr.-Jensen-The-Establisher-Of-The-Bahai-Faith-Prayer-For-All-Mankind-From-Abdul-Baha.m4a



THE RETURN OF JESUS,
THE HIGH PRIEST,
AFTER THE ORDER OF MELCHIZEDEC

"**Blessed is he** that waiteth, and cometh to the thousand three hundred and five and thirty days."

Dan. 12:12

In the last two verses of the Book of Daniel occur the cryptic words—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy

way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now].”

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, ‘Abdu’l-Baha reckoned the fulfillment of Daniel’s prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

‘Abdu’l-Baha’s Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha’u’llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, “Blessed is he who cometh unto the thousand, three hundred and thirty-five days.” These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by Blessed is he] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of *Baha’u’llah and the New Era* on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was ‘Abdu’l-Baha’s son.

Entry By Troops part 1, ch. 4

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Blessed is he who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness.

Bahau’u’llah, LAWḤ-I-AQDAS (The Most Holy Tablet)

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And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

Zech. 3 KJV

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And the Lord shewed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

Zech. 3 Douay-Rheims Catholic Bible

****

For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes

Zech. 3 KJV

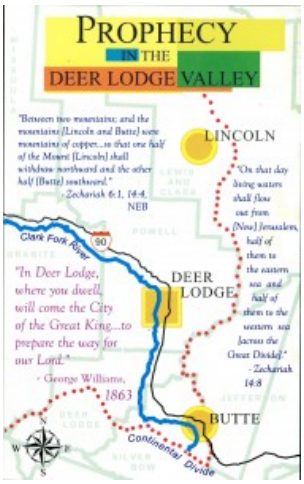
For behold the stone that I have laid before Jesus: upon one stone there are seven eyes

Zech. 3 Douay-Rheims Catholic Bible

Tower Seven

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. [In Hebrew the word for copper, brass and bronze is the same word.]

Zech. 6



"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

Rev. 11:15

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11, From The Only Translation Authorized And Approved By Abdu'l-Baha'

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Works Of The Seventh Angel:

The Child East-Jeane Dixon Right

Entry By Troops

The Most Mighty Document

The Tablet Of The Dichotomy

This entry was posted on Sunday, August 9th, 2020 at 1:51 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Twin Holy Days-The Birth of The Bab & The Birth of Baha'u'llah-Asma/Names 1 & 2, 177 B.E. (8/20 & 21/2020)

Today, Thursday 20th August is the Islamic New Year based on the Ummul Qura system and according to Islamic Relief UK. Although, according to many Muslims the exact date will have to be determined by an actual moon sighting so it may vary from this by a day.

The Islamic year begins with the month of Muharram which holds special significance for the Muslims, particularly the 10th Muharram. Sunni Muslims fast on that day believing that this was the day God delivered Moses and his people from Pharaoh whereas Shiah Muslims mourn the martyrdom of Imam Husain, the prophet's grandson, which occurred on that day in the Islamic year 680 AH.

For Baha'is, the the first two days of Muharram are holy as they are the days of the Birth of the Bab and Baha'u'llah. The Bab's birthday was on the first day of the month of Muharram and Baha'u'llah's birthday on the second day of the same month although they were born two years apart, the Bab in 1819 and Baha'u'llah in 1817.

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The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, 1 and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid 'Alí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

Abdu'l-Baha', A Traveler's Narrative, pg. 4

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For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah 9:6-7

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And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it.

Isaiah 40:5

****

Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee.

And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising.

Isaiah 60:1-3

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Praise be to Him through Whose splendours [Ishraqat] the earth and the heavens are aglow, through Whose fragrant breathings the gardens of holiness that adorn the hearts of the chosen are trembling for joy, to Him Who hath shed His light [BAHA] and brightened the face of the firmament. Verily there appeared luminous and sparkling stars, glittering, shining out, and casting forth their rays upon the supreme horizon. They derived their grace and brilliance from the bounties of the ABHA Realm, then, stars of guidance, they poured down their lights upon this earth.

Praise be to Him Who hath fashioned this new era, this age of majesty, even as an unfolding pageant where the realities of all things can be exposed to view. Now are clouds of bounty raining down and the gifts of the loving Lord are clearly manifest; for both the seen and the unseen worlds have been illumined, and the Promised One hath come to earth and the beauty of the Adored One hath shone forth.

Salutations, blessings, and welcome to that Universal Reality, that Perfect Word, that Manifest Book, that Splendor [BAHA] which hath dawned in the highest heaven, that Guide of all nations, that Light [BAHA] of the world–the billowing ocean of Whose abounding grace hath flooded all creation, in such wise that the waves thereof have cast upon the sands of this visible world their shining pearls. Now hath the Truth appeared, and falsehood fled away; now hath the day dawned and jubilation taken over, wherefore men's souls are sanctified, their spirits purged, their hearts rejoiced, their minds purified, their secret thoughts made wholesome, their consciences washed clean, their inmost selves made holy: for the Day of Resurrection hath come to pass, and the bestowals of thy Lord, the Forgiving, have encompassed all things. Salutations and praise be unto those luminous, resplendent stars that are shedding down their rays from the highest heaven, those celestial bodies of the girdling zodiac of the ABHA Realm. May Glory [BAHA] rest upon them.

Abdu'l-Baha', Selections #19 (exc.)

This entry was posted on Thursday, August 20th, 2020 at 4:24 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Anniversary: The Birth of The Establisher, 8/22/2014-8/22/2020

Some of the many writings of the Establisher of the Baha'i Faith

THE MOST MIGHTY DOCUMENT

by Dr. Leland Jensen

An official Rendition by the Promised 7th Angel, who fulfills Biblical Prophecies, explained by 'Abdu'l-Baha as recorded in Some Answered Questions, also prophesied to come under different titles, such as "Blessed is He" who comes in 1963, explained by 'Abdu'l-Baha as recorded in Baha'u'llah and the New Era, the knight on the white horse, the Lamb, The Land, the return of Jesus the High Priest and by various names and titles as found in all Revelations of the Divine Manifestations.

The Most Mighty Document

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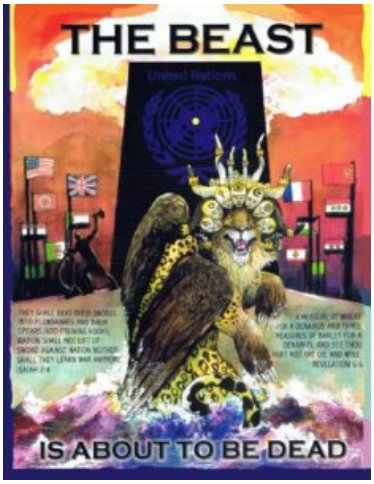
THE BEAST

by Dr. Leland Jensen

PROPHECY IS FULFILLED BUT EXPECTATIONS ARE NOT! Jesus has just returned! He has come a

second time, and already a number of the dead in Christ have resurrected out of their graves and have met him in the air, the air is down here on earth, the higher up you go the less air there is. This is just like it says in the Bible. He has “descended from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God” (I Thess. 4:16). Those that have been left alive are about to join them and meet him in the air (I Thess. 4:17). Their number will increase until they comprise the 144,000 of Revelation, chapters 7 and 14, of whom will be the elect of Matt 24:22. Then the bombs will drop! The multitude will not resurrect until the bombs drop on their churches (tombs) destroying them. “These are they who” will “have come out of great tribulation”–the four winds of destruction–(Rev. 7:14). Within a short time the four great waves of destruction, that will come one succeeding the other, will be over. Before this happens “every eye will see him” (Rev. 1:7), and every head will bow before the Throne, the Guardianship of the living Davidic King (Rev. 7:9-12). This will comprise those that are left, that had not been taken by the great catastrophe. He is now here upon the earth alive breathing air, not up in the sky where there is not any air. MOST OF THE CHRISTIANS WILL MISS THE RAPTURE before the bombs drop on their cities because they are so dead in the theologies (clouds of heaven) of their church that they will not be able to see him on his return until they have become purified by the fire of the oncoming thermonuclear holocaust, or one of the other succeeding waves to the great tribulation. As a cloud in the sky veils the light of the sun, so a cloud of heaven veils the light of Jesus on his return. Because of these theologies the Christians–the dead in Christ–believe that Jesus resurrected up into the sky, and that when he returns the rapture will take place in the sky, yet no place in the scriptures does it say this…. So it is today. The Christians have their eyes glued to the sky. They don’t know the difference between the sky and heaven because they have not partaken of the Life-Giving Spirit. Because the scriptures state that Jesus ascended up into heaven they imagine that he ascended up into the sky, and when he returns will come streaking across the sky and the believers will ascend up into the sky to meet him. Therefore, they do not want, and are in opposition to, the Promised Ones, that descended out of heaven, sent to them by God, that were Promised in the Holy Scriptures. They are asleep in their graves (their apostate churches)–spiritually dead–and the masses won’t resurrect until the thermonuclear bombs drop on their tombs (their churches) and opens them so they can come out. And then it may be too late for most of them. BUPC.ORG/UHJ.NET



The Beast: Is About to Be Dead

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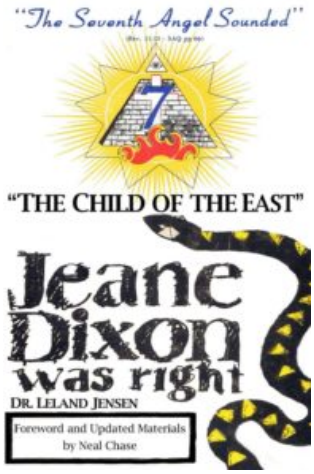
THE CHILD OF THE EAST

by Dr. Leland Jensen

Nothing has captured the imagination and conjecture of the people more than that of the Apocalypse, as this is found in all the holy books of the world. The Christians are awaiting the advent of the Antichrist and the Beast which is to precede the return of Jesus Christ and Armageddon. Here, for the first time, Dr. Leland Jensen brings to life the amazing visions of Jeane Dixon, adding an entire New Dimension to this subject and revealing the fulfillment Jeane's most outstanding vision: "THE CHILD OF THE EAST." In A Gift of Prophecy it states: "Visions which come to Mrs. Dixon are unchangeable, because they represent the will of God. The coming event cannot, consequently, be prevented" (p. 155). Therefore, the reading public is waiting for the fulfillment of these visions. In this book, for the first time, "THE CHILD OF THE EAST" has been definitely identified. Jeane states that: "The world as we know it will be reshaped and revamped into one without wars or suffering... he will bring together all mankind in one all-embracing faith. This will be the foundation of a new Christianity, with every sect and creed united through this man who will walk among the people to spread the wisdom of the Almighty Power" (A Gift of Prophecy, pp. 171, 172). This book represents not only his amazing credentials, but gives his interpretations of some of Jeane's other visions such as the Snake and her two visions that she had in St. Matthew's Cathedral. Also by using Jeane Dixon's Criteria, he definitely identifies the Antichrist and slays him with the sword of his mouth. He also exposes the Beast and Dragon prophesied to come in the Book of Revelation. This is all backed up by the most realistic and accurate proofs. The Bible and the Great Pyramid come alive and become clear as crystal. This will excite the reader to new horizons, especially what "THE CHILD OF THE EAST." has to say of what is to take place next! He will become the most talked about person in the world and what he has to say will be of the most discussed subjects. It will be a common conversational piece. Everyone will get in on the act; no one will be able to remain neutral. Everyone will take sides, either for or against. As the events that "THE CHILD OF THE EAST" has predicted take place just exactly as he stated, ultimately everyone in the world will become a believer; there will be mass conversion. "Attempting to describe her own sensation, Jeane says: "I felt suspended and enfolded, as if I were surrounded by whipped cream. For the first time I understood the full meaning of the Biblical phrase, 'My cup runneth over.' I loved all mankind. I felt that I would never again need food or sleep, because I had experienced perfect peace" (A Gift of Prophecy, p. 172). It will be just like Jeane said. Read this book and find out for yourself.


"The Seventh Angel Sounded"
"THE CHILD OF THE EAST"
Jeane Dixon was right
DR. LELAND JENSEN
Foreword and Updated Materials by Neal Chase

Child of the East: Jeane Dixon was right

This entry was posted on Saturday, August 22nd, 2020 at 2:24 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Trumpet Call of Justice: The Victory of Imam Husayn: Asma 10, 177 B.E./Muharram 10, 1442 A.H./August 29, 2020 A.D..

Trumpet Call of Justice: The Victory of Imam Husayn

Click to watch video

This entry was posted on Monday, August 31st, 2020 at 7:10 pm and is filed under Baha'i Calendar, Islam/Quran, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 177 B.E. (9/8/2020)

THE world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware, lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

Baha'u'llah-Proclamation

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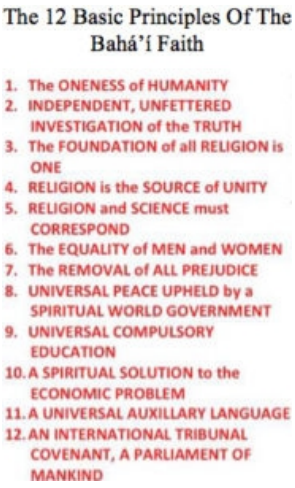
The 12 Basic Principles Of The Bahá'í Faith
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, September 12th, 2020 at 2:23 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 4, 177 B.E. (9/11/2020)

Prayer For America

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Baha'

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It has never been our hope that the prophecies for disaster should be fulfilled, but rather that people—freed from the clutter that fills their minds—would see the truth for themselves and would therefore look to the real cause and source for these difficulties and remedy the situation at the root and core of the problem, which we have always believed is a spiritual problem needing a spiritual solution. Most people really, quite frankly, have no concept even as to whether or not life has a purpose. Without a purpose, life would have no value and be meaningless. This fundamental lack of understanding of the real purpose and true value of human life, it will be found, is the real Cause that leads to all the multiple and diverse problems inflicting the world at this time.

Baha'i's Under the Provisions of the Covenant

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
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BAHA'I JUSTICE

Baha'i Sabbath: Izzat 11, 177 B.E. (9/18/2020)

16 September 1912

Talk by Abdu'l-Baha' at the Home of Mrs. Corinne True
5338 Kenmore Avenue, Chicago, Illinois

Alláh-u-Abhá! Praise be to God! I have spent a number of days among you, associating with you in love and fragrance. Praise be to God! Your hearts are pure, your faces radiant, your spirits exhilarated through the glad tidings of God. I pray in your behalf, seeking heavenly confirmations for you that each one may become a radiant candle, shedding light in the world of humanity. May you become the quintessence of love. May you prove to be the effulgence of God, replete with the efficacy of the Holy Spirit and the cause of unity and fellowship in the world of humanity, for today mankind has the greatest need of love and agreement. If the world should remain as it is today, great danger will face it. But if reconciliation and unity are witnessed, if security and confidence be established, if with heart and soul we strive in order that the teachings of Bahá'u'lláh may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples, the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men.

In the world of existence there are various bonds which unite human hearts, but not one of these bonds is completely effective. The first and foremost is the bond of family relationship, which is not an efficient unity, for how often it happens that disagreement and divergence rend asunder this close tie of association. The bond of patriotism may be a means of fellowship and agreement, but oneness of native land will not completely cement human hearts; for if we review history, we shall find that people of the same race and native land have frequently waged war against each other. Often in civil strife they have shed the same racial blood and destroyed the possessions of their own native kind. Therefore, this bond is not sufficient. Another means of seeming unity is the bond of political association, where governments and rulers have been allied for reasons of intercourse and mutual protection, but which agreement and union afterward became subject to change and violent hatred even to the extreme of war and bloodshed. It is evident that political oneness is not permanently effective.

The source of perfect unity and love in the world of existence is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement. Consider how

numerous are these parts and members, but the oneness of the animating spirit of life unites them all in perfect combination. It establishes such a unity in the bodily organism that if any part is subjected to injury or becomes diseased, all the other parts and functions sympathetically respond and suffer, owing to the perfect oneness existing. Just as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and coordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body, and the Holy Spirit is the animating principle of its life.

Therefore, we must strive in order that the power of the Holy Spirit may become effective throughout the world of mankind, that it may confer a new quickening life upon the body politic of the nations and peoples and that all may be guided to the protection and shelter of the Word of God. Then this human world will become angelic, earthly darkness pass away and celestial illumination flood the horizons, human defects be effaced and divine virtues become resplendent. This is possible and real, but only through the power of the Holy Spirit. Today the greatest need of the world is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day, and the differences and divergences of nations will be woefully augmented. Continual additions to the armies and navies of the world will be made, and the fear and certainty of the great pandemic war—the war unparalleled in history—will be intensified; for armament, heretofore limited, is now being increased upon a colossal scale. Conditions are becoming acute, drawing nigh unto the degree of men warring upon the seas, warring upon the plains, warring in the very atmosphere with a violence unknown in former centuries. With the growth of armament and preparation the dangers are increasingly great.

We must use our utmost endeavors in order that the Holy Spirit may influence minds and hearts toward peace, the bounties of God surround, the divine effulgences become successive, human souls advance, minds expand in wider vision, souls become more holy and the world of humanity be rid of its great menace. For the betterment of the world Bahá'u'lláh endured all the hardships, ordeals and vicissitudes of life, sacrificing His very being and comfort, forfeiting His estates, possessions and honor—all that pertains to human existence—not for one year, nay, rather, for nearly fifty years. During this long period He was subjected to persecution and abuse, was cast into prison, was banished from His native land, underwent severities and humiliation and was exiled four times. He was first exiled from Persia to Baghdád, thence to Constantinople, thence to Rumelia and finally to the great prison-fortress of 'Akká in Syria, where He passed the remainder of His life. Every day a new oppression and abuse was heaped upon Him until He winged His flight from the dungeon to the supreme world and returned to His Lord. He endured these ordeals and difficulties in order that this earthly human world might become heavenly, that the illumination of the divine Kingdom should become a reality in human hearts, that the individual members of mankind might progress, the power of the Holy Spirit increase its efficacy and penetration and the happiness of the world of humanity be assured. He desired for all tranquillity and composure and exercised loving-kindness toward the nations regardless of conditions and differences. He addressed

humanity, saying, “O humankind! Verily, ye are all the leaves and fruits of one tree; ye are all one. Therefore, associate in friendship; love one another; abandon prejudices of race; dispel forever this gloomy darkness of human ignorance, for the century of light, the Sun of Reality hath appeared. Now is the time for affiliation, and now is the period of unity and concord. For thousands of years ye have been contending in warfare and strife. It is enough. Now is the time for unity. Lay aside all self-purposes, and know for a certainty that all men are the servants of one God Who will bind them together in love and agreement.”

Inasmuch as great differences and divergences of denominational belief had arisen throughout the past, every man with a new idea attributing it to God, Bahá’u’lláh desired that there should not be any ground or reason for disagreement among the Bahá’ís. Therefore, with His own pen He wrote the Book of His Covenant, addressing His relations and all people of the world, saying, “Verily, I have appointed One Who is the Center of My Covenant. All must obey Him; all must turn to Him; He is the Expounder of My Book, and He is informed of My purpose. All must turn to Him. Whatsoever He says is correct, for, verily, He knoweth the texts of My Book. Other than He, no one doth know My Book.” The purpose of this statement is that there should never be discord and divergence among the Bahá’ís but that they should always be unified and agreed. In His prayers Bahá’u’lláh also said, “O God! Whosoever violates My Covenant, O God, humiliate him. Verily, whosoever violates My Covenant, O God, erase and efface him.” In all His Tablets, among which is the Tablet of the Branch, He has mentioned and explained the attributes and qualities of the Personage to Whom He referred in the Book of His Covenant. He has fully expounded the function and potency of that Personage, so that no one shall say, “I understand this from the writings of Bahá’u’lláh,” for He has appointed the Center, or Expounder, of the Book. He said, “Verily, He is the appointed one; other than He, there is none,” intending that no sects or prejudices should be formed, and preventing every man here and there with a new thought from creating dissension and variance. It is as though a king should appoint a governor-general. Whosoever obeys him, obeys the king. Whosoever violates and disobeys him, violates the king. Therefore, whosoever obeys the Center of the Covenant appointed by Bahá’u’lláh has obeyed Bahá’u’lláh, and whosoever disobeys Him has disobeyed Bahá’u’lláh. It has nothing to do with Him (‘Abdu’l-Bahá) at all—precisely as the governor-general appointed by the king—whosoever obeys the governor-general obeys the king; whosoever disobeys the governor-general disobeys the king.

Therefore, you must read the Tablets of Bahá’u’lláh. You must read the Tablet of the Branch and regard that which He has so clearly stated. Beware! Beware! lest anyone should speak from the authority of his own thoughts or create a new thing out of himself. Beware! Beware! According to the explicit Covenant of Bahá’u’lláh you should care nothing at all for such a person. Bahá’u’lláh shuns such souls. I have expounded these things for you, for the conservation and protection of the teachings of Bahá’u’lláh, in order that you may be informed, lest any souls shall deceive you and lest any souls shall cause suspicion among you. You must love all people, and yet if any souls put you in doubt, you must know that Bahá’u’lláh is severed from them. Whosoever works for unity and fellowship is a servant of Bahá’u’lláh, and Bahá’u’lláh is his assistant and helper. I ask God that He may cause you to be the very means of agreement and unity, that He may make you radiant, merciful, heavenly children of the divine Kingdom; that you may advance day by day; that you may become as bright as these lamps, bestowing light upon all

humanity. Salutations and farewell!

From: The Promulgation of Universal Peace

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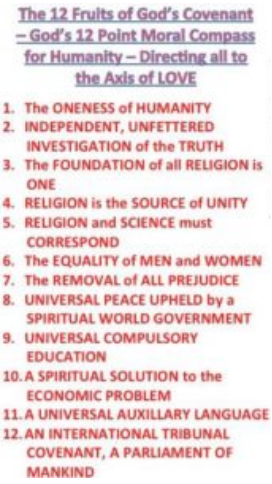
“Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles.”

Baha’u’llah-Quoted by Abdu’l-Baha’ in Foundations of World Unity, subsection “The Spirit of Justice”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The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
France
Russia
New Jerusalem
US
UK

This entry was posted on Friday, September 18th, 2020 at 10:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 18, 177 B.E. (9/25/2020)

25 September 1912

Talk by Abdu'l-Baha' at Second Divine Science Church
3929 West Thirty-eighth Avenue, Denver, Colorado

In the Orient I was informed of the lofty purposes and wonderful attainments of the American people. When I arrived in this country, I realized that American ideals are indeed most praiseworthy and that the people here are lovers of truth. They investigate reality, and there is no trace of fanaticism among them. Today the nations of the world are on the verge of war, influenced and impelled by prejudices of ignorance and racial fanaticism. Praise be to God! You are free from such prejudice, for you believe in the oneness and solidarity of the world of humanity. There is no doubt that the divine confirmations will uphold you.

One of the forms of prejudice which afflict the world of mankind is religious bigotry and fanaticism. When this hatred burns in human hearts, it becomes the cause of revolution, destruction, abasement of humankind and deprivation of the mercy of God. For the holy Manifestations and divine Founders of religion Themselves were completely unified in love and agreement, whereas Their followers are characterized by bitter antagonism and attitudes of hostility toward each other. God has desired for mankind the effulgence of love, but through blindness and misapprehension man has enveloped himself in veils of discord, strife and hatred. The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men, the greater will be the power of constructiveness and accomplishment in all the planes of human activity. Without cooperation and reciprocal attitude the individual member of human society remains self-centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms. The lower creatures are not in need of cooperation and reciprocity. A tree can live solitary and alone, but this is impossible for man without retrogression. Therefore, every cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God. The first expression of cooperation is family relationship, which is unreliable and uncertain in its potency, for it is subject to separation and does not permanently cement together the individual members of humanity. There is also a cooperation and oneness in nativity or race which is likewise not efficient, for although its members may agree in general, they differ radically in personal and particular points of view. Racial association, therefore, will not ensure the requirements of divine relationship. There are other means in the human world by which physical association is established, but these fail to weld together the hearts and spirits of men and are correspondingly inefficient. Therefore, it is evident that God has destined and intended religion to be the cause and means of cooperative effort and accomplishment among mankind. To this end He has sent the Prophets of God, the holy Manifestations of the Word, in order that the fundamental reality and religion of God may prove to be the bond of human unity, for the divine religions revealed by

these holy Messengers have one and the same foundation. All will admit, therefore, that the divine religions are intended to be the means of true human cooperation, that they are united in the purpose of making humanity one family, for they rest upon the universal foundation of love, and love is the first effulgence of Divinity.

Each one of the divine religions has established two kinds of ordinances: the essential and the accidental. The essential ordinances rest upon the firm, unchanging, eternal foundations of the Word itself. They concern spiritualities, seek to stabilize morals, awaken intuitive susceptibilities, reveal the knowledge of God and inculcate the love of all mankind. The accidental laws concern the administration of outer human actions and relations, establishing rules and regulations requisite for the world of bodies and their control. These are ever subject to change and supersedure according to exigencies of time, place and condition. For example, during the time of Moses, ten commandments concerning the punishment of murder were revealed in His Book. Divorce was sanctioned and polygamy allowable to a certain extent. If a man committed theft, his hand was cut off. This was drastic law and severe punishment applicable to the time of Moses. But when the time of Christ came, minds had developed, realizations were keener and spiritual perceptions had advanced so that certain laws concerning murder, plurality of wives and divorce were abrogated. But the essential ordinances of the Mosaic dispensation remained unchanged. These were the fundamental realities of the knowledge of God and the holy Manifestations, the purification of morals, the awakening of spiritual susceptibilities—eternal principles in which there is no change or transformation. Briefly, the foundation of the divine religions is one eternal foundation, but the laws for temporary conditions and exigencies are subject to change. Therefore, by adherence to these temporary laws, blindly following and imitating ancestral forms, difference and divergence have arisen among followers of the various religions, resulting in disunion, strife and hatred. Blind imitations and dogmatic observances are conducive to alienation and disagreement; they lead to bloodshed and destruction of the foundations of humanity. Therefore, the religionists of the world must lay aside these imitations and investigate the essential foundation or reality itself, which is not subject to change or transformation. This is the divine means of agreement and unification.

The purpose of all the divine religions is the establishment of the bonds of love and fellowship among men, and the heavenly phenomena of the revealed Word of God are intended to be a source of knowledge and illumination to humanity. So long as man persists in his adherence to ancestral forms and imitation of obsolete ceremonials, denying higher revelations of the divine light in the world, strife and contention will destroy the purpose of religion and make love and fellowship impossible. Each of the holy Manifestations announced the glad tidings of His successor, and each One confirmed the message of His predecessor. Therefore, inasmuch as They were agreed and united in purpose and teaching, it is incumbent upon Their followers to be likewise unified in love and spiritual fellowship. In no other way will discord and alienation disappear and the oneness of the world of humanity be established.

After we have proved the validity of the Manifestations of the Word of God by investigating the divine teachings, we must discover for a certainty whether They have been real Educators of mankind. Among the revelators of the law of God was Moses. When He appeared, all the contemporaneous nations rejected Him. Notwithstanding this, single and alone He promulgated the divine teachings and liberated a nation

from the lowest condition of degradation and bondage. The people of Israel were ignorant, lowly, debased in morals—a race of slaves under burdensome oppression. Moses led them out of captivity and brought them to the Holy Land. He educated and disciplined them, established among them the foundations of material and divine civilization. Through the education of Moses these ignorant people attained an advanced degree of power and prestige, culminating in the glory of the reign of Solomon. From the abyss of bereavement and slavery they were uplifted to the highest plane of progress and civilized nationhood. It is evident, therefore, that Moses was an Educator and Teacher. The purpose and mission of the holy, divine Messengers is the training and advancement of humanity, the cultivation of divine fruits in the gardens of human hearts, the reflection of heavenly effulgence in the mirrors of human souls, the quickening of mental capacity and the increase of spiritual susceptibilities. When these results and outcomes are witnessed in mankind, the function and mission of the Manifestations are unmistakable. Christ, single and alone, without schooling or outward education and trained to labor in the shop of a carpenter, appeared in the world at the time when the Jewish nation was in the greatest abasement. This radiant Youth, without wealth, power of armies or prestige, rescued the Jews who believed on Him from tyranny and degradation and lifted them to the highest plane of development and glory. Peter, His disciple, was a fisherman. Through the power of Christ he shed light upon all the horizons of the world. Furthermore, various people of the Greek, Roman, Egyptian and Assyrian nations were brought together in unity and agreement; where warfare and bloodshed had existed, humility and love were manifest, and the foundations of divine religion were established, never to be destroyed. This proves that Christ was a heavenly Teacher and Educator of the world of humanity, for such evidences are historical and irrefutable, not based upon tradition and circumstantial report. The power of His Word in cementing these nations together is as clear and evident as the sun at midday. There is no need of further demonstration.

The proof of the validity of a Manifestation of God is the penetration and potency of His Word, the cultivation of heavenly attributes in the hearts and lives of His followers and the bestowal of divine education upon the world of humanity. This is absolute proof. The world is a school in which there must be Teachers of the Word of God. The evidence of the ability of these Teachers is efficient education of the graduating classes.

In the early part of the nineteenth century the horizon of Persia was shrouded in great darkness and ignorance. The people of that country were in a condition of barbarism. Hatred and bigotry prevailed among the various religions; bloodshed and hostility were frequent among sects and denominations of belief. There were no evidences of affiliation and unity; violent prejudice and antagonism ruled the hearts of men. At such a time as this Bahá'u'lláh proclaimed the first principle of His mission and teaching—the oneness of the world of humanity. His second announcement was the investigation of reality; the third was the oneness of the foundations of the divine religions. Through spiritual education He led the people out of darkness and ignorance into the clear light of truth, illuminated their hearts with the splendor of knowledge, laid a true and universal basis for religious teachings, cultivated the virtues of humanity, conferred spiritual susceptibilities, awakened inner perceptions and changed the dishonor of prejudiced souls to the highest degree of honor and capacity. Today in Persia and the Orient you will find the followers of Bahá'u'lláh united in the closest ties of fellowship and love. They have abandoned religious

prejudices and have become as one family. When you enter their meetings, you will find Christians, Muslims, Buddhists, Zoroastrians, Jews and representatives of other beliefs present, all conjoined in a wonderful unity without a trace of bigotry or fanaticism, and the light of the oneness of the world of humanity reflected in their faces. Day by day they are advancing, manifesting greater and still greater love for each other. Their faith is fixed upon the unification of mankind, and their highest purpose is the oneness of religious belief. They proclaim to all humanity the sheltering mercy and infinite grace of God. They teach the reconciliation of religion with science and reason. They show forth in words and deeds the reality of love for all mankind as the servants of one God and the recipients of His universal bounty. These are their thoughts, their beliefs, their guiding principles, their religion. No trace of religious, racial, patriotic or political prejudice can be found among them, for they are real servants of God and obedient to His will and command.

My highest hope and desire is that the strongest and most indissoluble bond shall be established between the American nation and the people of the Orient. This is my prayer to God. May the day come when through divine and spiritual activity in the human world the religions shall be reconciled and all races of mankind come together in unity and love. Fifty years ago Bahá'u'lláh proclaimed the peace of the nations and oneness of the divine religions, addressing His words to all the kings and rulers of the world in specific Tablets. Therefore, my supreme desire is the unity of the East and West, universal peace and the oneness of the world of humanity.

Abdu'l-Baha'-The Promulgation of Universal Peace

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"Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles."

Baha'u'llah-Quoted by Abdu'l-Baha' in Foundations of World Unity, subsection "The Spirit of Justice"

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This entry was posted on Saturday, September 26th, 2020 at 2:19 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat (Will) 1, 177 B.E. (9/27/2020)

The purpose of religion as revealed from the heaven of God's holy Will is to establish unity and concord amongst the peoples of the world; make it not the cause of dissension and strife. The religion of God and His divine law are the most potent instruments and the surest of all means for the dawning of the light of unity amongst men. The progress of the world, the development of nations, the tranquillity of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God. Religion bestoweth upon man the most precious of all gifts, offereth the cup of prosperity, imparteth eternal life, and showereth imperishable benefits upon mankind. It behoveth the chiefs and rulers of the world, and in particular the Trustees of God's House of Justice, to endeavour to the utmost of their power to safeguard its position, promote its interests and exalt its station in the eyes of the world. In like manner it is incumbent upon them to enquire into the conditions of their subjects and to acquaint themselves with the affairs and activities of the divers communities in their dominions. We call upon the manifestations of the power of God—the sovereigns and rulers on earth—to bestir themselves and do all in their power that haply they may banish discord from this world and illumine it with the light of concord.

Baha'u'llah, The Ninth Ishraq (Splendor) from The Tablet of Ishraqat (Splendors)

9

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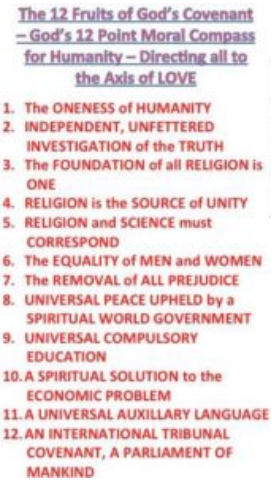
"Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles."

Baha'u'llah-Quoted by Abdu'l-Baha' in Foundations of World Unity, subsection "The Spirit of Justice"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This entry was posted on Sunday, September 27th, 2020 at 3:23 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Mashiyyat 10, 177 Baha'i Era/October 6, 2020 Christian Era

INDICTMENT-2020

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
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This entry was posted on Tuesday, October 6th, 2020 at 3:01 am and is filed under Baha'i Calendar, Christian, Islam/Quran, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Birth of the Bab, Ilm 5, 177 B.E. (10/20/2020)- Solar Calendar

*****

ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance

unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'lah, Tablets, Ch. 17: Excerpts From Other Tablets

*****

The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, 1 and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid 'Alí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

Abdu'l-Baha', A Traveler's Narrative, pg. 4

This entry was posted on Tuesday, October 20th, 2020 at 3:07 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 8, 177 B.E. (10/23/2020)

"The whole of mankind is in the grip of manifold ills. Strive, therefore, to save its life through the wholesome medicine which the almighty hand of the unerring Physician hath prepared."

Baha'u'llah, Gleanings XXXIV

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Prayer: Cement The Hearts Together. Revealed by Abdu'l-Baha', Read by Dr. Leland Jensen

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

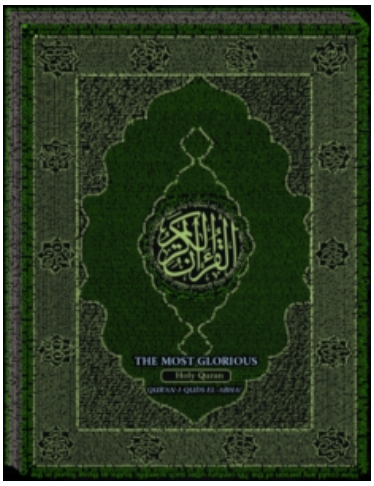
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
France
Russia
New Jerusalem
US
UK

This entry was posted on Monday, October 26th, 2020 at 3:02 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ilm/Knowledge 11, 177B.E. (10/26/2020C.E.)

The Holy Quran



INDICTMENT-2020

In The
HIGHEST COURT of HOLINESS
of
THE KINGDOM of GRANDEUR
of
"GOD, THE MOST GLORIOUS"
Upon The
PLANET EARTH

APPROVED
by the
IBC/UHJ
This First Day of Rahan
The 9th Day of Rahan

INDICTMENT

THIS INDICTMENT ISSUED TO: ALL THE PEOPLE OF THE WORLD
BY THIS
HIGHEST COURT

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
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The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

This entry was posted on Monday, October 26th, 2020 at 4:44 pm and is filed under Baha'i Calendar, Islam/Quran, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm/Knowledge 15, 177 B.E. (10/30/2020)

Victor Woods' NOSTRADAMUS PROPHECY!

http://www.bupc.org/NOSTRADAMUS-PROPHECY.pdf

NOSTRADAMUS PROPHECY!
NEW YORK CITY NUKED!
Prophecy Fulfilled!
"By the time you read this book, New York City may already have been nuked!"
By Victor Woods de Gebie et Le'Grande, Alsace-Lorraine

"O HUMAN BEINGS! Surely We have created you from a male and a female, and made you tribes and families **that you may know each other**. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware."(Qur'an, Al-Ḥujurāt)

Dear friends,

Allah'u'Abha!

This Thanksgiving will be the 400th year anniversary of the first thanksgiving in America since Plymouth Rock in 1620 AD.

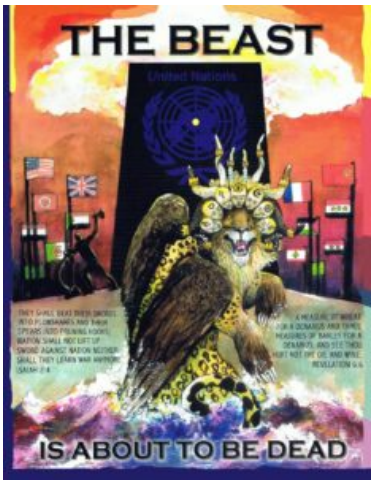
The "400 years" prophecy from the Book of Genesis represents the 400 years of Industrial and chattel slavery during the scientific and industrial Revolution and its many wars, enclosure acts, violation of treaties and agreements with the indigenous peoples, and the slavery of the soul of man to the false god of money, power and greed for material things.

This time is now up–Now is the time for the peoples of the world to be set free and redeemed by God for the prophesied time has come: and the souls are awakening on their couches of slumber, turning to God and His Plan–and toward no other.

We are happy to announce the publication of Victor Woods' book: NOSTRADAMUS PROPHECY! at this time for a guidance to the nations and peoples of the world. It is available free as a pdf (see link below) and in full color hard copy. This book fully depicts the current scenario of the global crisis, the election dilemma of 2020, the "Trilaterist and Trump" Prophecy of Daniel Chapter 7, and the GOLDEN AGE of the KINGDOM of God promised to follow the prophesied catastrophes of plague, famine, disease, economic collapse, quarantine, and starvation that accompanies this current war over oil and religion.

The Days of the Covenant Nov. 26-28, 2020 begins the one year final countdown to the 100th anniversary of the activation of the sacred Will and Testament of 'Abdu'l-Baha (The CHARTER of the KINGDOM, see *World Order of Baha'u'llah*, p. 144) on November 28, 2021. Nov. 28, 2020 to Nov. 28,

2021 is the final year to the Centenary of the Covenant.



The Baha'i Faith is a way of life. It is a way of life for independently minded spiritual people. It is an unorganized religion, that provides a social structure –through the power of the Covenant–for spiritual people to assemble, work together, and cooperate. Through worldwide global cooperation of the Oneness of Humanity–we can all transform this planet together into the garden paradise it is meant to be, with clean energy, clean air, clean water, and environmentally friendly high tech so we can communicate, travel and visit with one another.

The purpose in life to know and love God is fulfilled only in the acts of getting to know and love one another. This is why Christ gives these two as the greatest commandments: to love God above all else with all your heart, all your mind and all your soul, and to love your neighbor as yourself. John takes it so far as to say: 'he who says he loves God whom he hasn't seen, and hates his neighbor who he has seen, that man is a liar' (1 Jn 4:20).

In getting to know one another, we get to know the diversity in God's creation–because God created all human beings with the capacity to know and love God and therefore to know and love each other. In fact God made it so that we cannot really know and love God at all unless we are able to connect to know and love another as human beings first. This is usually the loving parents who care for the child from birth–who are the recipients of God's love unto the baby–and these good parents have had good teachers too!!!

Where did it all start?

The first human beings to break through the anamalistic survival barrier that prevents us all from associating more closely spiritually, are the First Teachers amongst us. The first teachers, are the first ones to reach out and proclaim the universal love of God found to be hidden within all things and then next (after they pointed it out) obviously manifested by all things that reflect the qualities and attributes of the One True Invisible God, the Great Spirit, the God of Abraham, Isaac and Jacob, the God of Moses, Jesus and Muhammad, etc.

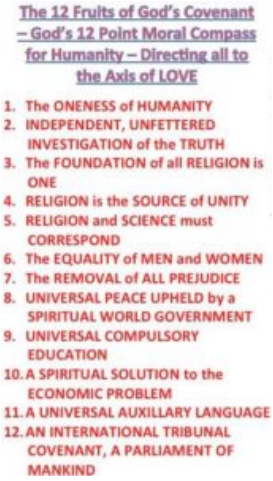
The greatest or purest reflection of the qualities and attributes of God (that appears to greater and lesser degrees in all things) is the HUMAN BEING.

The greatest or purest among Human Beings are the First Teachers (primordial educators) or the Manifestation of the qualities and attributes of God in its entire, whole and complete form. These are the Human Beings who are born with an innate relationship to The Creator of the Universe and everything in it, who are different than the rest of the people, such that God Himself speaks through them, in that they are born with special equipment, so to speak, (the holy spirit/logos/word) that enables them to receive the thought of God and give it in a revelation.

In getting to know and love Them, we come to know and love God. They teach that God teaches we should get to know one another and our very own selves in order to deeply come to know and love God and feel the great satisfaction of that reunion, relationship and spiritual bond and tie. Through knowing and loving these Great teachers who are human beings–they teach us in our relationship with them, how to be more human, more loving, more gentle, more kind, more compassionate, and more patient with ourselves and one another, and in so doing deepen us in our own patience in God.

These Teachers, teach the Oneness of Humanity. People they appeared to called this "religion." Religion literally means to bind together or to join like a bundle of sticks.

All society, family, and civilization comes from the ties of love that bind us together in community and family–as first taught by these First teachers. When we do this under God, in God and thru God, we all become happy, because we love God, we trust wholly in God, and we love His Plan for us.This is what They taught us: to be happy with God, and through God and for the sake of God: to love one another. That's pretty basic, but it is true.


The 12 Fruits of God's Covenant – God's 12 Point Moral Compass for Humanity – Directing all to the Axis of LOVE
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
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These natural bonds of affection that are innate to human beings cooperating together in their own species is then rarefied and spiritualized so we can cooperate lovingly in a high tech advanced scientific manner while retaining our spiritual and moral foundations in the goodness of God's natural reality.

Thus "religions" created greater and greater common unities or communities until there were seven like the seven colors of the rainbow. ADAM–indigenous; MOSES–Judaism; KRISNA–Hinduism; ZOROASTER, Zoroastrianism; BUDDHA, Buddhism; JESUS, Christianity; MUHAMMAD, Islam.

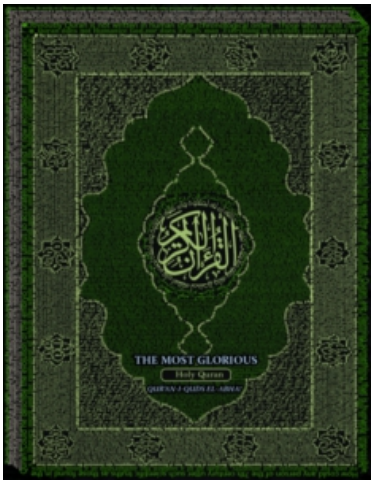
Like the SEVEN COLORS, these seven vanish into the Clear Light of Baha'u'llah.

All colors are contained in the clear light.

The Baha'i Faith is not another world religion to add to these seven heavens that God gave. No. Instead it reveals the source of all as the one true invisible light itself. In that clear Light of God, we too, see clearly!

The Baha'i Faith is a way of life. It is the Way of the Oneness of Humanity. The Way of the Covenant. The good red road, etc. It is a way of life, where our eyes are opened up to God, and He reveals unto us what He will. "God created the Wish through itself, then He created the things through the Wish."

“O HUMAN BEINGS! Surely We have created you from a male and a female, and made you tribes and families **that you may know each other**. Surely the noblest of you with Allah is the most dutiful of you. Surely Allah is Knowing, Aware.”(Qur’an, Al-Ḥujurāt)



In Service,

Neal Chase,

Guardian.

***** ********* *****

LINKS:

Victor Woods’ NOSTRADAMUS PROPHECY!

http://www.bupc.org/NOSTRADAMUS-PROPHECY.pdf

The Most-Glorious Holy Qur’an

http://www.bupc.org/Q.pdf

HARD-COPIES:

Page 10 Publishers | Promoting the Globalization of Spiritual Knowledge

This entry was posted on Friday, October 30th, 2020 at 2:38 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 177 B.E. (11/4/2020)

I verily proclaim: "There is no power nor strength except in God, the Help in Peril, the Self-Subsisting."

Baha'u'llah, Gems of Divine Mysteries

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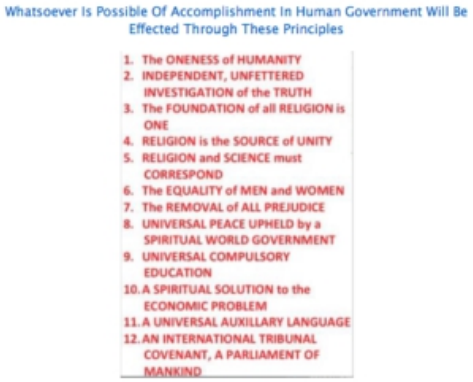
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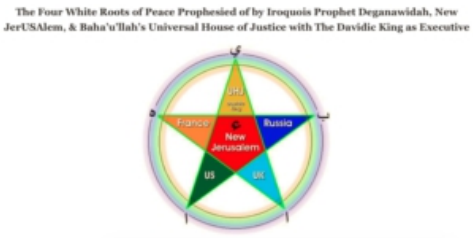
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
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This entry was posted on Thursday, November 5th, 2020 at 2:58 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Anniversary Of The Birth Of Baha'u'llah: Qudrat 9, 177 B.E. (Sunset 11/11/2020-Sunset 11/12/2020)

THE TABLETS OF VISITATION

A Select Compilation from the Sacred Writings of 'Abdu'l-Baha, the Bab and Baha'u'llah

[for practical use and personal application]

Oneness of the Two Worlds

The unity of humanity as taught by Baha'u'llah refers not only to men still in the flesh, but to all human beings, whether embodied or disembodied. Not only all men now living on the earth, but all in the spiritual world as well, are parts of one and the same organism and these two parts are intimately dependent, one on the other. Spiritual communion one with the other, far from being impossible or unnatural, is constant and inevitable. Those whose spiritual faculties are as yet undeveloped are unconscious of this vital connection, but as one's faculties develop, communications with those beyond the veil gradually become more conscious and definite. To the Prophets and saints this spiritual communion is as familiar and real as are ordinary vision and conversation to the rest of mankind.

'Abdu'l-Baha says:

The visions of the Prophets are not dreams; no, they are spiritual discoveries and have reality. They say, for example: "I saw a person in a certain form, and I said such a thing, and he gave such an answer." This vision is in the world of wakefulness, and not in that of sleep. Nay, it is a spiritual discovery...

... Among spiritual souls there are spiritual understandings, discoveries, a communion which is purified from imagination and fancy, an association which is sanctified from time and place. So it is written in the Gospel that on Mount Tabor, Moses and Elias came to Christ, and it is evident that this was not a material meeting. It was a spiritual condition. ...

... (Communications such as) these are real, and produce wonderful effects in the minds and thoughts of men, and cause their hearts to be attracted. (Some Answered Questions).

(Excerpt from Baha'u'llah and the New Era)

Read the Full Compilation Here:

TABLETS-OF-VISITATION

This entry was posted on Wednesday, November 11th, 2020 at 3:15 am and is filed under Baha'i Calendar, Uncategorized.

You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Qudrat 12, 177 B.E./November 15, 2020-A Persian Siyyid Reading an Unpublished Manuscript which Abdu'l-Baha' Gave to Charles Mason Remey

http://www.bahaijustice.com/wp-content/uploads/2020/11/01-M.H.Reads_.mp3

This entry was posted on Sunday, November 15th, 2020 at 6:06 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qawl/Speech 1, 177 B.E. (11/23/2020)

QUESTIONS/ TO CARRY ON…

(a) Will "we the people" of the US demonstrate that our "Great Society" has NOW come of age: as an all inclusive society–by AMENDing the Constitution of the United States to REPEAL THE ELECTORAL COLLEGE?

(b) Will the Western States of the Rocky Mountains be the first States to pass that AMENDMENT into Law? And begin that type of FORWARD momentum channeling the energies of a world-wide march for justice–into a REAL structural change in the US?

(c) IF ASKED: Would Biden ? or Trump? SUPPORT the ELIMINATION OF THE ENTIRE ELECTORAL COLLEGE? Or would BOTH say "Keep it?" Doesn't the public "we the people" have a right to know the policies of our own elected officials on this ALL-important issue?

(d) Are "we the people" really "the unwashed masses" who need overlords from outworn institutions such as how to select the Emperor of the Holy Roman Empire or as the College of Cardinal's select the Papa? (see for FACTs)below).

(e) Will the US Government return POWER and AUTHORITY back to the Governors and Mayors (elected by the people) that was stripped away after WW II?

(f) And yet another question: Do we really need (or want) an AMERICAN INSTITUTION (THE ELECTORAL COLLEGE) that is the TOP Source of DEFINING other human beings (in OUR OWN ELECTION of the Federated head of the Country–the commander and chief– representing us all to every other nation as 3/5th of a person?

"After the initial estimates agreed to in the original Constitution, Congressional and Electoral College reapportionment was made according to a decennial census to reflect population changes, modified by counting three-fifths of slaves." (see for more FACTS below).

GET RID OF SYSTEMIC RACISM IN AMERICA? GET RID OF THE ELECTORAL COLLEGE? LET THE PEOPLE GOVERN THEMSELVES in their OWN Jurisdictions!!!

Election expert, William C. Kimberling, reflected on the original intent as follows:

"The function of the College of Electors in choosing the president can be likened to that in the Roman Catholic Church of the College of Cardinals selecting the Pope. The original idea was for the most knowledgeable and informed individuals from each State to select the president based solely on merit and without regard to State of origin or political party."

Furthermore, the original intention of the framers was that the Electors would not feel bound to support any particular candidate, but would vote their conscience, free of external pressure. Supreme Court Associate Justice Robert H. Jackson wrote:

"No one faithful to our history can deny that the plan originally contemplated, what is implicit in its text, that electors would be free agents, to exercise an independent and nonpartisan judgment as to the men best qualified for the Nation's highest offices."

Article II, Section 1, Clause 2 of the Constitution states:

Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress: but no Senator or Representative, or Person holding an Office of Trust or Profit under the United States, shall be appointed an Elector.

In Federalist No. 68 Alexander Hamilton described the Founding Fathers' view of how electors would be chosen:

A small number of persons, selected by their fellow-citizens from the general mass, will be most likely to possess the information and discernment requisite to such complicated [tasks]... They have not made the appointment of the President to depend on any preexisting bodies of men who might be tampered with beforehand to prostitute their votes [i.e., to be told how to vote]; but they have referred it in the first instance to an immediate act of the people of America, to be exerted in the choice of persons [Electors to the Electoral College] for the temporary and sole purpose of making the appointment. And they have EXCLUDED from eligibility to this trust, all those who from situation might be suspected of too great devotion to the President in office [in other words, no one can be an Elector who is prejudiced toward the president]... Thus without corrupting the body of the people, the immediate agents in the election will at least enter upon the task free from any sinister bias [Electors must not come to the Electoral College with bias]. Their transient existence, and their detached [unbiased] situation, already taken notice of, afford a satisfactory prospect of their continuing so, to the conclusion of it."

Three-fifths clause and the role of slavery

After the initial estimates agreed to in the original Constitution, Congressional and Electoral College reapportionment was made according to a decennial census to reflect population changes, modified by counting three-fifths of slaves. On this basis after the first census, the Electoral College still gave the free men of slave-owning states (but never slaves) extra power (Electors) based on a count of these disenfranchised people, in the choice of the U.S. president.

At the Constitutional Convention, the College composition in theory amounted to 49 votes for northern states (in the process of abolishing slavery) and 42 for slave-holding states (including Delaware). In the event, the first (i.e. 1788) presidential election lacked votes and electors for unratified Rhode Island (3) and North Carolina (7) and for New York (8) which reported too late; the Northern majority was 38 to 35. For the next two decades the three-fifths clause led to electors of free-soil Northern states numbering 8% and 11% more than Southern states. The latter had, in the compromise, relinquished counting two-fifths of their slaves and, after 1810, were outnumbered by 15.4% to 23.2%.

While House members for Southern states were boosted by an average of 1⁄3, a free-soil majority in the College maintained over this early republic and Antebellum period. Scholars further conclude that the three-fifths clause had low impact on sectional proportions and factional strength, until denying the North a pronounced supermajority, as to the Northern, federal inititive to abolish slavery. The seats that the South gained from such "slave bonus" were quite evenly distributed between the parties. In the First Party System (1795–1823), the Jefferson Republicans gained 1.1 percent more adherents from the slave bonus, while the Federalists lost the same proportion. At the Second Party System (1823–1837) the emerging Jacksonians gained just 0.7% more seats, versus the opposition loss of 1.6%.

The three-fifths slave-count rule is associated with three or four outcomes, 1792–1860:

• The clause, having reduced the South's power, led to John Adams's win in 1796 over Thomas Jefferson.
• In 1800, historian Garry Wills argues, Jefferson's victory over Adams was due to the slave bonus count in the Electoral College as Adams would have won if citizens' votes were used for each state. However, historian Sean Wilentz points out that Jefferson's purported "slave advantage" ignores an offset by electoral manipulation by anti-Jefferson forces in Pennsylvania. Wilentz concludes that it is a myth to say that the Electoral College was a pro-slavery ploy.
• In 1824, the presidential selection was passed to the House of Representatives, and John Quincy Adams was chosen over Andrew Jackson, who won fewer citizens' votes. Then Jackson won in 1828, but would have lost if the College were citizen-only apportionment. Scholars conclude that in the 1828 race, Jackson benefited materially from the Three-fifths clause by providing his margin of victory.
The first "Jeffersonian" and "Jacksonian" victories were of great importance as they ushered in sustained party majorities of several Congresses and presidential party eras.
Besides the Constitution prohibiting Congress from regulating foreign or domestic slave trade before 1808 and a duty on states to return escaped "persons held to service",] legal scholar Akhil Reed Amar argues that the College was originally advocated by slaveholders as a bulwark to prop up slavery. In the Congressional apportionment provided in the text of the Constitution with its Three-Fifths Compromise estimate, "Virginia emerged as the big winner [with] more than a quarter of the [votes] needed to win an election in the first round [for Washington's first presidential election in 1788]." Following the 1790 census, the most populous state in the 1790 Census was Virginia, with 39.1% slaves, or 292,315 counted three-fifths, to yield a calculated number of 175,389 for congressional apportionment. "The "free" state of Pennsylvania had 10% more free persons than Virginia but got 20% fewer electoral votes." Pennsylvania split eight to seven for Jefferson, favoring Jefferson with a majority of 53% in a state with 0.1% slave population. Historian Eric Foner agrees the Constitution's Three-Fifths Compromise gave protection to slavery.
Supporters of the College have provided many counterarguments to the charges that it defended slavery. Abraham Lincoln, the president who helped abolish slavery, won a College majority in 1860 despite winning 39.8% of citizen's votes. This, however, was a clear plurality of a popular vote divided among four main candidates.
Benner notes that Jefferson's first margin of victory would have been wider had the entire slave population been counted on a per capita basis. He also notes that some of the most vociferous critics of a national popular vote at the constitutional convention were delegates from free states, including Gouverneur Morris of Pennsylvania, who declared that such a system would lead to a "great evil of cabal and corruption," and Elbridge Gerry of Massachusetts, who called a national popular vote "radically vicious". Delegates Oliver Ellsworth and Roger Sherman of Connecticut, a state which had adopted a gradual emancipation law three years earlier, also criticized a national popular vote. Of like view was Charles Cotesworth Pinckney, a member of Adams' Federalist Party, presidential candidate in 1800. He hailed from South Carolina and was a slaveholder. In 1824, Andrew Jackson, a slaveholder from Tennessee, was similarly defeated by John Quincy Adams, a strong critic of slavery.
NOW THAT THE PEOPLE "have suggested" ["voted?"] who they would prefer to be president: What will the open envelope say on JAN 6, 2021?
Keep the electoral college–get rid of it?–the choice is OURS!

“If the people are spiritual any system will work. If they are not spiritual no system will work. That includes the Baha’i system.”–‘Abdu’l-Baha.

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Ye observe how the world is divided against itself... Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.
And the breeding ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.
Abdu'l-Baha', Selections #202 (exc.)
It is
racial,
patriotic,
religious
and
class
prejudice,
that has been the cause
of the destruction of Humanity.
Abdu'l-Baha' in London, 9/30/1911
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
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8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Tuesday, November 24th, 2020 at 4:08 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Day Of The Covenant, Qawl 4, 177 B.E. (11/26/2020)

Thou hast said, "I have made a covenant with my chosen one, I have sworn to David my servant: 'I will establish your descendants for ever, and build your throne for all generations.'" Selah

Psalm 89

*****

THE Most Great Law is come, and the Ancient Beauty [Baha'u'llah] ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation, pg. 89

*****

Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant. In the future it shall be made evident and manifest. In view of this fact, what can these weak and feeble souls achieve? Hardy plants that are destitute of roots and are deprived of the outpourings of the cloud of mercy will not last. What then may be expected from feeble weeds?

Abdu'l-Baha', Selections #192

*****

Through the power of the divine springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the tree of life is just beginning to grow. Before long, it will produce buds, bring forth leaves and fruits, and cast its shade over the East and the West. This Tree of Life is the Book of the Covenant.

Abdu'l-Baha', Last Tablet To America

*****

Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy

Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

The Crimson Book: The Book Of The Covenant

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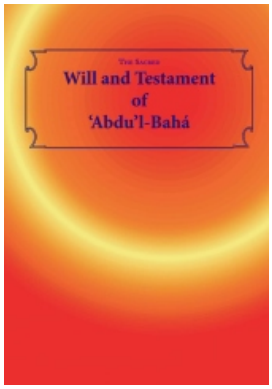

This entry was posted on Thursday, November 26th, 2020 at 6:08 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Abdu'l-Baha' Qawl 6, 177 B.E. (11/28/2020)

O ye who are holding fast unto the Covenant and Testament! This day, from the realms of the All-Glorious, from the Kingdom of Holiness where hosannas of glorification and praise rise up, the Company on high direct their gaze upon you. Whensoever their gaze lighteth upon gatherings of those who are steadfast in the Covenant and Testament, then do they utter their cry, 'Glad tidings! Glad tidings!' Then, exulting, do they lift up their voices, and shout, 'O ye spiritual communion! O ye gathering of God! Blessed are ye! Glad tidings be unto you! Bright be your faces, and be ye of good cheer, for ye cling to the Covenant of the Beloved of all the worlds, ye are on fire with the wine of His Testament. Ye have plighted your troth to the Ancient of Days, ye have drunk deep from the chalice of loyalty. Ye have guarded and defended the Cause of God; ye have not been a cause of dividing up His Word; ye have not brought His Faith low, but have striven to glorify His Holy Name; ye have not allowed the Blessed Cause to be exposed to the derision of the people. Ye have not permitted the Designated Station to be humbled, nor been willing to see the Centre of Authority discredited or exposed to mockery and persecution. Ye have striven to keep the Word whole and one. Ye have passed through the portals of mercy. Ye have not let the Blessed Beauty slip from your minds, to fade unremembered.'

The Glory rest upon you.

Abdu'l-Baha' Selections #182

This entry was posted on Saturday, November 28th, 2020 at 8:39 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 12, 177 B.E. (12/4/2020)

"OUR TESTIMONY"

–Jesus Christ–

"Our Father who art in heaven, Hallowed be Thy Name. Thy Kingdom come. It will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one: For Thine is the Kingdom, and the power, and the glory, forever. Amen."

Concerning his Son Jesus Christ our Lord, who was made of the seed [sperma] of David according to the flesh; And only declared to be the Son of God with power, according to the spirit of holiness†, and by his resurrection of other dead persons: By whom we have received grace and apostleship, for obedience to The Faith among all nations, for his Name: Among whom are ye also the called of Jesus Christ: Paul, a servant of Jesus Christ, called to be an Apostle, a Nazarene, separated unto the gospel (good news of the Kingdom) of God, the Kingdom which He had promised aforetime by His holy prophets in the sacred scriptures:

"You are Israel's teacher," said Jesus, "and you do not understand these things? Truly, truly, I tell you, we speak of what we know, and we testify to what we have seen, and yet you people do not accept Our Testimony: (And Our Testimony is this):

"If I have told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? No man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven even now. And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: That whosoever believeth in him should not perish, but have life eternal.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world (on both his first and second comings) to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.

And this is the Judgment: Baha'u'llah has come into the world, but men loved the darkness rather than the Light [Baha'i] because their deeds were evil. Everyone who does evil hates the Light, and does not come into the Light [Baha'i] for fear that their deeds will be exposed. But whoever practices the truth comes into the Light [Baha'i], so that it may be seen clearly that what they have done has been wrought in God."

O Thou kind Lord! These are Thy servants who have gathered in this meeting, have turned unto Thy

kingdom and are in need of Thy bestowal and blessing. O Thou God! Manifest and make evident the signs of Thy oneness which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in these human realities.

O God! We are as plants, and Thy bounty is as the rain; refresh and cause these plants to grow through Thy bestowal. We are Thy servants; free us from the fetters of material existence. We are ignorant; make us wise. We are dead; make us alive. We are material; endow us with spirit. We are deprived; make us the intimates of Thy mysteries. We are needy; enrich and bless us from Thy boundless treasury. O God! Resuscitate us; give us sight; give us hearing; familiarize us with the mysteries of life, so that the secrets of Thy kingdom may become revealed to us in this world of existence and we may confess Thy oneness. Every bestowal emanates from Thee; every benediction is Thine.

Thou art mighty. Thou art powerful. Thou art the Giver, and Thou art the Ever-Bounteous.

† **ruach ha-qodesh: the holy spirit. (Also passages from: Matt. 6:9 KJV; Rom. 1:1-4; Jn. 3:19, etc.).**

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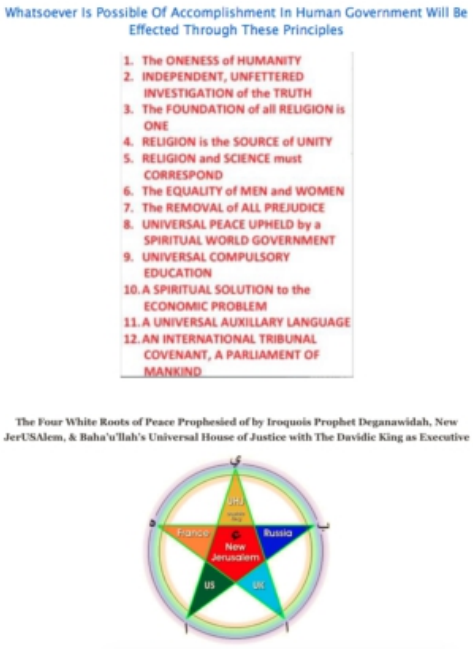
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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
France
Russia
New Jerusalem
US
UK

This entry was posted on Friday, December 4th, 2020 at 2:34 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Qawl 16, 177 B.E. Little Horn Prophecy

The Little Horn Prophecy

This entry was posted on Tuesday, December 8th, 2020 at 8:39 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 19, 177 B.E. (12/11/2020)

Rashḥ-i-'Amá

(The Clouds of the Realms Above)

'Tis from Our rapture that the clouds of realms above are raining down; 'Tis from Our anthem that the mysteries of faith are raining down.

Upon the Eastern wind Cathay's entrancing musk doth waft; This sweetly scented breeze from Our curling locks is raining down.

The day-star of adornment hath dawned forth above the face of God; Behold that mystic truth which from His Countenance is raining down.

The sea of purity hath from the wave of true reunion surged; This precious, rare bestowal from Our rapture is raining down.

The treasuries of love lay hid within the very heart of Fárs; From out this treasure trove the pearls of faithfulness are raining down.

The splendour of the rose doth bring the ecstasy of choicest wine; This subtle music from the ringing tones of Lordship is raining down.

The trumpet-blast of Judgement Day, the joyful bliss of heaven's call— Both at a single breath are from the firmament now raining down.

The Day of "I am He" is made to shine resplendent from Our face; The Age of "He is He" from out Our flowing cup is raining down.

From out the fountain of Our heart hath God's celestial river flowed; This cup of honeyed nectar from Our ruby lips is raining down.

The Day of God hath been fulfilled, for lo, the Lord hath been unveiled; This wondrous message from the melody of Ṭá' is raining down.

Behold Bahá's outpouring grace, the bounty of the clouds above, Which, merged into a single song, in God's own voice is raining down.

Behold the Lord's leviathan, behold His sacred countenance; Behold the blessings of the heart that from His throne are raining down.

Behold the Palm of Paradise, behold the warbling of the Dove; Behold the glorious hymns that in the purest light are raining down.

Behold the soul-entrancing song, behold the beating of the drum, Behold the sacred rhythms that from Our hand are raining down.

Behold the Countenance Divine! Behold the Maid of Paradise! Behold the grace upon the world from Our own presence raining down.

Behold the everlasting Face! Behold the chalice-bearer's charm! Behold the crystal draught that from Our brimming cup is raining down.

Behold the fire of Moses, see His hand that shineth white; Behold the heart of Sinai—from Our hand all raining down.

Hear ye the sotted lovers' sighs, behold the garden blooming fair; Behold the bliss that from His presence in your midst is raining down.

Behold the radiant face of Há', behold the beauteous robe of Bá'; Behold the Lordly grace that from Our Pen is raining down.

The vessel of the Advent this, the clouds of limpid waters these; The trill of songbirds this, from Our fleeting Wellspring raining down.

Baha'u'llah

From: The Call of The Divine Beloved – Selected Mystical Works of Baha'u'llah

This entry was posted on Friday, December 11th, 2020 at 2:49 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Masa'il/Questions 1, 177 B.E. (12/12/2020)

From the Letter Bá' to the Letter Há'

IN THE NAME OF OUR LORD, THE MOST EXALTED, THE MOST HIGH!

I addressed unto thee aforetime an Epistle in the lucid Arabian tongue, and I now reveal for thee this Tablet in wondrous Persian prose, that thou mayest hear, in the glorious accents of the Nightingale of 'Iráq, the sweet melodies of the nearness of the heavenly Paradise that had, ere this, been intoned in the language of Ḥijáz. Perchance thou mayest become pure spirit; attain, without taking a single step, the loftiest stations of mystic ascent; and explore, without leaving thine outward habitation, the furthermost reaches of the worlds of inner significance. Thereupon wouldst thou, with a divine rapture, experience true spiritual attraction, lay down thy life in the path of the Friend, and sacrifice thy soul in the wilderness of His love. This indeed is the meaning of stillness in flight and flight in stillness, of fluidity in solidity and solidity in fluidity.

To continue: It is clear that the wayfarers in the wilderness of search and longing, of attainment and reunion, have numerous degrees and countless stations. Some, after spiritual struggle and physical toil, ascend from the lower reaches of "no God is there" to the lofty bowers of "but God", flee from the shadow of negation to abide in the limitless realm of affirmation, and abandon the privation of a transient existence for the bountiful assemblage of reunion. This is the uttermost limit of the realm of effort and striving.

Others, without receiving the least intimation of "no God is there", pass beyond the highest horizon of "but God"; without even tasting a dewdrop of the degrees of self-surrender ascend unto the kingdom of life everlasting; and without partaking from the wellspring of utter abnegation quaff the wine of the Ancient of Days. These souls, as they traverse the stages of wayfaring and ascend unto the stations of reunion, walk a different path and occupy a different rank.

Still others, without having perused a single letter of the kingdom of names or acquired the faintest intimation from the realm of attributes, which pertaineth to this world, dawn above the invisible horizon of eternity and return again thereunto. A hundred thousand seas of glory surge in their luminous hearts, and yet to outward seeming their lips are parched; a myriad rivers of holiness stream within their breasts, and yet no trace thereof is to be seen; the books of God's consummate wisdom are recorded upon the tablets of their hearts, and yet they breathe not a word thereof in the world of appearances. They dwell in the Egypt of certitude and journey in the lands of resignation. They are intoxicated with the beauty, and entranced by the glory, of Him Who is the All-Glorious. Heart to heart they whisper hidden secrets; soul

to soul they unfold abstruse matters. The mysteries of the Divine Essence glow upon their brows, and the lights of Divine Unity shine from their peerless faces. They clothe themselves in the robe of concealment and cast their sleeves over both this world and the world to come. Without wings they soar, without feet they walk, without hands they grasp and hold. They speak an unknown tongue and observe an unseen grammar, of which all the world's inhabitants know not a single letter, save those whom thy Lord hath willed. Unto each hath a share been vouchsafed in His Book, and they shall all attain unto that which hath been destined for them.

It is clear and evident that, in this Dispensation wherein the banner of utterance hath been raised aloft and the candle of discernment hath been lit, there is no Lord but the Exalted One. He it is Who is one in His essence and one in His attributes, single in the kingdom of names and peerless in the realm of actions. It is by virtue of His blessed name that the seas of Divine Unity have been made to surge; it is through the power of His resistless command that the immutable decrees of destiny have been enforced; it is through the potency of His sovereign might that the dictates of fate have been fixed. Who hath the power to soar in that exalted atmosphere or to cherish another beloved than Him? We all abide beneath His shadow and seek our portion from the ocean of His grace. However far the gnat may fly, it can never traverse the length and breadth of heaven, and however high the sparrow may soar, it can never attain the tree of immortality.

But since all do not possess the same degree of spiritual understanding, certain statements will inevitably be made, and there shall arise, as a consequence, as many differing opinions as there are human minds, and as many divergent beliefs as there are created things. This is certain and settled, and can in no wise be averted. Now, it is clear that some are virtuous, others are sinful, and still others are rebellious. One must call the people to love and faithfulness, to zeal and contentment, that the sinful may be admonished and the ranks of the virtuous may swell. Nor is it possible that there be no sinners: So long as the name "the Ever-Forgiving" shineth resplendent above the horizon of existence, there will be sinners in the world of creation, for the latter cannot appear without the former and the former cannot exist without the latter.

Our aim is that thou shouldst urge all the believers to show forth kindness and mercy and to overlook certain shortcomings among them, that differences may be dispelled; true harmony be established; and the censure and reproach, the hatred and dissension, seen among the peoples of former times may not arise anew. Perchance they may be educated and, in the latter Resurrection, inflict not upon that cherished Spirit and Essence of existence, that exalted and subtle Reality, the least of that which the Point of the Bayán was made to suffer.

Moreover, a reply to thine enquiries was sent aforetime. It is evident that whatever question is asked will be answered through the ocean of eternal grace, but such questions also add to the burden of duties imposed upon the servants. That which hath been recorded at God's behest in the Persian Bayán is indeed sufficient unto all, and none will be held to account for what it hath not commanded. Consider how numerous were those in the early days of the Revelation who obeyed, without the slightest deviation, every least one of its injunctions and yet reaped no benefit therefrom. The beginning of religion is love for God and for His Chosen Ones, and its end is to manifest that love to His servants.

I swear by God! Whoso faileth to obey the commandments of God can in no wise be numbered among His loved ones, for among the conditions of His love is to follow His commandments and observe His prohibitions. But since these are the days of concealment, and the Sun of eternity remaineth hidden beneath the horizon of being, one must gather together everyone with love and protect them. The time for the completion of the commandments and the perfection of deeds will assuredly come.

Baha'u'llah

From: The Call of The Divine Beloved – Selected Mystical Works of Baha'u'llah

This entry was posted on Friday, December 11th, 2020 at 7:49 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 7, 177 B.E. (12/18/2020)

IN THE NAME OF THE PEERLESS AND EVER-LOVING LORD!

OShams! Hearken with all thy heart unto the nightingale song of the Beloved, that perchance thou mayest abandon the habitation of self and desire and step into the placeless realm of eternal glory, forsake thine own life, and commune with Him Who is the life of thy life. Wert thou to traverse the limitless reaches of the spirit, thou wouldst of a certainty rend asunder the garment of patience and forbearance, hasten to offer up thy soul, renounce the dross of this fleeting world, and find repose upon the throne of ancient glory.

Each thing must needs have an effect and each sign reveal a secret. Not until the world-illuming sun hath shone can the east be distinguished from the west, nor the blooming garden discerned from the barren waste. Heavenly strains compare not with earthly clamours, and the croaking of the raven can in no wise be confounded with the song of the nightingale. For the latter bespeaketh the land of the Beloved and increaseth life, whereas the former telleth only of the city of the blind and causeth faith to wither.

One must step forth and raise aloft the banner of earnest striving. By God! Wert thou to hearken unto the heavenly words of this evanescent Servant that have been raised in this mystic Tablet, thou wouldst assuredly take to the desert of self-surrender, turn aside from thine own heart and soul, and cast thy head at the feet of the Friend. How high is the soaring flight of the phoenix of love, and how low the requisite measure of our yearning! Strive but a little to soar, that, by the grace of Him Who is the eternal King, thou mayest ascend from the dust-heap of utter non-existence unto the loftiest heights of ancient glory. Give wings to thy celestial spirit and lend strength to thy mystic soul, that haply it may take flight in the atmosphere of divine nearness and attain the ultimate and invisible goal.

This profitless world produceth naught save deadly poison, and its ephemeral dregs can never yield the everlasting cup. Were the Jesus of the spirit to give ear to the call of holiness from the Falcon of the realm above, He would assuredly cry out from His inmost being and be seized with fervid longing even as the lover's soul. It is through that call that the Moses of eternity was dumbfounded; it is by its virtue that the Abraham of faithfulness shattered the idol of the mortal body. Shatter then, in turn, this idol, that thou mayest take up thine abode in the land of the Beloved; and forsake all desire, that thou mayest take flight unto the Egypt of imperishable glory. Sanctify the city of thine heart, that thou mayest behold the beauty of the Divine Essence and be quickened to a new life through the grace of the Holy Spirit.

No melody remaineth that was not intoned upon this branch; no song remaineth that this Nightingale hath not warbled. A thousand Arabian ears are powerless to fathom this Persian lament—nay, none but an embodiment of divine virtues can grasp this subtle mystery. Well it is, then, with the one who attaineth this ocean and drinketh therefrom the draught of life!

Baha’u’llah – The Call of The Divine Beloved – Selected Mystical Works of Baha’u’llah

This entry was posted on Friday, December 18th, 2020 at 4:51 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 14, 177 B.E. (12/25/2020)

Great Pyramid Date: 12/25/0001- The Birth of Jesus, Messiah ben David, the First of the two Prophesied Christs

Then he said, "These are the two anointed[Messiahs, Christs] who stand by the Lord of the whole earth."**

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Bethlehem is astir with the Breeze of God. We hear her voice saying: 'O most generous Lord! Where is Thy great glory established? The sweet savours of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory.' We called unto her from behind the Tabernacle of Majesty and Grandeur: 'O Bethlehem! This Light hath risen in the orient, and travelled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforetime denied Him (Jesus)?' Whereupon she cried out saying: 'Thou art, in truth, the All-Knowing, the Best-Informed.' Verily, We behold all created things moved to bear witness unto Us. Some know Us and bear witness, while the majority bear witness, yet know Us not.

Baha'u'llah–Tablet To The Christians

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...when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

These Magi said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" 1 When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven—the heaven of divine knowledge and understanding—it was Yaḥyá, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: "God announceth Yaḥyá to thee, who shall bear witness unto the Word from God, and a great one and chaste." 2 By the term "Word" is meant Jesus, Whose coming Yaḥyá foretold. Moreover, in the heavenly Scriptures it is written: "John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand." 3 By John is meant Yaḥyá.

1 Matthew 2:2

2 Qur'án 3:39

3 Matthew 3:1–2

Baha'u'llah–Kitab-i-Iqan/Book of Certitude

**Zechariah 4:14

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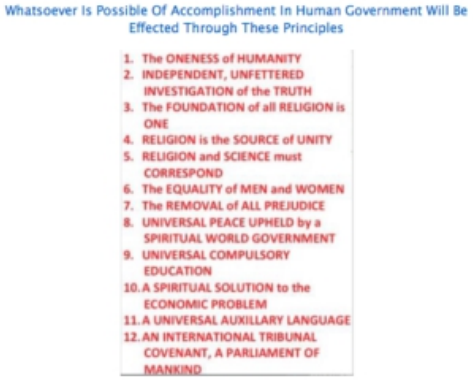
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This entry was posted on Friday, December 25th, 2020 at 3:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sharaf/Honor 1, 177 B.E. (12/31/2020)

"Study the Tablet of the Holy Mariner that ye may know the truth and consider that the Blessed Beauty hath fully foretold future events. Let them who perceive take warning. Verily in this is a bounty for the sincere!"

'Abdu'l-Baha, Selections #233.

The Establisher of The Baha'i Faith, Dr. Leland Jensen, reading the Tablet of The Holy Mariner

http://www.bahaijustice.com/wp-content/uploads/2020/12/Dr.-Leland-Jensen-Reading-The-Tablet-of-the-Holy-Mariner-to-KS-AR-Aug.1987.mp3

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Commentary on The Tablet of the Holy Mariner

Preface to the Commentary

A commentary on Baha'u'llah's Tablet of the Holy Mariner, read privily to Dr. Leland Jensen, Establisher of the Baha'i Faith, Knight of Baha'u'llah and the Seventh Angel of Revelation 11:15, in the Spring of 1996, revised according to his behest, and submitted humbly at his request, to the people of Baha, the companions of the Crimson Ark, by a fellow servant of God the all Glorious in His Cause and under His Everlasting Covenant, in this 100th year after the passing of the center of His Covenant, Abdu'l-Baha'.

This is one servant's limited understanding of only an infinitesimally minute portion of the radiant gems of wisdom which abound in each and every word of this Glorious Tablet as set down by Baha'u'llah. It is in no way intended as, nor could it ever be considered, definitive by any measure.

Introduction to the Commentary

The Tablet of the Holy Mariner is an extremely complex prophecy, which spans the reaches of time and space, and takes flight throughout the realms of both physical and spiritual understanding all at once. During the nights of the 9th and 10thdays of Ridvan of 1996, while being allowed to peer ever so briefly into the depths of its ocean, this servant was transported to a realm wherein perception was felt to be coming from many points in the same instant. So overwhelming was this experience that the hand could not keep pace with the stream of consciousness and the writer lapsed into a state in which the pen began to write far more rapidly than the mind could organize the thoughts. This commentary represents a portion of what this servant had the capacity to commit to paper in the fleeting hours during which the

gift of insight was bestowed, and the subsequent revisions and expansions thereof requested of this servant by Dr. Jensen, the prophesied Establisher of the Baha'i Faith. Pray God, may it assist others in carrying out the admonition of 'Abdu'l-Baha as quoted above.

[The Tablet of the Holy Mariner with Commentary]

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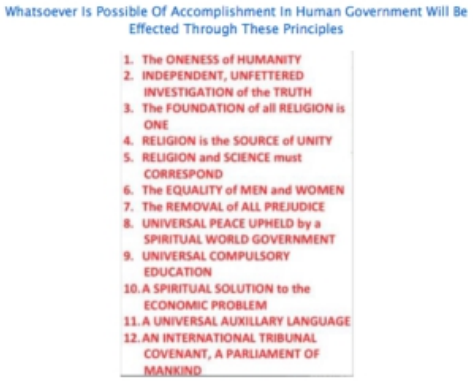
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BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 2, 177 B.E. (1/1/2021)

The BAHA'I FAITH and the SEPARATION of CHURCH and STATE

The calamities of current events are the forces of God propelling the world closer and closer to the time of the Most Great Justice, and the Most Great Peace that shall be laid down upon that foundation. "Peace on earth without Justice is tyranny". Therefore the establishment of the Most Great Justice is the paramount forerunner for truly universal, international peace.

Part of the problem regarding this issue is the lack of understanding amongst the people of the key issues involved. These issues are divided into the religious and political realms.

These are the two topics: politics and religion, that are not to be discussed in "polite" society here in the United States. Yet these two issues are the most important fundamental social issues that should be discussed by the people. Thus there exists an oppression upon the American people in particular and the people of the world in general, forbidding them to discuss either politics or religion, and that is, to discuss these things where cool heads prevail and with critical thinking, intellectual investigation and the agreement on the facts. Instead these twin issues have been obfuscated by high emotionality, opinion, speculation, propaganda and antics. Thus the people have been deprived of a Forum for this venue.

The Baha'i Faith is a truly all INCLUSIVE UNORGANIZED RELIGION, and the Kingdom of God is the government from God that is respectful of all the diversity of mankind. This is a difficult and abstruse issue to understand and should be meditated upon profoundly by all the people. This is the subject: that God has revealed an "unorganized religion" for His Kingdom, which in effect separates "spiritual matters" which are NOT to be organized, from matters of State.

Neal Chase, Guardian/President of the Baha'i Faith.

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AMERICA in PERIL

The American nation, of which the community of the Most Great Name forms as yet a negligible and infinitesimal part, stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the

American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by ‘Abdu’l-Bahá’s unerring pen—a role which she is bound to fulfill through travail and sorrow.

Excerpt from: Shoghi Effendi-Citadel of Faith, July 28, 1954, Subsection-American Baha’is in the Time of World Peril.

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BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 9, 177 B.E. (1/8/2021)

THAT which thou hast heard concerning Abraham, the Friend of the All-Merciful, is the truth, and no doubt is there about it. The Voice of God commanded Him to offer up Ishmael as a sacrifice, so that His steadfastness in the Faith of God and His detachment from all else but Him may be demonstrated unto men. The purpose of God, moreover, was to sacrifice him as a ransom for the sins and iniquities of all the peoples of the earth. This same honor, Jesus, the Son of Mary, besought the one true God, exalted be His name and glory, to confer upon Him. For the same reason was Ḥusayn offered up as a sacrifice by Muḥammad, the Apostle of God.

No man can ever claim to have comprehended the nature of the hidden and manifold grace of God; none can fathom His all-embracing mercy. Such hath been the perversity of men and their transgressions, so grievous have been the trials that have afflicted the Prophets of God and their chosen ones, that all mankind deserveth to be tormented and to perish. God's hidden and most loving providence, however, hath, through both visible and invisible agencies, protected and will continue to protect it from the penalty of its wickedness. Ponder this in thine heart, that the truth may be revealed unto thee, and be thou steadfast in His path.

Baha'u'llah-Gleanings #XXXII

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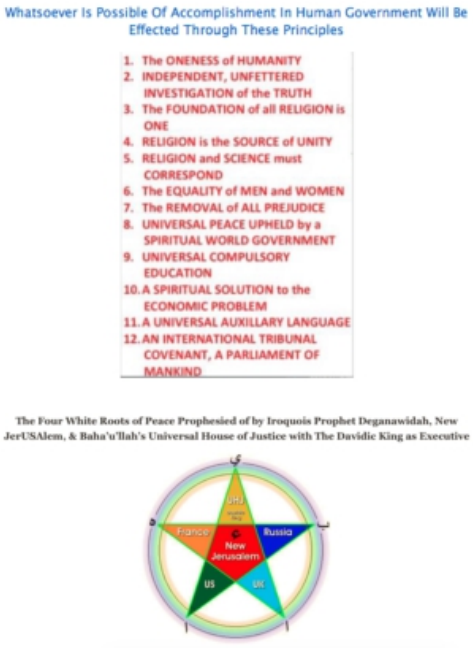
Had the Shi'i realized that Baha'u'llah and 'Abdu'l-Baha, during their lifetimes, were seated upon the throne of King David (as did Omar and Ali, the second and fourth Caliphs, recognize the living Davidic King exilarch Bostanai in their day) Persia would be the world leader now instead of America. **But the throne of David came into exile here in America.** And no matter how inept, foolish or adept American policy may or may not be it is UNDER THE PROTECTION OF GOD. Had the Israelis protected 'Abdu'l-Baha's son (an aghsan) Mason Remey from the "Hands"–instead of exiling him from the Holy Land–Israel would be the world leader, instead of the world loser it is today. When Israel under King Saul rejected King David (and exiled him) it was Palestine that took him in, and became the world leader in that time. **Whatever people recognizes and protects the throne of King David and the basic human rights of the living one seated upon that throne in that day and age will be exalted, and its nation preserved and its peoples protected both materially and spiritually. Should they violate basic human rights, become an arrogant abomination of worthless consumption, or be hijacked by corrupt leadership God Himself shall depose them–through unforeseen world events–and those who oppose this mighty Covenant of God will be dispersed and degraded–like the Ottoman and Persian Empires that are no more who failed to recognize Baha'u'llah and 'Abdu'l-Baha in their own lifetimes.** Like that of Rome which opposed Christ and is gone. Like that of Hitler who sought to kill off all the Jewish people

including the heir to the throne of David by exterminating an entire peoples–and now that empire is nothing. But these worldly affairs mean nothing in the sight of those whose hearts are pure, whose minds are elevated upon the love of God, and whose souls are set free.

Neal Chase-Chinvat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BAHA'I JUSTICE

Administrative Holy Day: The Establishment Of The Second International Baha'i Council/UHJ-1/9/2021 Sharaf/Honor 10, 177 B.E.

A reposting of the Guardian's message on this date in 2016, addressing the problem of racism/racial prejudice afflicting this American Democracy. A deeply rooted prejudice which stands in direct opposition to the most Basic Baha'i Principles of The Oneness Of Humanity and The Elimination Of All Prejudices, which lies at the heart of the current turmoil being witnessed in the Nation's Capital and beyond.

Dear friends,

Are the Colorado police exceptionally trained?

In the 2012 Aurora Batman shooting massacre, white man James Eagan Holmes killing 12 and injuring 70 was taken alive at the scene of the crime by the Colorado Cops who also captured white man Robert Lewis Dear Jr. alive at the scene of the crime after the 2015 Planned Parenthood shooting in Colorado Springs.

But what about poor little 12-year-old boy Tamir Rice murdered in cold blood in Cleveland, Ohio?

http://www.theguardian.com/us-news/video/2014/nov/26/cleveland-video-tamir-rice-shooting-police

He hadn't fired a shot. He had a plastic toy gun. Why wasn't he taken alive? Why didn't the Cleveland cops flash their lights, call out on the bullhorn, "Freeze! Drop your weapon or we'll shoot!"? How long–as a nation–do we have to bear witness to this "strange fruit"?

In Colorado James Eagan Holmes, after he stormed a movie theater, opened up with live fire "dressed in tactical clothing, set off tear gas grenades and shot into the audience with multiple firearms" was simply arrested at the scene of the crime after mutilating 70 and killing 12.

Are the Colorado Cops simply exceptionally trained? Or in a police state do police lives matter more than black lives? Or as Dr. King said is it really a matter of "a war on poverty", before he went down under the gun, like the Kennedy brothers and Malcolm X?

In any event, how much money should the city of Cleveland, the State of Ohio and the federal Government in DC pay in blood money to Tamir's surviving family? A million dollars, 10 million dollars, 20 million? A billion? What is this human life worth? And shouldn't the damages be made even higher due to the wrongful climate (terroristic) to which the people are currently subjected?

According to Shoghi Effendi (assassinated in London in 1957):

“Dearly beloved friends! A rectitude of conduct which, in all its manifestations, offers a striking contrast to the deceitfulness and corruption that characterize the political life of the nation [the US] and of the parties and factions that compose it; a holiness and chastity that are diametrically opposed to the moral laxity and licentiousness which defile the character of a not inconsiderable proportion of its citizens; **an interracial fellowship completely purged from the curse of racial prejudice which stigmatizes the vast majority of its people**— these are **the weapons which the American believers can and must wield in their double crusade**, first to regenerate the inward life of their own community, and next to assail the long-standing evils that have entrenched themselves in the life of their nation. The perfection of such weapons, the wise and effective utilization of every one of them, more than the furtherance of any particular plan, or the devising of any special scheme, or the accumulation of any amount of material resources, can prepare them for the time when the Hand of Destiny will have directed them to assist in creating and in bringing into operation that World Order which is now incubating within the worldwide administrative institutions of their Faith.

“In the conduct of this twofold crusade the valiant warriors struggling in the name and for the Cause of Baha’u’llah must, of necessity, encounter stiff resistance, and suffer many a setback. Their own instincts, no less than the fury of conservative forces, the opposition of vested interests, and the objections of a corrupt and pleasure-seeking generation, must be reckoned with, resolutely resisted, and completely overcome. As their defensive measures for the impending struggle are organized and extended, storms of abuse and ridicule, and campaigns of condemnation and misrepresentation, may be unloosed against them. Their Faith, they may soon find, has been assaulted, their motives misconstrued, their aims defamed, their aspirations derided, their institutions scorned, their influence belittled, their authority undermined, and their Cause, at times, deserted by a few who will either be incapable of appreciating the nature of their ideals, or unwilling to bear the brunt of the mounting criticisms which such a contest is sure to involve. “Because of ‘Abdu’l-Baha,” the beloved Master has prophesied, “many a test will be visited upon you. Troubles will befall you, and suffering afflict you.”

THE NEW SONG: 7 Vials of Pure Spiritual Democracy

Bahai Center Of The USA

These are the deeds of the real Knights of Baha’u’llah: The Two-Fold Crusade of the Valiant Warrior Baha’is.

PRAYER FOR AMERICA

“O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.”–‘Abdu’l-Bahá

Strange Fruit –Billie Holiday: https://www.youtube.com/watch?v=h4ZyuULy9zs

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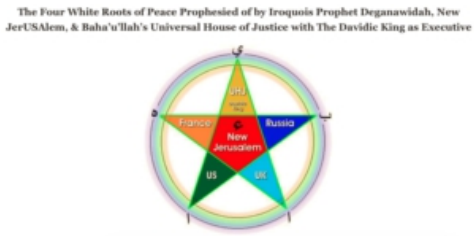
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BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 16, 177 B.E. (1/15/2021)

Suriy-i Sabr (Surih of Patience)/Lawh-i Ayyub (the Tablet of Job)

Revealed by Baha'u'llah in The Garden of Ridvan on the first day, 1863.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our

servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests.[1] We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what

she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and

irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, “This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God’s pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles.” So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. “Those who patiently persevere will truly receive a reward without measure.”[2] Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God’s Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God’s destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones[3] in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds."[4] How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition?[5] Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord."[6] And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali[7] and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We[8] taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him[9] and

He has made His own hands chained[10] of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God"[11] in the "Days of God"[12]? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected[13] blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an[14], and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge[15]. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, "You have not been sent by God and Prophethood was sealed by the previous one." Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, "These are the verses of God that have been revealed in truth." Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, “By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell.” They said, “God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: “They came to think as ye thought that God would not raise up any one (to Prophethood).”[16]

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say[17]: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end’; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the “Hour” has passed in truth and the “Resurrection” has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may follow the interpretation of the term “Seal” as was uttered by the Tongue of the Name of God ‘Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, “Muhammad

the Sealer of what preceded Him and the Initiator of that which was to come[18].” In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God’s Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be “firmly grounded in knowledge” and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, “May God hasten by His Advent our deliverance!” And when He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until

they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, "O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad![19]" And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi[20]. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said "O my people, in truth the testimony of God has come and the countenance of truth is unveiled." O people of the Qur'an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.[21]

0 my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble[22]. 0 people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, "O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner[23] is calling you and the day in which the heavens have been cloven asunder with the clouds[24]. Fear ye God and do not close your eyes from the most luminous and holy beauty."

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God. Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not

divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God[25] and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their

deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan, the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in

the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name.[26] And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them “Why did you kill those who believed in God and His verses?” they replied, “Because we find them to be unbelievers.”

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur’an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth[27]? So why have you ascribed falsehood to those whom the Book of God testified to their truth, a Book after which no falsehood comes[28] as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who

yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples' property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God's permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God's nearness and they are circumambulating His mighty throne and at all times the angels of God's bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God's knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world and the next and the word of retribution has been enacted against them from the Mighty the Wise One.

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in

all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.[29] Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.[30]

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as

these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment[31]! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew [maybe "the seal of"? (-J.W.)] the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror[32] and commands us to be forbearing in this Most Great Agitation[33] when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity[34] and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God's hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes[35] on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven.[36] All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali[37]. But the servants disagreed about it and the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of 'Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with

God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed[38] about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the "Samiri"[39] in your souls; beware lest ye fall behind the "Calf" when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment[40] of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour[41]! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who are circumambulating and directing themselves in the direction of divine love.

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Notes

[1] Qur'an 20:40.

[2] Qur'an 39:10.

[3] Qur'an 35:15 and 47:38

[4] Qur'an 2:210.

[5] Qur'an 25:18 and 48:12.

[6] Qur'an 6:158.

[7] The Bab.

[8] Qur'an 36:12 and 78:29.

[9] Qur'an 40:74 and 72:7.

[10] Qur'an 5:64.

[11] Qur'an 6:31, 6:154, 10:45, 13:2, 18:110, 29:5, 32:10, 10:7, 10:11, 10:15, 18:105 and 29:23.

[12] Qur'an 14:5.

[13] Qur'an 20:124.

[14] Qur'an 2:143.

[15] Qur'an 3:7.
[16] Qur'an 72:7.
[17] This next verse is translated by Shoghi Effendi, The World Order of Bahá'u'lláh 116.
[18] This refers to the Tablet of Visitation of the Imam 'Ali addressing the spirit of the Prophet Muhammad, (quoted in the book of Mafatih al Jinan, by Qomi).
[19] Such maledictions are found in the Visitations of the Imams, see for example Mafátih al-Jinán of Qummi, "Ziyárat al-Amir Yawmal-Ghadir Alláhummal-'an awwala zálimin zalanu Aala Muhammadin."
[20]20 Haji Muhammad Taqi, surnamed Ayyub, God Passes By 130.
[21] Qur'an 25:26.
[22] Qur'an 25:13 and 4:124.
[23] Qur'an 50:41
[24] Qur'an 25:25
[25] The afflictions of the Prophet's grandson, the Imam Husayn.
[26] Shiraz.
[27] Qur'an 2:94 and 62:6
[28] Qur'an 41:42
[29] Crimson here refers to the Crimson Ark and the color red refers to the realm of divine decree called Qadá.
[30] It appears that in this passage there is a reference to the divine handmaidens mentioned in the Bab's revelation of Qayyumu'l-Asma and that these handmaidens came to hear the new melodies revealed by Bahá'u'lláh but then at the end of that revelation He is seeking that these handmaidens return to their tabernacles because at that point Bahá'u'lláh is surrounded by opposition of two parties: the people of Islam and the people of the Bayan. Further there are multiple references to the twin revelations and echoes of "Twin-ness" of many passages of Qayyamal-Asmaa for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaa ….wa Inni An-al Nazir fi al Mashriqayn … Nurayn… Turayn…Satrayn (twin lights, twin mounts, etc.)
[31]31 There are many references in the Qayyumu'l-Asma' to the blood-soaked Garment. The original story is from the Qur'an 12 where Joseph's blood-soaked garment is brought to his father. In the Bab's writings this brood becomes the blood of the Imam Husayn (Qayyumu'l-Asma 32 and 191). This blood-soaked Garment, according to the Bab, proclaims: "Verily, I am God …" For Bahá'ís, Bahá'u'lláh represents the spiritual Return of the Imam Husayn.
[32] Qur'an 21:103
[33] Qur'an 14:21
[34] Conscious of its many nuances (see Mazandarani, Asraru'l-Athar), 'Ama has been rendered eternity.
[35] Qur'an 14:18
[36] Contrasting the "near" Baghdad to the "remote" Adrianople
[37] According to Bahá'u'lláh, the "Great Announcement" of Qur'an 78:2, 38:67 and 38:88 is the Bab.
[38] "Concerning what are they disputing? Concerning the Great Announcement. About which they cannot agree." Qur'an 78:1-3
[39] Qur'an 20:85-95 references to Mirza Yahya and Siyyid Muhammad Isfahani
[40] There are many references to Hin [i.e. moment of time], thus Qur'an 38:88 and 28:15.

[41] Nearly fifty references in Qur'an to the Hour; see for example 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1.

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BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 177 B.E.-Sunset 1/18/2021-Sunset 1/19/2021

IN this day the world is redolent with the fragrances of the robe of the Revelation of the Ancient King … and yet, they (divines)[clergy] have gathered together, and established themselves upon their seats, and have spoken that which would put an animal to shame, how much more man himself! Were they to become aware of one of their acts, and perceive the mischief it hath wrought, they would, with their own hands, dispatch themselves to their final abode.1

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THIS is not the day whereon the high priests can command and exercise their authority. In your Book it is stated that the high priests will, on that Day, lead men far astray, and will prevent them from drawing nigh unto Him. He indeed is a high priest who hath seen the light and hastened unto the way leading to the Beloved.1

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The American nation, of which the community of the Most Great Name forms as yet a negligible and infinitesimal part, stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.2

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Ye observe how the world is divided against itself, how many a land is red with blood and its very dust is caked with human gore. The fires of conflict have blazed so high that never in early times, not in the Middle Ages, not in recent centuries hath there ever been such a hideous war, a war that is even as millstones, taking for grain the skulls of men. Nay, even worse, for flourishing countries have been reduced to rubble, cities have been leveled with the ground, and many a once prosperous village hath

been turned into ruin. Fathers have lost their sons, and sons their fathers. Mothers have wept away their hearts over dead children. Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.

And the breeding ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.3

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It is racial, patriotic, religious and class prejudice, that has been the cause of the destruction of Humanity.4

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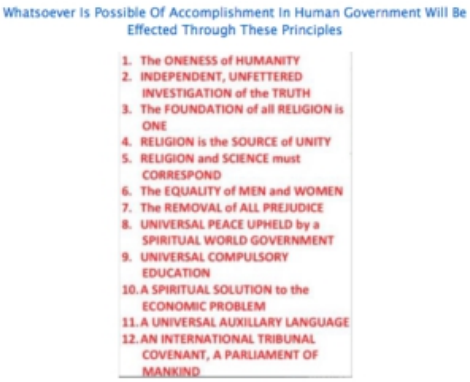
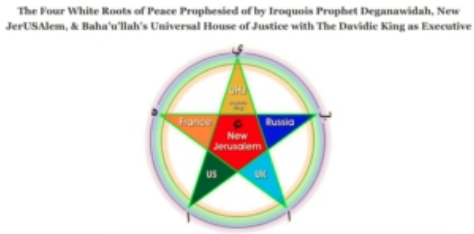
And now, ponder this in thine heart: Were sovereignty to mean earthly sovereignty and worldly dominion, were it to imply the subjection and external allegiance of all the peoples and kindreds of the earth—whereby His loved ones should be exalted and be made to live in peace, and His enemies be abased and tormented—such form of sovereignty would not be true of God Himself, the Source of all dominion, Whose majesty and power all things testify. For, dost thou not witness how the generality of mankind is under the sway of His enemies? Have they not all turned away from the path of His good-pleasure? Have they not done that which He hath forbidden, and left undone, nay repudiated and opposed, those things which He hath commanded? Have not His friends ever been the victims of the tyranny of His foes? All these things are more obvious than even the splendour of the noon-tide sun.5


Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
France
Russia
New Jerusalem
US
UK

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Footnotes:

1. Baha'u'llah-The Proclamation of Baha'u'llah
2. Shoghi Effendi-Citadel of Faith
3. Abdu'l-Baha'-Selections #202
4. Abdu'l-Baha'-Abdu'l-Baha' in London

5. Baha’u’llah-Kitab-i-Iqan

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BAHA'I JUSTICE

Baha'i Sabbath: Sultan 4, 177 B.E. (1/22/2021)

As to the difference between that material civilization now prevailing, and the divine civilization which will be one of the benefits to derive from the House of Justice, it is this: material civilization, through the power of punitive and retaliatory laws, restraineth the people from criminal acts; and notwithstanding this, while laws to retaliate against and punish a man are continually proliferating, as ye can see, no laws exist to reward him. In all the cities of Europe and America, vast buildings have been erected to serve as jails for the criminals.

Divine civilization, however, so traineth every member of society that no one, with the exception of a negligible few, will undertake to commit a crime. There is thus a great difference between the prevention of crime through measures that are violent and retaliatory, and so training the people, and enlightening them, and spiritualizing them, that without any fear of punishment or vengeance to come, they will shun all criminal acts. They will, indeed, look upon the very commission of a crime as a great disgrace and in itself the harshest of punishments. They will become enamoured of human perfections, and will consecrate their lives to whatever will bring light to the world and will further those qualities which are acceptable at the Holy Threshold of God.

See then how wide is the difference between material civilization and divine. With force and punishments, material civilization seeketh to restrain the people from mischief, from inflicting harm on society and committing crimes. But in a divine civilization, the individual is so conditioned that with no fear of punishment, he shunneth the perpetration of crimes, seeth the crime itself as the severest of torments, and with alacrity and joy, setteth himself to acquiring the virtues of humankind, to furthering human progress, and to spreading light across the world.

'Abdu'l-Baha', Selections #105

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The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
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10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Friday, January 22nd, 2021 at 3:29 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 11, 177 B.E. (1/29/2021)

O YE whom 'Abdu'l-Bahá loveth! I have read your reports with great joy; they are of a nature to cheer and refresh the heart and gladden the soul. If this Assembly [Council], through the holy breathings of the All-Merciful and His divine confirmations, endure and remain fixed and firm, it shall produce notable results and it shall succeed in enterprises of great moment.

The Spiritual Assemblies [Councils] to be established in this Age of God, this holy century, have, it is indisputable, had neither peer nor likeness in the cycles gone before. For those assemblages that wielded power were based on the support of mighty leaders of men, while these Assemblies [Councils] are based on the support of the Beauty of Abhá. The defenders and patrons of those other assemblages were either a prince, or a king, or a chief priest, or the mass of the people. But these Spiritual Assemblies [Councils] have for their defender, their supporter, their helper, their inspirer, the omnipotent Lord.

Look ye not upon the present, fix your gaze upon the times to come. In the beginning, how small is the seed, yet in the end it is a mighty tree. Look ye not upon the seed, look ye upon the tree, and its blossoms, and its leaves and its fruits. Consider the days of Christ, when none but a small band followed Him; then observe what a mighty tree that seed became, behold ye its fruitage. And now shall come to pass even greater things than these, for this is the summons of the Lord of Hosts, this is the trumpet-call of the living Lord, this is the anthem of world peace, this is the standard of righteousness and trust and understanding raised up among all the variegated peoples of the globe; this is the splendor of the Sun of Truth, this is the holiness of the spirit of God Himself. This most powerful of dispensations will encompass all the earth, and beneath its banner will all peoples gather and be sheltered together. Know then the vital import of this tiny seed that the true Husbandman hath, with the hands of His mercy, sown in the ploughed fields of the Lord, and watered with the rain of bestowals and bounties and is now nurturing in the heat and light of the Daystar of Truth.

Wherefore, O ye loved ones of God, offer up thanks unto Him, since He hath made you the object of such bounties, and the recipients of such gifts. Blessed are ye, glad tidings to you, for this abounding grace.

Abdu'l-Baha'-Selections #40

*** *** ***

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive

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This entry was posted on Thursday, January 28th, 2021 at 9:05 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 18, 177 B.E. (2/5/2021)

"Such is the true meaning of rendering assistance unto God. **Sedition** hath never been pleasing unto God, nor were the acts committed in the past by certain foolish ones acceptable in His sight. Know ye that to be killed in the path of His good pleasure is better for you than to kill. The beloved of the Lord must, in this day, behave in such wise amidst His servants that they may by their very deeds and actions guide all men unto the paradise of the All-Glorious."

Baha'u'llah-The Summons of The Lord of Hosts

*** *** ***

The dust of **sedition** hath clouded the hearts of men, and blinded their eyes. Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

Baha'u'llah-Gleanings #XVI, Exc.

*** *** ***

The faults of kings, like their favours, can be great. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the splendours of the day-star of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.

Baha'u'llah-Kalimát-i-Firdawsíyyih (Words of Paradise), 4th Leaf, Exc.

*** *** ***

Blessed is the ruler who succoureth the captive, and the rich one who careth for the poor, and the just one who secureth from the wrong doer the rights of the downtrodden, and happy the trustee who observeth that which the Ordainer, the Ancient of Days hath prescribed unto him.

Baha'u'llah-Kalimát-i-Firdawsíyyih (Words of Paradise), 9th Leaf, Exc.

*** *** ***

It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favourably regard them, they will, if carried to excess, exercise a pernicious influence upon men.

Baha'u'llah-Lawḥ-i-Maqṣúd (Tablet of Maqṣúd), Exc./Baha'u'llah-Proclamation Of, Exc.

*** *** ***

The American nation, of which the community of the Most Great Name forms as yet a negligible and infinitesimal part, stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi-Citadel of Faith, July 28, 1954 American Bahá'ís in the Time of World Peril, America Passing Through Crisis, Exc.

*****

PRAYER FOR AMERICA

by

Abdu'l-Baha'

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

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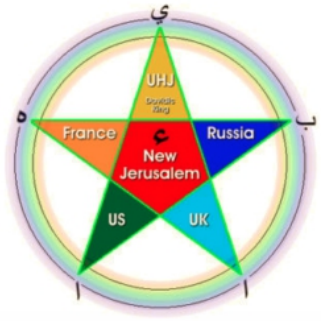
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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This entry was posted on Friday, February 5th, 2021 at 9:09 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 177 B.E. (Sunset 2/6/2021-Sunset 2/7/2021)

Strive then, O My brother, to apprehend this matter, that the veils may be lifted from the face of thy heart and that thou mayest be reckoned among them whom God hath graced with such penetrating vision as to behold the most subtle realities of His dominion, to fathom the mysteries of His kingdom, to perceive the signs of His transcendent Essence in this mortal world, and to attain a station wherein one seeth no distinction amongst His creatures and findeth no flaw in the creation of the heavens and the earth.

Baha'u'llah, Gems Of Divine Mysteries, Paragraph 5

*** *** ***

In these days the tabernacle of justice hath fallen into the clutches of tyranny and oppression. Beseech ye the One true God—exalted be His glory—not to deprive mankind of the ocean of true understanding, for were men but to take heed they would readily appreciate that whatever hath streamed from and is set down by the Pen of Glory is even as the sun for the whole world and that therein lie the welfare, security and true interests of all men; otherwise the earth will be tormented by a fresh calamity every day and unprecedented commotions will break out. God grant that the people of the world may be graciously aided to preserve the light of His loving counsels within the globe of wisdom. We cherish the hope that everyone may be adorned with the vesture of true wisdom, the basis of the government of the world.

The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behooveth every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God—exalted be His glory—to illumine the eyes of the people of the world with the splendor of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

Baha'u'llah, Tablet of Maqsud

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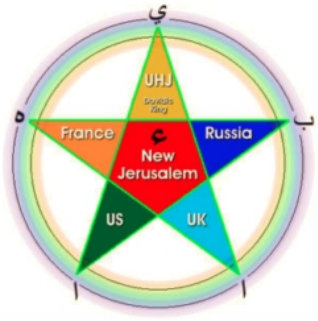

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This entry was posted on Saturday, February 6th, 2021 at 10:26 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 6, 177 B.E. (2/12/2021)

Peruse that which Isaiah hath spoken in His Book. He saith: "Get thee up into the high mountain, O Zion, that bringest good tidings; lift up Thy Voice with strength, O Jerusalem, that bringest good tidings. Lift it up, be not afraid; say unto the cities of Judah: 'Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him.'" This Day all the signs have appeared. A Great City hath descended from heaven, and Zion trembleth and exulteth with joy at the Revelation of God, for it hath heard the Voice of God on every side. This Day Jerusalem hath attained unto a new Evangel, for in the stead of the sycamore standeth the cedar. Jerusalem is the place of pilgrimage for all the peoples of the world, and hath been named the Holy City. Together with Zion and Palestine, they are all included within these regions. Wherefore, hath it been said: "Blessed is the man that hath migrated to 'Akká."

Baha'u'llah, excerpted from Epistle To The Son Of The Wolf

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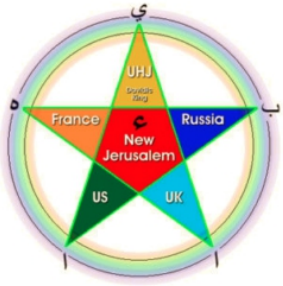

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This entry was posted on Friday, February 12th, 2021 at 6:50 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 13, 177 B.E. (2/19/2021)

O SALMÁN! ["Blessed One", from Arabic S-L-M] All that the sages and mystics have said or written have never exceeded, nor can they ever hope to exceed, the limitations to which man's finite mind hath been strictly subjected. To whatever heights the mind of the most exalted of men may soar, however great the depths which the detached and understanding heart can penetrate, such mind and heart can never transcend that which is the creature of their own conceptions and the product of their own thoughts. The meditations of the profoundest thinker, the devotions of the holiest of saints, the highest expressions of praise from either human pen or tongue, are but a reflection of that which hath been created within themselves, through the revelation of the Lord, their God. Whoever pondereth this truth in his heart will readily admit that there are certain limits which no human being can possibly transgress. Every attempt which, from the beginning that hath no beginning, hath been made to visualize and know God is limited by the exigencies of His own creation—a creation which He, through the operation of His own Will and for the purposes of none other but His own Self, hath called into being. Immeasurably exalted is He above the strivings of human mind to grasp His Essence, or of human tongue to describe His mystery. No tie of direct intercourse can ever bind Him to the things He hath created, nor can the most abstruse and most remote allusions of His creatures do justice to His being. Through His world-pervading Will He hath brought into being all created things. He is and hath ever been veiled in the ancient eternity of His own exalted and indivisible Essence, and will everlastingly continue to remain concealed in His inaccessible majesty and glory. All that is in heaven and all that is in the earth have come to exist at His bidding, and by His Will all have stepped out of utter nothingness into the realm of being. How can, therefore, the creature which the Word of God hath fashioned comprehend the nature of Him Who is the Ancient of Days?

Baha'u'llah, Gleanings #CXLVIII

*** *** ***

Thou hast known how grievously the Prophets of God, His Messengers and Chosen Ones, have been afflicted. Meditate a while on the motive and reason which have been responsible for such a persecution. At no time, in no Dispensation, have the Prophets of God escaped the blasphemy of their enemies, the cruelty of their oppressors, the denunciation of the learned of their age, who appeared in the guise of uprightness and piety. Day and night they passed through such agonies as none can ever measure, except the knowledge of the one true God, exalted be His glory.

Baha'u'llah, Gleanings XXIII (exc)

*** *** ***

Had the Shi'i realized that Baha'u'llah and 'Abdu'l-Baha, during their lifetimes, were seated upon the

throne of King David (as did Omar and Ali, the second and fourth Caliphs, recognize the living Davidic King exilarch Bostanai in their day) Persia would be the world leader now instead of America. But the throne of David came into exile here in America. And no matter how inept, foolish or adept American policy may or may not be it is UNDER THE PROTECTION OF GOD. Had the Israelis protected 'Abdu'l-Baha's son (an aghsan) Mason Remey from the "Hands"–instead of exiling him from the Holy Land–Israel would be the world leader, instead of the world loser it is today. When Israel under King Saul rejected King David (and exiled him) it was Palestine that took him in, and became the world leader in that time. **Whatever people recognizes and protects the throne of King David and the basic human rights of the living one seated upon that throne in that day and age will be exalted, and its nation preserved and its peoples protected both materially and spiritually.** Should they violate basic human rights, become an arrogant abomination of worthless consumption, or be hijacked by corrupt leadership God Himself shall depose them–through unforeseen world events–and those who oppose this mighty Covenant of God will be dispersed and degraded–like the Ottoman and Persian Empires that are no more who failed to recognize Baha'u'llah and 'Abdu'l-Baha in their own lifetimes. Like that of Rome which opposed Christ and is gone. Like that of Hitler who sought to kill off all the Jewish people including the heir to the throne of David by exterminating an entire peoples–and now that empire is nothing.

But these worldly affairs mean nothing in the sight of those whose hearts are pure, whose minds are elevated upon the love of God, and whose souls are set free.

Neal Chase – 3rd Aghsan Guardian of the Baha'i Faith

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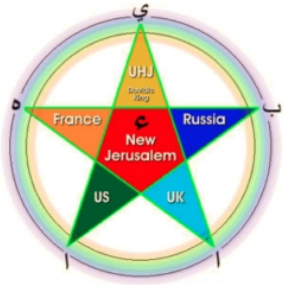

This entry was posted on Friday, February 19th, 2021 at 4:34 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ayyam-i-Ha 177 B.E. Sunset 2/25/2021-Sunset 2/28/2021-Fast Begins At Sunset 2/28/2021 & Ends At Sunset 3/19/2021

Ayyam-i-Ha 177 B.E. Sunset 2/25/2021-Sunset 2/28/2021-Fast Begins At Sunset 2/28/2021 & Ends At Sunset 3/19/2021

*****

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. **Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast.** Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah, Kitab-I-Aqdas

*** *** ***

Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries, [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

This year the sun enters the constellation of Aries at 5:37 am Eastern Time (U.S.) on Saturday, March 20, 2021.

The Fast period begins at the begining of the Baha'i day at sunset, Sunday, February 28, 2021 and ends at the begining of the Baha'i day at sunset, Friday, March 19, 2021.

The Baha'i Holy Day of Naw-Ruz, 178 B.E. will be celebrated from sunset on Friday March 19, 2021 until sunset on Sunday, March 21, 2021. The Baha'i Month of Baha' begins at sunset, on Sunday, March 21,

2021.

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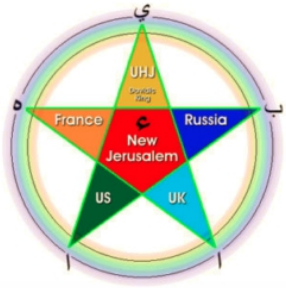

This entry was posted on Saturday, February 27th, 2021 at 2:34 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Holy Day: Naw-Ruz, 178 B.E. (Sunset, March 19, 2021-Sunset, March 21, 2021)

Dear All,

Please find attached this year's Naw Ruz Letter. Naw Ruz, literally means New Year or New Spirit, and refers to the Equinox of the first day of Springtime when the Spirit of the New Breath of Life is breathed once again to renew the entire Creation of God. The Exodus of Moses took place the night of Naw Ruz, which is the time the "angel of death" passed over the people of the Covenant who had Lamb's Blood above their door–and for Jews it is therefore the Holy Day of ***pasach***, or passover. It is the Holy Day of the crucifixion and resurrection of Jesus Christ after "three days and three nights" as the Last Supper was on the very day of the feast of the Passover of the Jews, and as Easter Sunday is the "Day of the Resurrection from the Dead" (celebrated since ancient Egyptian times)–even as springtime is the resurrection of the verdant bounties of the earth after the cold dormant darker winter nights, that keep the major crops from growing and in which cold lessened activity spreads throughout the land.

March 21st, the day of the Spring Equinox is the Holy Day of the New Year (*naw ruz*) in Ancient Indigenous and Aboriginal European cultures and societies, preserved as the astrological calendar of the Western Esoteric Traditions as marking the First Degree (or Day) of Aries on modern sun signs. It is found commemorated amongst the peoples of Africa, the far East, and native American and other aboriginal groups. The ancient and modern Persians and Iranians celebrate the first day of spring as new year's day.

In other words (and this list of universality could go on and on…), Naw Ruz is a universal festival tied in with the natural cycles and circadian rhythms embedded within the creation of God, and the inherent, natural, organic rhythms of this living being, the earth, and all its inhabitants as one family; and is the Festival celebrating the radical joy of the infinite miracles of the self-organizing universe in which we all live!

Today we are all experiencing the awakening of global god-consciousness, a world awakening of the minds, soul and spirit of Gaia, animating and pervading all things, and set afire by the flame of the knowledge of God united with the love of God encountered every day and every moment in life–from the

smallest to the greatest–as ineffable experiences that cannot be spoken of but can be shared by loving glances through fellow knowing eyes.

May this Vernal Equinox of Spring 2021, Naw Ruz 178 BE; Year One of a New Beginning of A New Day, bring blessings, and protection, and guidance and health and healing upon all the peoples of the world, and special bounties for the believers in God in this day who have remained stalwart in their faith, active in their cause and who maintain their unswerving public stance and declared identities as the Baha'is Under the Provisions of the Covenant, amongst whom I am happy to be a welcomed fellow member!

I remain yours,

in service,

your servant,

Neal Chase,

Guardian, BUPC.

https://bahaiteachings.org/welcome-to-the-bahai-new-year-naw-ruz/

NAW RUZ LETTER

"The day of the appearance of God's messenger on earth is ever a sacred day, a day when man commemorates his lord…This sacred day when the sun illumines equally the whole earth is called ***the equinox*** *and the equinox is the symbol of the divine messenger. The sun of truth rises on the horizon of divine mercy and sends forth its rays on all."* (Abdu'l-Baha, Divine Philosophy, pp. 74, 75)

Dear Friends!

Allah'u'Abha! And greetings during this day of breaking the fast.

"Since thou hast adorned them, O my Lord, with the ornament of the Fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the

doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the Fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the Fast. And shouldst Thou decree that he who hath observed the Fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain." (Baha'u'llah, Naw Ruz Prayer)

Something I looked up recently was the origin of a saying I heard, "good fences make good neighbors," (Victor Woods said it)–I was surprised to find out so much about that. I have included a link; after the poem:

Mending Wall

By Robert Frost

Something there is that doesn't love a wall,

That sends the frozen-ground-swell under it,

And spills the upper boulders in the sun;

And makes gaps even two can pass abreast.

The work of hunters is another thing:

I have come after them and made repair

Where they have left not one stone on a stone,

But they would have the rabbit out of hiding,

To please the yelping dogs. The gaps I mean,

No one has seen them made or heard them made,

But at spring mending-time we find them there.

I let my neighbor know beyond the hill;

And on a day we meet to walk the line

And set the wall between us once again.

We keep the wall between us as we go.

To each the boulders that have fallen to each.

And some are loaves and some so nearly balls

We have to use a spell to make them balance:

'Stay where you are until our backs are turned!'

We wear our fingers rough with handling them.

Oh, just another kind of out-door game,

One on a side. It comes to little more:

There where it is we do not need the wall:

He is all pine and I am apple orchard.

My apple trees will never get across

And eat the cones under his pines, I tell him.

He only says, 'Good fences make good neighbors.'

Spring is the mischief in me, and I wonder

If I could put a notion in his head:

'Why do they make good neighbors? Isn't it

Where there are cows? But here there are no cows.

Before I built a wall I'd ask to know

What I was walling in or walling out,

And to whom I was like to give offense.

Something there is that doesn't love a wall,

That wants it down.' I could say 'Elves' to him,

But it's not elves exactly, and I'd rather

He said it for himself. I see him there

Bringing a stone grasped firmly by the top

In each hand, like an old-stone savage armed.

He moves in darkness as it seems to me,

Not of woods only and the shade of trees.

He will not go behind his father's saying,

And he likes having thought of it so well

He says again, ‘Good fences make good neighbors.’

https://www.thesunchronicle.com/foxboro_reporter/opinion/columns/mitchell-mending-wall/article_26e2b176-ccc4-5b20-9931-b2300207fd62.html

And as the Cause of God so advances, the Oneness of Humanity presumes, the next six years of Hopi purification will be undoubtedly for all of the people of the world for bridges to build and fences to mend, so to speak (or tear them down or throw them away depending upon the pov)–not only on a personal level, but also professionally, on the level of the faith advancing into this **New Beginning** this **Naw Ruz**.

Now, I maintain my unwavering stance, that all actions before Naw Ruz 2021 are the past. The year 2020, by my calculations in the Great Pyramid, the Bible, the Baha’i writings, and Hopi prophecy mark 2020 as the year zero, and thus this Naw Ruz 2021 begins the Year One, of A New Beginning–and six more years of the seven year Hopi purification.

This purification process is stated in the Kitab-i-‘Ahd of Baha’u’llah (Book of the Covenant) where it is said: “This is a Day great and blessed. **Whatsoever is hidden in man is *today* being revealed**.” Thus like when gold is purified, the hidden impurities of the people come to the surface and then tumultuously burn off and away until the surface of the Gold is like a pure and polished mirror–in which Doc said, then God can see His own reflection in man. According to ‘Abdu’l-Baha, God seeing His own reflection in creation, that is the creation of each individual human being like you and I (and in the creation of active functional human Baha’i community and society when created in His image of the spiritual qualities and attributes of God as demonstrated in deeds not words) is the “Love of God for God” as Mike Golden has explained in his important paper about “Oneness of Humanity ACTIONS”; and again He saith:

“The light of the following utterance shineth from the horizon of the Divine Tablet, which should be observed by all: O peoples of the world! I counsel you to act in a manner which shall tend to elevate your stations. Cling to divine virtue and obey the divine law. Truly I say, the tongue is for mentioning what is good; do not defile it by evil speech. “God hath forgiven your past ways.” You must henceforth speak that which is worthy. Shun reviling, maligning, and whatsoever will offend your fellow men.” (Baha’u’llah, Kitab-i-‘Ahd)

Thus, this Naw Ruz, 2021 marks a NEW DAY of the Forgiveness of Sins for the Baha'i world and all the peoples of the world, if those behaviors are past, as He states: "God hath forgiven your past ways" that is not current behaviors–but that which is past.

Now this cleansing of the Hopi purification includes ALL the people of the word, as begun by the plague of Covid19, by my calculations which I made prior to these occurrences, as published and documented in all the Chinvats (re-published in the front matter of Victor's book *Nostradamus Prophecy!*, of which everyone is certainly fully awake and aware, and if not, undoubtedly they will go back and read these significant and important documents of infallible guidance and attain certitude in this condition. I have also included a paper (see attached) written by the current head of the Knights of Baha'u'llah in direct succession to Dr. Leland Jensen, Knight of Baha'u'llah, Nefratiri Weeks, entitled *ALL ARE CREATED BY GOD* written at the same time as Victor's book, which sets forth many important truths and insights concerning the global war and underlying patters of current events as they pertain to the now unfolding glory of the Baha'i Covenant and Administration at this time.

As this cleansing comes from the top down, so to speak, and as it includes all the people of the world, then certainly the living Davidic King, and all the IBC members (and their families and private and public lives)–that is all those who remain active and firm and steadfast in the Covenant and Administration and attend meetings and feasts, etc. are subject to be ***the first to experience these tremendous spiritual forces*** of purification and the outpouring and **gift** (*'ata*) of the divine bounty of the Holy Ghost unto salvation for all the peoples of the world. Thus I am to be included (and not excluded) in this too; as ALL (including myself) must be purified and made whole, that is to say, complete, even as the cornerstone is now in place on the completed Hopi Fireclan Tablet–sealed with Dr. Jenen's seal (for a seal on the forehead–representing the intellect–symbolized by the "serpent")–as depicted in the photograph of the complete tablet to wholeness (*lomakatsi*) held in the hand of grandfather Martin. So it is written of the Christ:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have life eternal." (Jn. 3:14-15 KJV)

The Fireclan Tablet, according to Dr. Jensen, is an outward symbol, with the cornerstone being symbolic (as is the capstone of the Great Pyramid of Giza, see Doc's book *The Beast is about to be Dead* for more about the capstone prophecy), of the person of the living Guardian, as Doc explains, who is seated upon King David's throne, that Doc wrote in his book *Entry By Troops* is: "**the Christ** of the Baha'i World Order [the Covenant & Administration]." According to Dr. Jensen, in the section of the Book entitled "Seven Churches," Doc writes:

"This [Philadelphia/BUPC] is the only group that knows the meaning of "Christ," and the true meaning of the ***guardianship,* the Christ *of the Baha'i World Order***, thus is mentioned the "**key of David**." Because of this knowledge they know that the other groups are false."

And again he writes:

Shoghi Effendi provided only one criteria in order to determine who was and who was not a true Baha'i:

"Regarding the very delicate and complex question of ascertaining the qualifications of a true believer,...[I only state]...the principal factors that must be taken into consideration before deciding whether a person may be regarded a true believer or not.

"Full recognition of the station of the Forerunner, the Author, and the True Exemplar of the Baha'i Cause, as set forth in 'Abdu'l-Baha's Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of our Beloved's sacred Will; and close association with the spirit as well as the form of the present-day Baha'i administration throughout the world–these I conceive to be the fundamental and primary considerations that must be... ascertained before reaching such a vital decision."

And concerning the "Christ of the Baha'i World Order," the Guardian, he again writes:

"The institution of guardianship, **now restricted to the presidency of the UHJ**, remains the ***"Sign of God"*** on earth, meaning that whatever Baha'i administration has this sign from God, the guardian, at its head, that is the true Baha'i administration, and any other is false." (Dr. Leland Jensen, "Seven Churches," http://entrybytroops.uhj.net/seven-churches.html)

Thus this current TEST inaugurated during the year zero, 2020 AD, has already birthed all best results! The Baha'i International group of the secretary pool, chaired by the secretary general of the IBC/UHJ, has consolidated and organized the friends around the globe to meet and exchange one with another in spiritual fellowship and oneness of humanity actions. This outpouring of the spirit upon the extension has allowed for the National Baha'i Council of the Americas to emerge strong, firm and standing upon its own two feet now at this time. Having survived the devastating covenant-breaking attack against it in 2016 (from forces and individuals both inside the faith and without) the USNC has emerged firm and strong and is now consolidating its efforts, taking charge of all the financial and material responsibilities that are its by right, welcoming all the friends to board the safe haven of its ark to survive the next six years of purification, and fulfills the prophecy of the "maiden" spoken of in Revelation chapter 12 that

shall be given the "two wings of the eagle" after 70 years (1951 + 70yrs = 2021). The eagle being the symbol of the US. As a citizen of one, and as an exilarch (exiled monarch of King David) I remain a citizen refugee of the US and under the jurisdiction, protection, and safe haven of the USNC–and the protection of the local Baha'i Council within the community God sets me to live.

I do not know if you know some things about my personal history or not. But 19 years ago, my homestead here in Montana was illegally taken from me, against court order defying the explicit injunction by the judge in Colorado upon both parties not to sell or dispose of any property during the hearing and proceedings of my first divorce. For this reason, I have been homeless for 19 years, and the Baha'is lost their international center building in Missoula, MT, and international registered offices of the IBC/UHJ, and the Teaching Center, Open Library, reading room, and archival space. If We still had this property and the guardian had retained managerial control and authority over it as caretaker and guardian of that property, these current conditions and circumstances that continue to menace the faith at this time would be free, and my personal condition, that is the same personal condition as that of Baha'u'llah–described on page 56 of *The Covenant of Baha'u'llah*, by Teherzadeh, would be alleviated of the unnecessary stressors and hardships that naturally fall upon the human being who is to function as purposed by God in the role of guardian. Nevertheless, "not my will O Lord but Thine!" About the role of guardianship, my father and predecessor to that office, Pepe has written:

"From what Mason told me about Shoghi Effendi's experience as Guardian and how it affected him.....plus what I experienced in the first person regarding what the Guardianship did to Mason, believe me, **I wouldn't wish <u>that role</u> on my <u>worst enemy</u>**."

Nevertheless, I do have that role, and have taken that up publically now for 19 years, and another 7 prior to that counting from April 11, 1994. Pepe continues:

"Nevertheless, if I were convinced that coming forth and taking a definite stand as Mason Remey's successor would result in peace and harmony amongst all the Baha'is, I should not hesitate one minute to do so.... Mason awaited the day when the masses of Baha'is (now termed sans-guardian Baha'is) would WANT a Guardian. Should the time come when those masses should turn to me, I could NOT refuse to fulfill the role, for not to do so would be a violation of the faith and trust that Mason Remey placed in me.... I am dedicated to that end." (Pepe, 9 May 1992. Personal names omitted for privacy) http://www.bupc.org/test-of-god.html#tablettest

Thus, the Hopi Fireclan Tablet completed is symbolic of the world body of believers (the church) and the president of the UHJ (the head)–"the Christ of the Baha'i World Order"–functioning together (in healthful happiness and union head and body both) as Paul has stated in his letters:

"And **he is the <u>head</u> of the <u>body</u>, the church**: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence." (Colossians 1:18 KJV)

The word “church” here in Greek is *ecclesiasia* and refers to the body of believers, not the temple that referred to the physical buildings they met in back in those days.

Again Paul speaking spiritually in symbolic parable refers to a spousal relationship between the head and the body:

“Husbands, love your wives as Christ loved the church and gave his life for it… Always thank God the Father for everything in the name of our Lord Jesus Christ. **Place yourselves under each other’s authority out of respect for Christ.** Wives, place yourselves under your husbands’ authority as you have placed yourselves under the Lord’s authority. The husband is the head of his wife as **Christ is the head of the church**. It is his body, and he is its Savior.” (Ephesians 5:25; 5:20-23 God’s Word Translation (GWT))

Paul continues:

“Husbands, love your wives as Christ loved the church and gave his life for it. He did this to make the church holy by cleansing it, washing it using water along with spoken words. Then he could present it to himself as a glorious church, without any kind of stain or wrinkle-holy and without faults. So husbands must love their wives as they love their own bodies. A man who loves his wife loves himself. No one ever hated his own body. Instead, he feeds and takes care of it, as Christ takes care of the church. We are parts of his body. That’s why a man will leave his father and mother and be united with his wife, and **the two will be one** [wood + iron = gold; the two wings of one bird, etc]. This is a great mystery. (I’m talking about Christ’s relationship to the church.) But every husband must love his wife as he loves himself, and wives should respect their husbands.” (Ephesians 5:25-33 GWT)

So it is written in the 12th chapter of Revelation that the maiden shall be protected by the wings of the eagle. It is also stated in Exodus:

“Ye have seen what I did unto the Egyptians, and *how* I bare you on **eagles’ wings**, and brought you unto myself.” (Exodus 19:4 KJV)

And again the maiden in Revelation chapter 21, the New Jer**USA**lem, that descends adorned like a bride

from heaven:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Revelation 21:2 KJV)

This mystical union between the body of believers and Christ, the Supreme Manifestation of God, as revealed in the potency of the everlasting father seated upon the throne of King David in the personage of Baha'u'llah, and its reflection and incarnation in the visible order (see WOB, pp. 9 & 19) in the Covenant & Administration upon the earth as it is in heaven, is a deep mystery that all the friends should ponder in the deep recesses of their hearts, minds and souls in order to pass through these tests of the next six years of Hopi purification.

Thanksgiving 2020 to Thanksgiving 2021 marks the 400th (Gen. 15:13) year since 1620 AD as inscribed upon Plymouth Rock, by which we arrived at the date for this Exodus of the woman protected by eagle's wings: both the USNC and IBC/UHJ are in the US.

The Covenant & Administration are paramount at this time, for the survival of both the bride, the living Davidic King, and the health, well being, and union of both head and body. As foretold by 'Abdu'l-Baha in *Star of the West* and many of his other writings, letters and epistles, and confirmed and reiterated by the Guardian Shoghi Effendi, the final showdown of the forces of good and evil, the forces of light and dark, for the triumph of the power of the Covenant of God over ignorance and peoples addictions to violation, is to take place here in the United States, by the clear light of the 100th year anniversary of the Day of the Covenant, that is the Ascension of the Master 'Abdu'l-Baha, in which the sacred Will and Testament went into effect on Nov. 28, 1921 + 100 years = Nov. 28, 2021.

Thus comes to us some notion of the spiritual and material purifications by fire, Hopi second year shall bring upon all the peoples of the world, with the core group of active members of the BUPC world community, being raised up, doing the inner temple work, and being objects of purification first and foremost, in our loving and wonderful spiritual community, firm in the Covenant, and prepared to take on any task or calling of the spirit that originates from God Almighty, not the mere human impulse of man, self, or others.

Tears of joy, cannot be held back from raining down upon our happy hearts during this great time of global crisis and group testing. As the sun of reality shines through the manifestation of God, Baha'u'llah,

today from out the ABHA Realm, rainbows fill our eyes, and the love of God is untied with the knowledge of God to form the magic of our own personal, direct, and immediate experience of God. How we treat one another as each of us purifies in their own way, in their own style, and their own time of growth and maturation, will set both the pattern for a future new society of human relationships, as well as the seeds of destruction from our foibles, our faux pas, our violations and wrongs, that will undoubtedly contribute to precipitate the crisis spoken of in the Book of Revelation chapter 20 that shall inevitably come to pass after this first 1000 years are ended. Nine Hundred and Seventy Nine more to go! ☐

Be that as it may, the purifying crisis of today's world has seen in this first year's development the smooth emergence of the European Group Function as well as the USNC coming into its own, and the consolidation and deepening of the National Baha'i Council of India. The extended EU Group includes active participation from the UK, France, and Russia, as well as Bulgaria, South Africa, Denmark, Iran, New Zealand, Azerbaijan, and many other nations and people where the Baha'i peoples under the provisions of the Covenant reside on the mainland of Europe proper. The USNC is leading the way for the proper development, implementation and actualization for Baha'i Covenant and Administration in the necessary conditions of the present time.

Through these cutting edge and new beginnings, the USNC, will set the pattern (as Shoghi Effendi and 'Abdu'l-Baha have stated, what happens in the Cause in America sets the pattern) for the blossoming of many local and regional centers simultaneous throughout all the world. In this regard the 7 Years of Hopi purification, seen through a Baha'i lens, can be viewed as the concurrent twin 7 Year plans of Shoghi Effendi (based upon *Tablets of the Divine Plan*) being unfurled at the present time for the development of Baha'i spiritual function in the Americas and Europe. Likewise the 10 years International World Crusade is happening concurrently as well.

The pattern set by the USNC shall allow the many and diverse European centers to consolidate and amplify the form of their own independent groups and councils (on both the local and national/regional levels), and form their own style of interviewing people, and inviting the people and friends they are connected with through Spirit to the 19 days feast and other social and spiritual Baha'i functions in their respective areas.

The Baha'i International on-line group chaired by the secretary General of the IBC/UHJ this last year has been the "gene" pool (secretary pool), so to speak, giving birth to all these great beneficial things, and much, much, more, during this first foundational year of crisis. Where Shoghi Effendi, the Guardian was murdered in London during the bird-flu of 1957-1958 and the Cause outwardly seeming derailed for a time by Ruhiyyih Khanum and the Hands; today's bird flu (Covid19) has seen the complete opposite of that, in fact, with the complete defeat of the company of the covenant-breakers (formerly educated by the

Lamb: 2001-2016) today's bird flu (Covid19) has seen the resurrection and return of the majesty and excellence of the Baha'i World Faith and the Baha'i World Order for those who pass through these tests as the twice-born, that is, for those who have ears to hear and eyes to see!

Great and stupendous is the future that awaits our International Community of the Covenant, and upon the breaking of the Fast this Naw Ruz, in which Baha'u'llah has revealed in the Naw Ruz prayer:

"He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for Him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise."

This cleansing of past behaviors, attitudes, thought processes, and social interactions from toxic patterns and toxic relationships is–even like the Baha'i Fast–all about what the next six years of Hopi purification really means. Hopi, literally means "obedient" (as in "Obed [Hopi] was the father of Jesse"), and we are all to be obedient unto God and to every single provision of the Master's sacred Will and Testament, which is the Charter for the Kingdom (see WOB, p. 144 for more).

Now that the first year (a day is as a year Ez. 4:6) is passed over, we in our fledgling International and Global Baha'i Community of the Covenant (the BUPC everywhere) have experienced the "death" of the first-born and the exodus is upon us for We who are now alive as the twice-born!

Thus prophecy is fulfilled, and expectations are not.

Allah'u'Abha! And a Happy and wonderful Naw Ruz to us all!

I remain yours,

your servant,

Neal.

“The Guardians of the Baha’i Faith cannot be declared to be Covenant-breakers. The people cannot be commanded to shun the Guardian.”–Dr. Leland Jensen.

Naw-Rúz

Naw-Rúz, March 20th or 21st (varies based on the Badí‘ calendar), is the first day of the Bahá’í year.

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign “Praiseworthy art Thou in Thy works” hath been lifted up, and the standard “Obeyed art Thou in Thy behest” hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good pleasure of Thy will, and may recognize that the reins of men’s doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: “All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)”; and Thy Friend (Muhammad) crieth out: “Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes.”

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for

Him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

–Baha'u'llah.

ALL ARE CREATED BY GOD

Naw Ruz 178 B.E.

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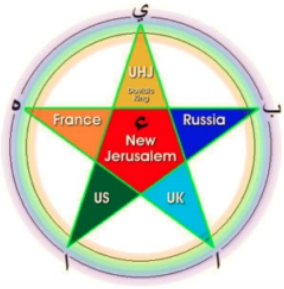
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



This entry was posted on Friday, March 19th, 2021 at 9:34 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Jamal, Baha' 15, 178 B.E./April 4, 2021-Three Days and Three Nights

They asked Jesus for a sign and He gave them only one sign- that His body would remain in the heart of the earth for Three (3) Days and Three (3) Nights, 72 Hours.

http://www.bahaijustice.com/wp-content/uploads/2021/04/3-Days-and-3-Nights.mp3

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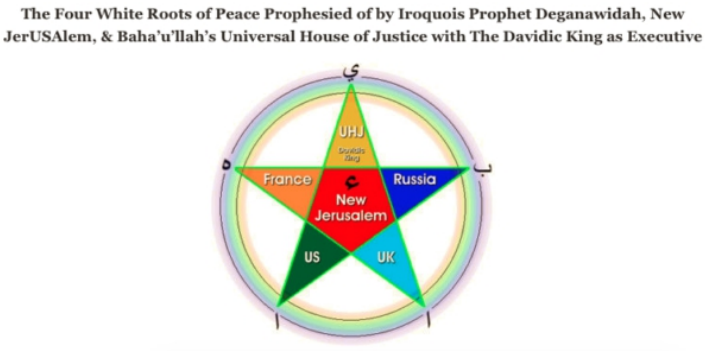
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsory Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

This entry was posted on Sunday, April 4th, 2021 at 3:49 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Jalal (Glory) 1, 178 B.E. (4/9/2021)

He Is God!

O ye dwellers of the Kingdom!

Thank ye God that ye have turned your faces toward the Kingdom of Abha, and are yearning for the outpouring of the Exalted Realm. Ye are accepted in the Threshold of the True One and are chosen by the Most Great Guidance!

Ye have asked regarding the word of the "Ransomed Ones". The mystery of "Ransom" (or Sacrifice) is a most great subject and is inexhaustible.

Briefly it is as follows: The moth is a sacrifice to the candle. The spring is a sacrifice to the thirsty one. The sincere lover is a sacrifice to the loved one and the longing one is a sacrifice to the beloved. The point lies in this: He must wholly forget himself, become a wanderer (in the Abode of the Beloved) enamoured with His Tresses. He must consign to oblivion the body and soul, the life, comfort and existence. He must seek the good pleasure of the True One; desire the Face of the True One; and walk in the Path of the True One. He must become intoxicated with His Cup, resigned in His Hand and close the eyes to life and living, in order that he may shine like unto the Light of Truth from the Horizon of Eternity. This is the first station of sacrifice.

The second station of sacrifice is as follows: Man must become severed from the human world, be delivered from the contingent gloominess, the illumination of mercifulness must shine and radiate in him, the nether world become as non-existent and the Kingdom become manifest. He must become like unto the iron thrown within the furnace of fire. The qualities of iron, such as blackness, coldness and solidity which belong to the earth disappear and vanish while the characteristics of fire, such as redness, glowing and heat, which belong to the Kingdom become apparent and visible. Therefore, iron hath sacrificed its qualities and grades to the fire, acquiring the virtues of that element.

Likewise, when the souls are released from the fetters of the world, the imperfections of mankind and that animalistic darkness, and have stepped into the Realm of Abstraction, have partaken a share from the outpouring of the Placeless and have acquired lordly perfections, they are the "ransomed ones" (or the martyrs) of the Sun of Truth, who are hastening to the altar of heart and soul.

Abdu'l-Baha' Tablets, Vol. 2 pp 353-355

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
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6. The Equality of Men and Women
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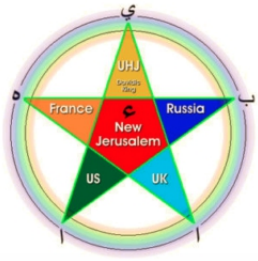

This entry was posted on Friday, April 9th, 2021 at 7:16 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal 8, 178 B.E. (4/16/2021)

BAHA'I ADMINISTRATION UNDER THE PROVISIONS OF THE COVENANT

"It should be remembered by every follower of the Cause that the system of Bahá'í administration is not an innovation imposed arbitrarily upon the Bahá'ís of the world since the Master's passing, but derives its authority from the Will and Testament of 'Abdu'l-Bahá, is specifically prescribed in unnumbered Tablets, and rests in some of its essential features upon the explicit provisions of the Kitáb-i-Aqdas. It thus unifies and correlates the principles separately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and is indissolubly bound with the essential verities of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings would be tantamount to a mutilation of the body of the Cause, a separation that can only result in the disintegration of its component parts, and the extinction of the Faith itself."

— Shoghi Effendi, The World Order of Bahá'u'lláh, p. 5

"...Bahá'u'lláh ... has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. Not only have they revealed all the directions required for the practical realization of those ideals which the Prophets of God have visualized, and which from time immemorial have inflamed the imagination of seers and poets in every age. They have also, in unequivocal and emphatic language, appointed those twin institutions of the House of Justice and of the Guardianship as their chosen Successors, destined to apply the principles, promulgate the laws, protect the institutions, adapt loyally and intelligently the Faith to the requirements of progressive society, and consummate the incorruptible inheritance which the Founders of the Faith have bequeathed to the world."

— Shoghi Effendi, The World Order of Bahá'u'lláh, pp. 19-20

"Bahá'u'lláh in His Book of Aqdas, and later 'Abdu'l-Bahá in His Will—a document which confirms, supplements, and correlates the provisions of the Aqdas—have set forth in their entirety those

essential elements for the constitution of the world Bahá'í Commonwealth"

— Shoghi Effendi, The World Order of Bahá'u'lláh, p. 19

"...the Cause associated with the name of Bahá'u'lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamour, can replace;...its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will, if not already apparent, become increasingly manifest as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind..."

— Shoghi Effendi, The World Order of Bahá'u'lláh, pp. 51-52

"...this Administrative Order is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism. Nowhere in the sacred scriptures of any of the world's religious systems, nor even in the writings of the Inaugurator of the Bábí Dispensation, do we find any provisions establishing a covenant or providing for an administrative order that can compare in scope and authority with those that lie at the very basis of the Bahá'í Dispensation."

— Shoghi Effendi, The World Order of Bahá'u'lláh, p. 145

"...This Administrative Order, as it expands and consolidates itself, will ... demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind."

— Shoghi Effendi, The World Order of Bahá'u'lláh, p. 144

"...the Spirit breathed by Bahá'u'lláh upon the world, and which is manifesting itself with varying degrees of intensity through the efforts consciously displayed by His avowed supporters and indirectly through certain humanitarian organizations, can never permeate and exercise an abiding influence upon mankind unless and until it incarnates itself in a visible Order, which would bear His name, wholly identify itself with His principles, and function in conformity with His laws..."

— Shoghi Effendi, The World Order of Bahá'u'lláh, p. 19

“A word should now be said regarding the theory on which this Administrative Order is based and the principle that must govern the operation of its chief institutions. It would be utterly misleading to attempt a comparison between this unique, this divinely-conceived Order and any of the diverse systems which the minds of men, at various periods of their history, have contrived for the government of human institutions. Such an attempt would in itself betray a lack of complete appreciation of the excellence of the handiwork of its great Author. How could it be otherwise when we remember that this Order constitutes the very pattern of that divine civilization which the almighty Law of Bahá’u’lláh is designed to establish upon earth? The divers and ever-shifting systems of human polity, whether past or present, whether originating in the East or in the West, offer no adequate criterion wherewith to estimate the potency of its hidden virtues or to appraise the solidity of its foundations.

“The Bahá’í Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world’s recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imámate or the Caliphate in Islám—none of these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned.

“This new-born Administrative Order incorporates within its structure certain elements which are to be found in each of the three recognized forms of secular government, without being in any sense a mere replica of any one of them, and without introducing within its machinery any of the objectionable features which they inherently possess. It blends and harmonizes, as no government fashioned by mortal hands has as yet accomplished, the salutary truths which each of these systems undoubtedly contains without vitiating the integrity of those God-given verities on which it is ultimately founded.”

— Shoghi Effendi, The World Order of Bahá’u’lláh, pp. 152-153

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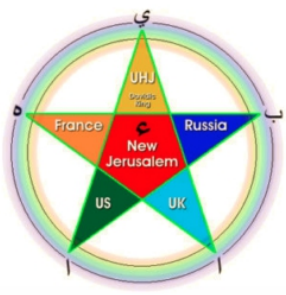

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BAHA'I JUSTICE

Holy Day: Ridvan 1, Jalal 13, 178 B.E. (4/21/2021)

Suriy-i Sabr (Surih of Patience)/Lawh-i Ayyub (the Tablet of Job)

Revealed by Baha'u'llah in The Garden of Ridvan on the first day, 1863.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our

servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests.[1] We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what

she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and

irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, “This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God’s pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles.” So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. “Those who patiently persevere will truly receive a reward without measure.”[2] Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God’s Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God’s destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones[3] in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds."[4] How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition?[5] Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord."[6] And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali[7] and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We[8] taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him[9] and

He has made His own hands chained[10] of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God"[11] in the "Days of God"[12]? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected[13] blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an[14], and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge[15]. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, "You have not been sent by God and Prophethood was sealed by the previous one." Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, "These are the verses of God that have been revealed in truth." Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, “By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell.” They said, “God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: “They came to think as ye thought that God would not raise up any one (to Prophethood).”[16]

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say[17]: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end’; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the “Hour” has passed in truth and the “Resurrection” has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may follow the interpretation of the term “Seal” as was uttered by the Tongue of the Name of God ‘Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, “Muhammad

the Sealer of what preceded Him and the Initiator of that which was to come[18].” In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God’s Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be “firmly grounded in knowledge” and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, “May God hasten by His Advent our deliverance!” And when He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until

they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, "O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad![19]" And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi[20]. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said "O my people, in truth the testimony of God has come and the countenance of truth is unveiled." O people of the Qur'an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.[21]

o my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble[22]. o people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, "O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner[23] is calling you and the day in which the heavens have been cloven asunder with the clouds[24]. Fear ye God and do not close your eyes from the most luminous and holy beauty."

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God. Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not

divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God[25] and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their

deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan, the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in

the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name.[26] And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them “Why did you kill those who believed in God and His verses?” they replied, “Because we find them to be unbelievers.”

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur’an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth[27]? So why have you ascribed falsehood to those whom the Book of God testified to their truth, a Book after which no falsehood comes[28] as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who

yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples' property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God's permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God's nearness and they are circumambulating His mighty throne and at all times the angels of God's bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God's knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world and the next and the word of retribution has been enacted against them from the Mighty the Wise One.

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in

all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.[29] Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.[30]

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as

these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment[31]! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew [maybe "the seal of"? (-J.W.)] the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror[32] and commands us to be forbearing in this Most Great Agitation[33] when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity[34] and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God's hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes[35] on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven.[36] All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali[37]. But the servants disagreed about it and the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of 'Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with

God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed[38] about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the "Samiri"[39] in your souls; beware lest ye fall behind the "Calf" when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment[40] of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour[41]! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who are circumambulating and directing themselves in the direction of divine love.

Notes

[1] Qur'an 20:40.
[2] Qur'an 39:10.
[3] Qur'an 35:15 and 47:38
[4] Qur'an 2:210.
[5] Qur'an 25:18 and 48:12.
[6] Qur'an 6:158.
[7] The Bab.
[8] Qur'an 36:12 and 78:29.
[9] Qur'an 40:74 and 72:7.
[10] Qur'an 5:64.
[11] Qur'an 6:31, 6:154, 10:45, 13:2, 18:110, 29:5, 32:10, 10:7, 10:11, 10:15, 18:105 and 29:23.
[12] Qur'an 14:5.
[13] Qur'an 20:124.
[14] Qur'an 2:143.
[15] Qur'an 3:7.
[16] Qur'an 72:7.

[17] This next verse is translated by Shoghi Effendi, The World Order of Bahá'u'lláh 116.
[18] This refers to the Tablet of Visitation of the Imam 'Ali addressing the spirit of the Prophet Muhammad, (quoted in the book of Mafatih al Jinan, by Qomi).
[19] Such maledictions are found in the Visitations of the Imams, see for example Mafátih al-Jinán of Qummi, "Ziyárat al-Amir Yawmal-Ghadir Alláhummal-'an awwala zálimin zalanu Aala Muhammadin."
[20]20 Haji Muhammad Taqi, surnamed Ayyub, God Passes By 130.
[21] Qur'an 25:26.
[22] Qur'an 25:13 and 4:124.
[23] Qur'an 50:41
[24] Qur'an 25:25
[25] The afflictions of the Prophet's grandson, the Imam Husayn.
[26] Shiraz.
[27] Qur'an 2:94 and 62:6
[28] Qur'an 41:42
[29] Crimson here refers to the Crimson Ark and the color red refers to the realm of divine decree called Qadá.
[30] It appears that in this passage there is a reference to the divine handmaidens mentioned in the Bab's revelation of Qayyumu'l-Asma and that these handmaidens came to hear the new melodies revealed by Bahá'u'lláh but then at the end of that revelation He is seeking that these handmaidens return to their tabernacles because at that point Bahá'u'lláh is surrounded by opposition of two parties: the people of Islam and the people of the Bayan. Further there are multiple references to the twin revelations and echoes of "Twin-ness" of many passages of Qayyamal-Asmaa for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaa ….wa Inni An-al Nazir fi al Mashriqayn … Nurayn… Turayn…Satrayn (twin lights, twin mounts, etc.)
[31]31 There are many references in the Qayyumu'l-Asma' to the blood-soaked Garment. The original story is from the Qur'an 12 where Joseph's blood-soaked garment is brought to his father. In the Bab's writings this brood becomes the blood of the Imam Husayn (Qayyumu'l-Asma 32 and 191). This blood-soaked Garment, according to the Bab, proclaims: "Verily, I am God …" For Bahá'ís, Bahá'u'lláh represents the spiritual Return of the Imam Husayn.
[32] Qur'an 21:103
[33] Qur'an 14:21
[34] Conscious of its many nuances (see Mazandarani, Asraru'l-Athar), 'Ama has been rendered eternity.
[35] Qur'an 14:18
[36] Contrasting the "near" Baghdad to the "remote" Adrianople
[37] According to Bahá'u'lláh, the "Great Announcement" of Qur'an 78:2, 38:67 and 38:88 is the Bab.
[38] "Concerning what are they disputing? Concerning the Great Announcement. About which they cannot agree." Qur'an 78:1-3
[39] Qur'an 20:85-95 references to Mirza Yahya and Siyyid Muhammad Isfahani
[40] There are many references to Hin [i.e. moment of time], thus Qur'an 38:88 and 28:15.
[41] Nearly fifty references in Qur'an to the Hour; see for example 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1.

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BAHA'I JUSTICE

Holy Day: Ridvan 12, Jamal 5, 178 B.E. (5/2/2021)

A Tablet of the Feast of Ridvan

Revealed by Baha'u'llah

HE IS THE ALMIGHTY LORD!

Lo, this is the garden of Paradise wherein is raised the Voice of God, the Dominant, the Strong; Here do the immaculate Maids of Heaven dwell, they whom no eye hath seen save only God's, the Sanctified, the Well-Beloved; Herein the eternal nightingale singeth on the bough of the sacred Lote-Tree a song that bedazzaleth the minds, and herein are the needy led to the haven of wealth, and all men guided to the Word of God; verily this is a manifest truth.

Here is the song that the nightingale singeth;

IN THY NAME THAT IS GOD,

Thou art verily God!
O sacred Monk, ring out the bells, for the day of God hath come, and the Beauty of the All-Glorious is established on the holy, shining throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O prophet of wisdom, Hud, beat thou upon thy drum, in the name of the Lord, the Precious, the Bountiful, for the Temple of Holiness is seated upon His high, unapproachable throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou beauty of eternity, pluck with the fingers of the spirit at the strings of Thy lute that is wondrous and Holy, for the Heavenly Beauty hath come in His garment of glimmering silk.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O angel of light, sound thou thy trumpet to herald this appearance, for the letter HA hath mounted above the letter of pre-existent might.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Nightingale of Praise, sing out upon thy boughs within this garden and land, the well-beloved Name, for the beauty of the red rose hath shone from the impenetrable veils.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Dove of Paradise, sing upon the boughs in this wondrous day, when the Lord hath cast His rays upon all creatures.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Bird of Eternity, soar into this firmament, for the bird of faithfulness hath winged his flight to the presence of the merciful Lord.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Dwellers in Paradise, sing out and chant with melodious voices, for the melody of God is pealing from beyond the high pavilions of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O denizens of the Kingdom, sing in the name of the Well-beloved, for the beauty of commandment hath gleamed from behind the veils, in the shining mantle of the spirit.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O dwellers in the kingdom of names, adorn the zones of the furthermost heaven, for the Greatest Name is riding on the mighty clouds of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of the realm of holy attributes in the heaven of Abha, prepare to meet your God, for the breezes of sanctity have wafted from the exalted throne, and this is a manifest grace.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O thou Ridwan of the one God, rejoice within thyself, for the Ridwan of God, the Exalted, the Precious, the Wise, is made manifest.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O heaven of the grandeur, thank God within thyself, for the heaven of holiness is raised up in the realm of the sanctified heart.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Sun of this earth, eclipse thy face, for the sun of eternity hath dawned in the luminous heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O land of knowledge, swallow up thy learning, for the realm of wisdom is unfolding in the self of God., the Exalted, the Mighty, the Bountiful.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O lamp of the world, extinguish thyself, for the light of the Lord is kindled in the lamp of eternity, and hath illumined the denizens of heaven and earth.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O seas of the world, quiet your waves within you, for the crimson sea hath surged with a wondrous Cause.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O cock of everlasting life, crow out on the peaks of the realm of might, for the Herald of God hath sounded His Call from every lofty hill.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O concourse of lovers, give out the glad tidings with all your heart, for the time of waiting is over, and the covenant hath come, and the Beloved hath shone in wondrous beauty.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of knowledge, rejoice within your souls, for the day of parting is gone by, the time of certainty hath come, and the beauty of this Youth hath shone in sacred raiment within the paradise of the steadfast Name.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected,

Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And I implore Thee by Thy Name which Thou made king of the Kingdom of Names and ruler over all in earth and heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

To make men free of all besides Thyself, and cause them to approach unto Thee and sever themselves from all but Thee. Verily Thou art the Powerful, the Precious, the Compassionate.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Then kindle, O my Beloved, in their hearts the flame of Thy love, till it shall burn away the memory of all save Thee, that they may testify with themselves that verily Thou hast dwelt from everlasting on the heights of immortality, that nothing hath been joined with Thee, and that Thou ever art as Thou hast been. There is no God save Thee, the Mighty, the Beneficent.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And those among Thy servants who seek to ascend the heights of Thy singleness, if their souls be set on the remembrance of aught else save Thee, they shall not be true believers in the unity of God, nor will the rank of a follower of the oneness of God be allotted them.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

The glory be to Thee, O my God, for as long as Thy command endureth. Wherefore send Thou down from the clouds of Thy Mercy that which shall cleanse the hearts of Thy lovers, and sanctify the souls of Thy friends.

Then raise them up in Thy Loftiness, and give them the victory over all on earth; for this is that which “We have desired to bring honor upon those who were brought low in the land, and to make them leaders of men, and to make them our heirs.”
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

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BAHA'I JUSTICE

Baha'i Sabbath: Jamal 10, 178 B.E. (5/7/2021)

Some Utterances of 'Abdu'l-Bahá Concerning Bahá'u'lláh

(Table talk at Abu-Sinan during the sojourn in the war days.)

One day in Baghdad He called all His friends together and spoke to them of God. Then He departed from them alone. Nobody knew just where He was. Even we were not informed.

Two years passed.

Some of the time He dwelt in the mountains, again He sheltered in grottoes, and part of the time He abode in the city of Sulaymaniyyih.

Though solitary and alone, and nobody knew Him, yet all through Kurdistan it was spread abroad in the ears of all men that "This unnamed person is the most remarkable personage in the land.

"He is exceedingly well learned.

"He is possessed of a great power.

"He has a colossal, powerful attraction, and all Kurdistan is magnetized by His Love."

But Bahá'u'lláh passed all this time in poverty, even His robes and clothes were of the poor. He ate the poor food of the indigent.

The radiance of Majesty, compelling reverence, was manifested from Him as from the sun at noonday, therefore He was so greatly reverenced in this life.

Then He left Kurdistan and arrived at home in Baghdad.

The Kurds came from Sulaymaniyyih to visit Him, and found Him in great comfort, and they were astonished at the appointments, and all they saw of His surroundings, after coming from the seclusion and poverty of His life in Kurdistan.

They were exceedingly amazed at the difference of condition.

In short, the Government of Persia thought and hoped that the banishment of Bahá'u'lláh, the Blessed Perfection, from the kingdom of Persia would be the means of exterminating the Cause in the land.

Then they perceived that the Cause spread more and more rapidly. The fame became more widely circulated. The Teachings of the Blessed Perfection became more pronounced.

Then the Chief of Persia determined to expel Bahá'u'lláh from Baghdad.

He arrived in Constantinople.

Whilst in Constantinople He was regardless of any custom. He paid no attention to the ministers nor to the clergy.

Then the Persian ministers succeeded in having HIm banished from Constantinople–desiring to have Him kept at a great distance from Persia.

So His giving out of His Teaching had to be in secret.

In spite of all, the Cause still spread.

They they said:

"We, indeed, are endeavouring to banish Bahá'u'lláh from place to place, but each time the Cause is more spread abroad, and His proclamation is more widely circulated through the lands, and day by day His Lamp is shining with a brighter Light. The potency of His Cause is waxing more and more strong. The reason of this daily increasing power and knowledge of the Cause is that He has been sent to cities of so large a population; therefore it would be better to send Him to a penal colony, so that He may be considered as a suspect; so that all people may know that He is amongst criminals; that He is in the prison of murderers, of robbers, and other law-breakers; so that in a short time He and His followers may perish."

Therefore the Shah of Persia persuaded 'Abdu'l-'Azz to have Him banished to the prison of 'Akka.

When Bahá'u'lláh arrived at the prison of 'Akka, through the power of God, He was enabled to hoist His banner. It was at first a star.

It became a mighty sun.

The fame of the Cause of the Blessed Perfection went far and wide, into distant lands of the East and of the West.

From this prison, from within its walls, He wrote epistles to all the kings. He summoned them to arbitration and the Most Great Peace.

Some of the sovereigns received this summons with haughty pride. One of these was the Ottoman King, another the French Emperor; the latter sent no reply; then another epistle was addressed to Napoleon III stating: "I have already sent you an epistle, summoning you to the Cause, but you heeded it not. You once proclaimed that you were the defender of the oppressed, now it became evident that this is no true claim. You are not a protector of your own distressed and oppressed people. You are devoted to your own interests; and this pride of yours, which is supported by your commands, must be overthrown.

"Because of this arrogance of yours, therefore, in a short time God will destroy your sovereignty.

"France will fall away from you, and will be vanquished by a great conquest.

"The banks of its rivers will be places of lamentation and mourning.

“The women of France will weep and bemoan the loss of their sons.”

Such was the arraignment which was sent, and it has been published and spread abroad.

Were you to you read that epistle, you would perceive what an arraignment it is!

Now consider:

One prisoner, single and solitary, with no assistant, neither protector, moreover a foreigner, a stranger, imprisoned in the fortress of ‘Akka, writing such epistles to kings! Writing such an epistle to the Sultan of Turkey, whilst He was a prisoner in ‘Akka!

Bahá’u’lláh hoisted His banner within the walls of that prison.

Refer to all history. It has no parallel! No such event has ever taken place before. That a stranger, alone and a prisoner, has succeeded in advancing His Cause, and been enabled to spread broadcast His Teachings, so that, eventually, He was powerful enough to conquer the very king who banished Him.

His Cause continued to spread.

The Blessed Perfection was for twenty-five years in that prison. During all this time He was subjected to the persecutions of the people. He underwent the sorrow of the atrocities and banishments of the people of Persia.

You may learn how they pillaged His property in Persia. How they chained Him in prison. How they banished Him from Persia to Baghdad. How a second time He was banished from Baghdad to Constantinople. A third banishment was from Constantinople to Roumelia (Adrianople).

A fourth time was He banished, from Roumelia to the Most Great Prison.

During all His lifetime He had no moment’s rest! He did not pass one night in restful sleep for His body!

He bore all these ordeals and catastrophes and difficulties in order that, in the world of humanity, a selflessness might become apparent.

In order that the Most Great Peace might become a reality in the world of humanity.

In order that waiting souls might become manifest as the very angels of Heaven.

In order that Heavenly miracles might become perfected among men.

In order that the faith of humanity might become adequate.

In order that the priceless, precious bestowal of God in the human temple, the Mind of humanity, might develop to its fullest capacity.

In order that infants may be (in truth) likenesses of God, even as it has been written in the Bible:

“We shall create men in Our Own Image.”

Bahá'u'lláh bore all these ordeals and catastrophes for this:

That our hearts might be illumined.

That our spirits might become glad.

That our imperfections might be replaced by virtues.

That our ignorance might be transformed into knowledge.

In order that we might acquire the fruits of humanity and obtain Heavenly graces.

Although we are now on earth, let us walk in the Kingdom.

Although we are needy, let us plead for Heavenly treasure.

Although we are needy, let us plead for Heavenly treasure.

For these bounties to us has the Blessed Perfection borne so great difficulties.

Trust all to God.

The Light of God is resplendent.

The Blessed Epistles are spreading.

You will shortly see that the Heavenly Teachings have begun, that the Oneness of the World of Humanity is becoming a glorious Reality!

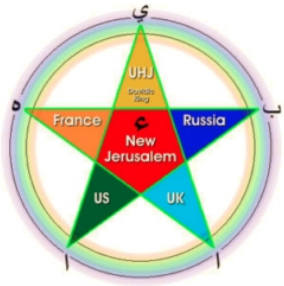
The Blessed Teachings are being spread in the East and in the West.

The Banner of the Most Great Peace has been unfurled, and the great Community of the Kingdom of God is at hand.

From: The Chosen Highway by Lady Blomfield

A*B ***H ***A**

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

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BAHA'I JUSTICE

Baha'i Sabbath: Jamal 17, 178 B.E. (5/14/2021)

KNOW assuredly that just as thou firmly believest that the Word of God, exalted be His glory, endureth forever, thou must, likewise, believe with undoubting faith that its meaning can never be exhausted. They who are its appointed interpreters, they whose hearts are the repositories of its secrets, are, however, the only ones who can comprehend its manifold wisdom. Whoso, while reading the Sacred Scriptures, is tempted to choose therefrom whatever may suit him with which to challenge the authority of the Representative of God among men, is, indeed, as one dead, though to outward seeming he may walk and converse with his neighbors, and share with them their food and their drink.

Oh, would that the world could believe Me! Were all the things that lie enshrined within the heart of Bahá, and which the Lord, His God, the Lord of all names, hath taught Him, to be unveiled to mankind, every man on earth would be dumbfounded.

How great the multitude of truths which the garment of words can never contain! How vast the number of such verities as no expression can adequately describe, whose significance can never be unfolded, and to which not even the remotest allusions can be made! How manifold are the truths which must remain unuttered until the appointed time is come! Even as it hath been said: "Not everything that a man knoweth can be disclosed, nor can everything that he can disclose be regarded as timely, nor can every timely utterance be considered as suited to the capacity of those who hear it."

Of these truths some can be disclosed only to the extent of the capacity of the repositories of the light of Our knowledge, and the recipients of Our hidden grace. We beseech God to strengthen thee with His power, and enable thee to recognize Him Who is the Source of all knowledge, that thou mayest detach thyself from all human learning, for, "what would it profit any man to strive after learning when he hath already found and recognized Him Who is the Object of all knowledge?" Cleave to the Root of Knowledge, and to Him Who is the Fountain thereof, that thou mayest find thyself independent of all who claim to be well versed in human learning, and whose claim no clear proof, nor the testimony of any enlightening book, can support.

B*A***H ***A**

WHATEVER is in the heavens and whatever is on the earth is a direct evidence of the revelation within it of the attributes and names of God, inasmuch as within every atom are enshrined the signs that bear eloquent testimony to the revelation of that Most Great Light. Methinks, but for the potency of that revelation, no being could ever exist. How resplendent the luminaries of knowledge that shine in an atom, and how vast the oceans of wisdom that surge within a drop! To a supreme degree is this true of man, who, among all created things, hath been invested with the robe of such gifts, and hath been singled out for the glory of such distinction. For in him are potentially revealed all the attributes and names of God to a degree that no other created being hath excelled or surpassed. All these names and attributes

are applicable to him. Even as He hath said: “Man is My mystery, and I am his mystery.” Manifold are the verses that have been repeatedly revealed in all the Heavenly Books and the Holy Scriptures, expressive of this most subtle and lofty theme. Even as He hath revealed: “We will surely show them Our signs in the world and within themselves.” Again He saith: “And also in your own selves: will ye not, then, behold the signs of God?” And yet again He revealeth: “And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves.” In this connection, He Who is the eternal King—may the souls of all that dwell within the mystic Tabernacle be a sacrifice unto Him—hath spoken: “He hath known God who hath known himself.”

…From that which hath been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of, the knowledge of God. So potent and universal is this revelation, that it hath encompassed all things visible and invisible. Thus hath He revealed: “Hath aught else save Thee a power of revelation which is not possessed by Thee, that it could have manifested Thee? Blind is the eye which doth not perceive Thee.” Likewise hath the eternal King spoken: “No thing have I perceived, except that I perceived God within it, God before it, or God after it.” Also in the tradition of Kumayl it is written: “Behold, a light hath shone forth out of the morn of eternity, and lo, its waves have penetrated the inmost reality of all men.” Man, the noblest and most perfect of all created things, excelleth them all in the intensity of this revelation, and is a fuller expression of its glory. And of all men, the most accomplished, the most distinguished, and the most excellent are the Manifestations of the Sun of Truth. Nay, all else besides these Manifestations, live by the operation of Their Will, and move and have their being through the outpourings of Their grace.

Baha’u’llah-Gleanings LXXXIX & XC

A*B***H***A**

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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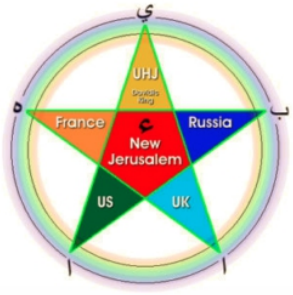
12. Universal House of Justice with the Davidic King

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



This entry was posted on Friday, May 14th, 2021 at 2:33 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Azamat/Grandeur 1, 178 B.E. (5/17/2021)

O CONTENDING peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory.

Baha'u'llah-Proclamation

B*A***H***A**

The body politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that, unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times, and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts.

Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soul-bond may be established, this heart-attachment realized and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent

of His bounties, illumine our eyes to witness His great guidance and attune our ears to enjoy the celestial melodies of the heavenly Word. This is our greatest hope. This is our ultimate purpose.

Abdu'l-Baha'-The Promulgation of Universal Peace

A*B***H***A**

Had the Shi'i realized that Baha'u'llah and 'Abdu'l-Baha, during their lifetimes, were seated upon the throne of King David (as did Omar and Ali, the second and fourth Caliphs, recognize the living Davidic King exilarch Bostanai in their day) Persia would be the world leader now instead of America. But the throne of David came into exile here in America. And no matter how inept, foolish or adept American policy may or may not be it is UNDER THE PROTECTION OF GOD. Had the Israelis protected 'Abdu'l-Baha's son (an aghsan) Mason Remey from the "Hands"–instead of exiling him from the Holy Land–Israel would be the world leader, instead of the world loser it is today. When Israel under King Saul rejected King David (and exiled him) it was Palestine that took him in, and became the world leader in that time. Whatever people recognizes and protects the throne of King David and the basic human rights of the living one seated upon that throne in that day and age will be exalted, and its nation preserved and its peoples protected both materially and spiritually. Should they violate basic human rights, become an arrogant abomination of worthless consumption, or be hijacked by corrupt leadership God Himself shall depose them–through unforeseen world events–and those who oppose this mighty Covenant of God will be dispersed and degraded–like the Ottoman and Persian Empires that are no more who failed to recognize Baha'u'llah and 'Abdu'l-Baha in their own lifetimes. Like that of Rome which opposed Christ and is gone. Like that of Hitler who sought to kill off all the Jewish people including the heir to the throne of David by exterminating an entire peoples–and now that empire is nothing.

But these worldly affairs mean nothing in the sight of those whose hearts are pure, whose minds are elevated upon the love of God, and whose souls are set free.

Neal Chase-Chinvat

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This entry was posted on Monday, May 17th, 2021 at 12:54 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 5, 178 B.E. (5/21/2021)

O thou who art attracted by the Fragrances of God!

This is the truth and there is naught beyond the truth save error. Know thou assuredly that—

Love is the mystery of divine revelations!
Love is the effulgent manifestation!
Love is the spiritual fulfillment!
Love is the breath of the Holy Spirit inspired into the human spirit!
Love is the cause of the manifestation of the Truth (God) in the phenomenal world!
Love is the necessary tie proceeding from the realities of things through divine creation!
Love is the means of the most great happiness in both the material and spiritual worlds!
Love is a light of guidance in the dark night!
Love is the bond between the Creator and the creature in the inner world!
Love is the cause of development to every enlightened man!
Love is the greatest law in this vast universe of God!
Love is the one law which causeth and controleth order among the existing atoms!
Love is the universal magnetic power between the planets and stars shining in the loft firmament!
Love is the cause of unfoldment to a searching mind, of the secrets deposited in the universe by the Infinite!
Love is the spirit of life in the bountiful body of the world!
Love is the cause of the civilization of nations in this mortal world!
Love is the highest honor to every righteous nation!

The people who are confirmed therein are indeed glorified by the Supreme Concourse, the angels of heaven and the dwellers of the Kingdom of El-Abha! But if the hearts of the people become devoid of the Divine Grace—the Love of God—they wander in the desert of ignorance, descend to the depths of ruin and fall to the abyss of despair where there is no refuge! They are like insects living in the lowest plane.

O beloved of God! Be ye the manifestations of God and the lamps of guidance throughout all regions shining with the light of love and union!

How beautiful the effulgence of this light!

This is the Path of El-Baha!
This is the Religion of El-Baha!
This is the Law of El-Baha!
He who hath not this hath no portion with El-Baha!

Abdu'l-Baha', Tablets Vol. III pp. 525-526

B*A***H***A**

A*B***H***A**

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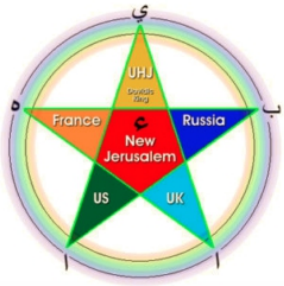

This entry was posted on Friday, May 21st, 2021 at 1:28 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Declaration Of The Bab-Azamat 7, 178 B.E. (5/23/2021)

23 May 1912
TALK AT HOME OF MR. AND MRS. FRANCIS W. BREED
367 HARVARD STREET, CAMBRIDGE, MASSACHUSETTS

Scientific knowledge is the highest attainment upon the human plane, for science is the discoverer of realities. It is of two kinds: material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary—one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law.

This is 23 May, the anniversary of the message and Declaration of the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the sun. Therefore, it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

The Báb was subjected to bitter persecution in Shíráz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Báb journeyed to Iṣfahán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabríz. From thence He was transferred to Mákú and finally imprisoned in the strong castle of Chihríq. Afterward He was martyred in Tabríz.

This is merely an outline of the history of the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the brighter it became. Day by day His Cause spread and strengthened. During the time when He was among the people He was constantly heralding the coming of Bahá'u'lláh. In all His Books and Tablets He

mentioned Bahá'u'lláh and announced the glad tidings of His manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the Promised One of Whom I have spoken." He mentioned the Blessed Perfection, Bahá'u'lláh, by the title "Him Whom God shall make manifest." In brief, that blessed Soul offered His very life in the pathway of Bahá'u'lláh, even as it is recorded in historical writings and records. In His first Book, the Best of Stories, He says, "O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave nought but to be slain in Thy love; and God, the Supreme, sufficeth as an eternal protection."

Consider how the Báb endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Bahá'u'lláh; and how He announced the glad tidings of His manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Báb has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for His sake, to be lenient and merciful to all for Him and to upbuild the oneness of the world of humanity. Therefore, this day, 23 May, is the anniversary of a blessed event.

Abdu'l-Baha', The Promulgation Of Universal Peace

This entry was posted on Sunday, May 23rd, 2021 at 1:08 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 12, 178 B.E. (5/28/2021)

"...that this specific teaching in this particular writing is the medicine for the sick world at this time. It fits all our personal situations in how we relate to one another, where our true focus should be, and it fits the Palestinian candle for the unity of freedom, and other issues between the nations as a cooling remedy–"say: all are created by God"–, as well as real guidance to navigate with hope through the tribulations and trauma still being felt and exorcised by the ongoing George Floyd/Covid-19 world crisis..."

B*A***H***A**

Talk by Abdu'l-Baha' on May 12, 1912 at The Children's Meeting in the Hotel Plaza, Chicago, Illinois:

You are the children of whom Christ has said, "Of such is the kingdom of God"; and according to the words of Bahá'u'lláh you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits most sensitive. You are near the source; you have not yet become contaminated. You are the lambs of the heavenly Shepherd. You are as polished mirrors reflecting pure light. My hope is that your parents may educate you spiritually and give you thorough moral training. May you develop so that each one of you shall become imbued with all the virtues of the human world. May you advance in all material and spiritual degrees. May you become learned in sciences, acquire the arts and crafts, prove to be useful members of human society and assist the progress of human civilization. May you be a cause of the manifestation of divine bestowals—each one of you a shining star radiating the light of the oneness of humanity toward the horizons of the East and West. May you be devoted to the love and unity of mankind, and through your efforts may the reality deposited in the human heart find its divine expression. I pray for you, asking the assistance and confirmation of God in your behalf.

You are all my children, my spiritual children. Spiritual children are dearer than physical children, for it is possible for physical children to turn away from the Spirit of God, but you are spiritual children and, therefore, you are most beloved. I wish for you progress in every degree of development. May God assist you. May you be surrounded by the beneficent light of His countenance, and may you attain maturity under His nurture and protection. You are all blessed.

(To the Friends)

I am going away, but you must arise to serve the Word of God. Your hearts must be pure and your intentions sincere in order that you may become recipients of the divine bestowals. Consider that although the sun shines equally upon all things, yet in the clear mirror its reflection is most brilliant and not in the black stone. This great effulgence and heat have been produced by the crystal clearness of the glass. If there were no clearness and purity, these effects would not be witnessed. Should rain fall upon

salty, stony earth, it will never have effect; but when it falls upon good pure soil, green and verdant growth follows, and fruits are produced.

This is the day when pure hearts have a portion of the everlasting bounties and sanctified souls are being illumined by the eternal manifestations. Praise be to God! You are believers in God, assured by the words of God and turning to the Kingdom of God. You have heard the divine call. Your hearts are moved by the breezes of the paradise of Abhá. You have good intentions; your purpose is the good pleasure of God; you desire to serve in the Kingdom of the Merciful One. Therefore, arise in the utmost power. Be in perfect unity. Never become angry with one another. Let your eyes be directed toward the kingdom of truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being, and you will always become unhappy if you look toward the people themselves. But if you look toward God, you will love them and be kind to them, for the world of God is the world of perfection and complete mercy. Therefore, do not look at the shortcomings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains and provides for them, endows them with capacity and life, sight and hearing; therefore, they are the signs of His grandeur. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant.

It is my hope that the unity and harmony of the friends in Chicago may be the cause of the unity of the friends throughout America and that all people may become recipients of their love and kindness. May they be an example for mankind. Then the confirmations of the Kingdom of Abhá and the bestowals of the Sun of Reality will be all-encircling.

A*B***H***A**

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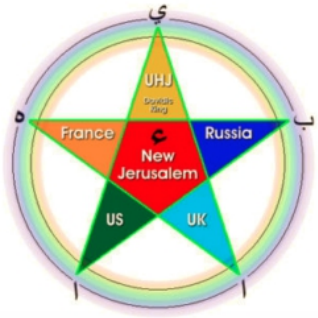

This entry was posted on Friday, May 28th, 2021 at 1:30 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Anniversary Of The Ascension Of Baha'u'llah On 5/29/1892: Azamat 13, 178 B.E. (5/29/2021)

The praise which hath dawned from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth! I testify that through Thee the sovereignty of God and His dominion, and the majesty of God and His grandeur, were revealed, and the Daystars of ancient splendor have shed their radiance in the heaven of Thine irrevocable decree, and the Beauty of the Unseen hath shone forth above the horizon of creation. I testify, moreover, that with but a movement of Thy Pen Thine injunction "Be Thou" hath been enforced, and God's hidden Secret hath been divulged, and all created things have been called into being, and all the Revelations have been sent down.

I bear witness, moreover, that through Thy beauty the beauty of the Adored One hath been unveiled, and through Thy face the face of the Desired One hath shone forth, and that through a word from Thee Thou hast decided between all created things, caused them who are devoted to Thee to ascend unto the summit of glory, and the infidels to fall into the lowest abyss.

I bear witness that he who hath known Thee hath known God, and he who hath attained unto Thy presence hath attained unto the presence of God. Great, therefore, is the blessedness of him who hath believed in Thee, and in Thy signs, and hath humbled himself before Thy sovereignty, and hath been honored with meeting Thee, and hath attained the good pleasure of Thy will, and circled around Thee, and stood before Thy throne. Woe betide him that hath transgressed against Thee, and hath denied Thee, and repudiated Thy signs, and gainsaid Thy sovereignty, and risen up against Thee, and waxed proud before Thy face, and hath disputed Thy testimonies, and fled from Thy rule and Thy dominion, and been numbered with the infidels whose names have been inscribed by the fingers of Thy behest upon Thy holy Tablets.

Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy loving-kindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence. Potent art Thou to do what pleaseth Thee. Thou, truly, hast been supreme over all things.

The remembrance of God and His praise, and the glory of God and His splendor, rest upon Thee, O Thou Who art His Beauty! I bear witness that the eye of creation hath never gazed upon one wronged like Thee. Thou wast immersed all the days of Thy life beneath an ocean of tribulations. At one time Thou wast in chains and fetters; at another Thou wast threatened by the sword of Thine enemies. Yet, despite all this, Thou didst enjoin upon all men to observe what had been prescribed unto Thee by Him Who is the All-Knowing, the All-Wise.

May my spirit be a sacrifice to the wrongs Thou didst suffer, and my soul be a ransom for the adversities Thou didst sustain. I beseech God, by Thee and by them whose faces have been illumined with the splendors of the light of Thy countenance, and who, for love of Thee, have observed all whereunto they were bidden, to remove the veils that have come in between Thee and Thy creatures, and to supply me with the good of this world and the world to come. Thou art, in truth, the Almighty, the Most Exalted, the All-Glorious, the Ever-Forgiving, the Most Compassionate.

Bless Thou, O Lord my God, the Divine Lote-Tree and its leaves, and its boughs, and its branches, and its stems, and its offshoots, as long as Thy most excellent titles will endure and Thy most august attributes will last. Protect it, then, from the mischief of the aggressor and the hosts of tyranny. Thou art, in truth, the Almighty, the Most Powerful. Bless Thou, also, O Lord my God, Thy servants and Thy handmaidens who have attained unto Thee. Thou, truly, art the All-Bountiful, Whose grace is infinite. No God is there save Thee, the Ever-Forgiving, the Most Generous.

Baha'u'llah, Tablet Of Visitation

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Talk by Abdu'l-Baha' at the Home of Mr. and Mrs. Edward B. Kinney
780 West End Avenue, New York, May 29, 1912

The divine Manifestations have been iconoclastic in Their teachings, uprooting error, destroying false religious beliefs and summoning mankind anew to the fundamental oneness of God. All of Them have, likewise, proclaimed the oneness of the world of humanity. The essential teaching of Moses was the law of Sinai, the Ten Commandments. Christ renewed and again revealed the commands of the one God and precepts of human action. In Muḥammad, although the circle was wider, the intention of His teaching was likewise to uplift and unify humanity in the knowledge of the one God. In the Báb the circle was again very much enlarged, but the essential teaching was the same. The Books of Bahá'u'lláh number more than one hundred. Each one is an evident proof sufficient for mankind; each one from foundation to apex proclaims the essential unity of God and humanity, the love of God, the abolition of war and the divine standard of peace. Each one also inculcates divine morality, the manifestation of lordly graces—in every word a book of meanings. For the Word of God is collective wisdom, absolute knowledge and eternal truth.

Consider the statement recorded in the first chapter of the book of John: "In the beginning was the Word, and the Word was with God, and the Word was God." This statement is brief but replete with the greatest meanings. Its applications are illimitable and beyond the power of books or words to contain and express. Heretofore the doctors of theology have not expounded it but have restricted it to Jesus as "the Word made flesh," the separation of Jesus from God, the Father, and His descent upon the earth. In this way the individualized separation of the godhead came to be taught.

The essential oneness of Father, Son and Spirit has many meanings and constitutes the foundation of Christianity. Today we will merely give a synopsis of explanation. Why was Jesus the Word?

In the universe of creation all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideal—as, for instance, a, b, etc. Likewise, all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore, as Christ conveyed the perfect meaning of divine reality and embodied independent significance, He was the Word. He was as the station of reality compared to the station of metaphor. There is no intrinsic meaning in the leaves of a book, but the thought they convey leads you to reflect upon reality. The reality of Jesus was the perfect meaning, the Christhood in Him which in the Holy Books is symbolized as the Word.

"The Word was with God." The Christhood means not the body of Jesus but the perfection of divine virtues manifest in Him. Therefore, it is written, "He is God." This does not imply separation from God, even as it is not possible to separate the rays of the sun from the sun. The reality of Christ was the embodiment of divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that court of sanctity are one; there is neither multiplicity nor division. The intention of this explanation is to show that the Words of God have innumerable significances and mysteries of meanings—each one a thousand and more.

The Tablets of Bahá'u'lláh are many. The precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry and investigation—astronomy, biology, medical science, etc. In the Kitáb-i-Íqán He has given expositions of the meanings of the Gospel and other heavenly Books. He wrote lengthy Tablets upon civilization, sociology and government. Every subject is considered. His Tablets are matchless in beauty and profundity. Even His enemies acknowledge the greatness of Bahá'u'lláh, saying He was the miracle of humanity. This was their confession although they did not believe in Him. He was eulogized by Christians, Jews, Zoroastrians and Muslims who denied His claim. They frequently said, "He is matchless, unique." A Christian poet in the Orient wrote, "Do not believe him a manifestation of God, yet his miracles are as great as the sun." Mírzá Abu'l-Faḍl has mentioned many poems of this kind, and there are numerous others. The testimony of His enemies witnessed that He was the "miracle of mankind," that He "walked in a special pathway of knowledge" and was "peerless in personality." His teachings are universal and the standard for human action. They are not merely theoretical and intended to remain in books. They are the principles of action. Results follow action. Mere theory is fruitless. Of what use is a book upon medicine if it is never taken from the library shelf? When practical activity has been manifested, the teachings of God have borne fruit.

The great and fundamental teachings of Bahá'u'lláh are the oneness of God and unity of mankind. This is the bond of union among Bahá'ís all over the world. They become united among themselves, then unite others. It is impossible to unite unless united. Christ said, "Ye are the salt of the earth; but if the salt has lost his savor, wherewith shall it be salted?" This proves there were dissensions and lack of unity among His followers. Hence His admonition to unity of action.

Now must we, likewise, bind ourselves together in the utmost unity, be kind and loving to each other, sacrificing all our possessions, our honor, yea, even our lives for each other. Then will it be proved that we have acted according to the teachings of God, that we have been real believers in the oneness of God

and unity of mankind.

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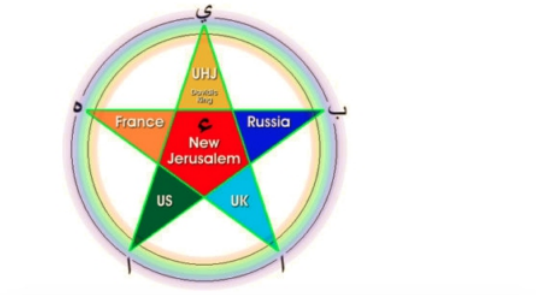
This entry was posted on Saturday, May 29th, 2021 at 1:10 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 19, 178 B.E. (6/4/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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Portions of tablets sent
by Abdu'l-Baha'
To Mrs. Helen S. Goodall.

Translated by Anton Hadad in 1903

In The *Hidden Words* "Leave the ego" ["Renounce thyself"] means that man must leave his passions and lusts, his human sentiments, his personal interests and aims, and seek the Spiritual Fragrances and Heavenly Attractions, and become drowned in the sea of redemption, and drawn to the Beauty of Al-Abha.

> **O SON OF SPIRIT!**
> **Burst thy cage asunder, and even as the phoenix of love soar into the firmament of holiness. Renounce thyself and, filled with the spirit of mercy, abide in the realm of celestial sanctity. Baha'u'llah-PHW#38**

In The *Hidden Words* "Remember the covenant you entered into with Me upon the Mount of Paran" means that in relation to the Truth (God) the past, the present, and the future are regarded as one time, but in relation to the created beings, the past had passed and expired, the present is about vanishing, and the future is the place of hopes.

> **O MY FRIENDS! Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant. Of a certainty pride and rebellion have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet knowing this, I waited and disclosed it not. Baha'u'llah-PHW #71**

Of the fundamental principles of the Law of God, there is one which means that in every Prophetical Mission God taketh a covenant from all the souls which come up to the end of that mission, which is the Promised Day of the Appearance of a Promised Person.

Look back to Moses, the Interlocutor. Verily, He took the Covenant of Christ upon the Mount of Sinai from all the souls who came in the time of Christ. Those souls, though they came after Moses by ages and generations, yet, with reference to the Covenant which is sanctified from times, they were present. But the Jews were heedless and did not remember; so they fell into a manifest loss.

In the Arabic *Hidden Words* "No peace was ordained for thee save by cutting the ego from thyself": It means that man, also, must not seek for himself in this perishable world anything, but must be separated from it–i.e., he must redeem his whole soul under all conditions, in the place of martyrdom, on the appearing of its Lord.

> **O SON OF SPIRIT! There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is. Baha'u'llah-AHW #8**

As to thy question concerning the "Minor Resurrection" and the first creation, this is the appearance of the Bab, the Great, His Holiness the Supreme. But the "Major Resurrection" signifies the Manifestation of the Preexistent Beauty (Bahá'u'lláh), the GREATEST NAME. (May My Spirit be a sacrifice for His beloved!)

By the majesty of My Lord, your gathering in the meeting of Oneness, your commemoration of God with a pure heart, and your association with a spirit rejoiced by the Spirit of God in the Great Day profiteth you more than all favors and this Bounty surpasseth all wishes.

O maidservant of God, assemble the maidservants of the merciful with all spirituality and fragrance, love and attraction, and raise your voice in the praise and glory of your Majestic Lord for His abundant mercy and great favor of guidance.

Upon thee be greeting and praise.

(signed) ABDU'L-BAHA ABBAS

ALLAH-U-ABHA!

Excerpt from Daily Lessons Received At Akka, January 1908-By Helen S. Goodall and Ella Goodall Cooper, with Hidden Words by Baha'u'llah inserted as translated by Shoghi Effendi.

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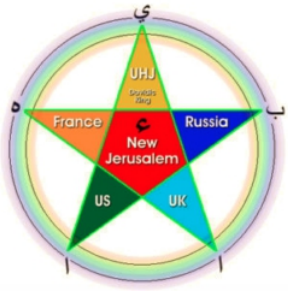
This entry was posted on Friday, June 4th, 2021 at 1:44 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Nur/Light 1, 178 B.E. (6/5/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Tablet of the Seven Candles

–'Abdu'l-Baha–

O captive of the love of God! The letter which thou didst write at the time of thy departure hath been received. It brought me joy; and it is my hope that thine inner eye may be opened wide, so that unto thee the very core of the divine mysteries may be disclosed.

Thou didst begin thy letter with a blessed phrase, saying: 'I am a Christian.' O would that all were truly Christian! It is easy to be a Christian on the tongue, but hard to be a true one. Today some five hundred million souls are Christian, but the real Christian is very rare: he is that soul from whose comely face there shineth the splendour of Christ, and who showeth forth the perfections of the Kingdom; this is a matter of great moment, for to be a Christian is to embody every excellence there is. I hope that thou, too, shalt become a true Christian. Praise thou God that at last, through the divine teachings, thou hast obtained both sight and insight to the highest degree, and hast become firmly rooted in certitude and faith. It is my hope that others as well will achieve illumined eyes and hearing ears, and attain to everlasting life: that these many rivers, each flowing along in diverse and separated beds, will find their way back to the circumambient sea, and merge together and rise up in a single wave of surging oneness; that the unity of truth, through the power of God, will make these illusory differences to vanish away. This is the one essential: for if unity be gained, all other problems will disappear of themselves.

O honoured lady! In accordance with the divine teachings in this glorious dispensation we should not belittle anyone and call him ignorant, saying: 'You know not, but I know'. Rather, we should look upon others with respect, and when attempting to explain and demonstrate, we should speak as if we are investigating the truth, saying: 'Here these things are before us. Let us investigate to determine where and in what form the truth can be found.' The teacher should not consider himself as learned and others ignorant. Such a thought breedeth pride, and pride is not conducive to influence. The teacher should not

see in himself any superiority; he should speak with the utmost kindliness, lowliness and humility, for such speech exerteth influence and educateth the souls.

O honoured lady! For a single purpose were the Prophets, each and all, sent down to earth; for this was Christ made manifest, for this did Bahá'u'lláh raise up the call of the Lord: that the world of man should become the world of God, this nether realm the Kingdom, this darkness light, this satanic wickedness all the virtues of heaven—and unity, fellowship and love be won for the whole human race, that the organic unity should reappear and the bases of discord be destroyed and life everlasting and grace everlasting become the harvest of mankind.

O honoured lady! Look about thee at the world: here unity, mutual attraction, gathering together, engender life, but disunity and inharmony spell death. When thou dost consider all phenomena, thou wilt see that every created thing hath come into being through the mingling of many elements, and once this collectivity of elements is dissolved, and this harmony of components is dissevered, the life form is wiped out.

O honoured lady! In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were wellnigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. And for everyone it is now easy to travel to any land, to associate and exchange views with its peoples, and to become familiar, through publications, with the conditions, the religious beliefs and the thoughts of all men. In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—hath been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will erelong be witnessed. The third candle is

unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendour. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization.

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This entry was posted on Saturday, June 5th, 2021 at 1:59 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 7, 178 B.E. (6/11/2021)

LIGHTING SEVEN CANDLES

"The unity of truth, through the power of God, will make these illusory differences to vanish away. This is the one essential: for if unity be gained, all other problems

will disappear of themselves."–'Abdu'l-Baha

Dear friends,

Allah'u'Abha!

Today we received a federal summons filed against us in the United States District Court for the District of Colorado (the 10th circuit) dated May 27, 2021, by the sans-guardian NSA of the United States in yet another attempt to shut down our Baha'i websites and public internet teaching effort.

The specific target this time around, for those in opposition and open rebellion to this Cause, is yet another attempt to permanently close down the UHJ.net website and to prevent the third and current president of Baha'u'llah's Universal House of Justice from fulfilling its mission to unite all the people of the world and establish the Oneness of Humanity as the permanent foundation of the real and everlasting spiritual essence of human culture and the spiritual foundation of an ever advancing divine civilization: that is, the Kingdom of God on earth as it is in heaven.

It is no mere coincidence that this renewed attack against the faith comes now at the same time as the world in crisis: troubles in the middle east and Jerusalem, this Ridvan period; the continuing global health crisis of the corona virus (covid-19); tensions between the United States and Russia escalating in the Ukraine, Black Sea, and cyber hacking attacks against the US; and civil war, poverty, starvation and unrest in almost every region of the world. The peoples everywhere are suffering under the burden of these escalating calamities; while we, the faithful remnant of believers in God firm in the Covenant of Baha'u'llah, continue forward according to the provisions of the Charter of the sacred Will and Testament of 'Abdu'l-Baha to teach the faith in every country and land in which we live, that is to promulgate the waters of life, for the people that are free of price, flowing from the throne of God and of the Lamb.

As our mission is one of education, this new federal lawsuit coming as it does at this critical time in human history, demonstrates the great success that our combined joint teaching efforts have made throughout the entire world in harmony with the personal teaching effort of the living Davidic King seated upon the throne of David today that is the dynamic and functioning executive branch operating in the Baha'i faith at this time. In recent years we have been able to demonstrate the true meaning of "spiritual world government" founded upon educational and not military, force, or material means. The sans-guardians on the other hand, as demonstrated in their document, are materialistic and aggressive confessing that their interests are focused on suing us for money and lost revenues–of which they state they are entitled to as they own "the marks" (Rev. 13:17) trademarks on the name "The Universal House of Justice" and "UHJ."

It has always been my hope, that opposition to the Cause, such as this frivolous suit and the other ridiculous and unfounded attempts to defame us or forestall the teaching effort, would only help to further serve our united global educational teaching effort, and fan the flames of the love of God in the hearts, minds, and souls of all the peoples of the world. These recent calamities and crises, in the world at large and in the community of the faith, appear to me to be fulfilling the prophetical pattern described by 'Abdu'l-Baha in his Tablet of the Seven Candles of Unity where these seven candles correspond to the same seven years pattern of the seven years Hopi purification (Hopi literally means "obedient"); the seven days (each day being a year, Ez. 4:6; Num. 14:34) of the prophetical Exodus period from the Passover of the angel of death (the first year) to the crossing of the Red Sea on the 7th or 8th day; the seven years of tribulation–purification by fire–spoken of in Ezekiel "and they will make fires with them for seven years" (Ezekiel 39:9 NKJV): all of which we have announced beforehand in our previous letters and epistles, as well as in the previous CHINVAT media releases.

The first candle, 'Abdu'l-Baha describes is the "unity of politics," that can be seen now lit in the world-wide global march for social justice in the wake of the George Floyd murder. This first candle unity of social justice in the realm of the body politic of all peoples as equal valuable world-citizens of the Kingdom of God is now at the forefront of the minds of all the people of the world. The second candle of "the unity of thought in world undertakings" is now lit up brightly in the call for unity and cooperation globally due to the current world wide global health crisis and pandemic. The third candle of the "unity of freedom" has now been ignited from the temple mount and al-Aqsa mosque this Ridvan concerning the Palestinian-Israeli crisis, as all the people of the world would like to see Our current generation realize the dreams of both the Palestinians and the Jews to both have unity of freedom in all aspects of their lives, the material, the family, the social, the economic, and the spiritual.

The fourth candle of unity, 'Abdu'l-Baha describes, is "the unity of religion," which is the most important and central candle, the head cornerstone of the foundation itself. This goes to the roots of the entire problem, the removal of all forms of prejudice, specifically the removal of religious prejudiced, that is the main impediment of all the peoples of the world functioning together in solidarity and cooperation. 'Abdu'l-Baha states: "This is the one essential: for if unity be gained, all other problems will disappear of themselves." This renewed religious attack upon us at this time signifies the lighting of the fourth candle.

"The fifth candle is the unity of nations–a unity which in this century [1921-2021] will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization" ('Abdu'l-Baha).

Now this current federal summons is directed specifically toward the person of the guardian, named as the defendant, allowing me to file the response *pro se*. I am going to move for a dismissal on the grounds that the guardian is not the owner of the website UHJ.net: the second International Baha'i Council/Universal House of Justice is the owner of its own name and its own website. The guardianship of the Baha'i faith, the executive branch, and irremovable member for life of that body, is restricted to the presidency of the UHJ. The UHJ is the Supreme Institution of the Faith and has all the rights to have its own official website and certainly has the right to educate the people as to its own name and identity as the true, genuine, and authentic Universal House of Justice of Baha'u'llah. Moreover, that case–against the IBC/UHJ–has already been adjudicated in both the UN at WIPO (2005: http://www.bupc.org/wipo/wipo-press-release.html) and in the United States Federal Court of the 7th circuit and upheld in the US 7th circuit Federal Court of Appeal in the year 2010 (https://cite.case.law/f3d/628/837/).

As our teaching effort of the Covenant has been rapidly progressing, and our educational message of the Kingdom of God has been resounding throughout the entire world, in different parts and communities, it is sure to soon reach the generality of the public as a whole, as set forth in the inscrutable timetable of God.

Naming the person of the guardian, instead of the Council of the IBC/UHJ itself as the defendant in this federal complaint, is just another ruse to attempt to shut down the public face of our faith and for the misguided plaintiffs to conceal their own violation of the Covenant, that without a doubt, is a real concern for them, as they–the mainstream covenant-breakers of the "Hands-Faith" are based in Haifa, Israel during this time of crisis in the Holy Land. Their sans-guardian nine man group headless "house" in violation of the provisions of the Will and Testament of 'Abdu'l-Baha is a public embarrassment and full-fledged flop. Without the Davidic Kingship, of Baha'u'llah and 'Abdu'l-Baha continued in the presidency of the IBC/UHJ, they have no message for the people of the world. All the people of the world, especially the Jews, the Christians and the Muslims await the fulfillment of their prophecies for the coming of the Kingdom, that the Holy Scriptures, the Bible, and the Koran all state shall be established "upon the throne of King David" (see Is. 9:6-7 for more). In His proclamation Baha'u'llah states: "The Ancient Beauty ruleth upon the throne of David. Thus hath my pen spoken that which the histories of bygone ages have related." No matter what the result of this filing shall be, we know that the ultimate destiny of the faith and the victory of the Cause of God are in the hands of God Himself.

"O compassionate God! Thanks be to Thee for Thou hast awakened and made me conscious. Thou hast given me a seeing eye and favored me with a hearing ear, hast led me to Thy kingdom and guided me to Thy path. Thou hast shown me the right way and caused me to enter the ark of deliverance. O God! Keep me steadfast and make me firm and staunch. Protect me from violent tests and preserve and shelter me in the strongly fortified fortress of Thy Covenant and Testament. Thou art the Powerful. Thou art the Seeing. Thou art the Hearing.

"O Thou the Compassionate God. Bestow upon me a heart which, like unto a glass, may be illumined with the light of Thy love, and confer upon me thoughts which may change this world into a rose garden through the outpourings of heavenly grace.

"Thou art the Compassionate, the Merciful. Thou art the Great Beneficent God."

In continued service to the Faith,

I remain yours,

your servant,

Neal. Guardian.

Tablet of the Seven Candles

–'Abdu'l-Baha–

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The Signs of His Grandeur

–'Abdu'l-Baha–

*"Through these he has given us his very great and precious promises, so that through them you may **participate in the divine nature**" (2 Peter 1:4 NIV)*

"Have you not known that you are a temple of God, and the Spirit of God dwells in you?" (1 Cor. 3:16 LSV)

This is the day when pure hearts have a portion of the everlasting bounties and sanctified souls are being illumined by the eternal manifestations. Praise be to God! You are believers in God, assured by the words of God and turning to the Kingdom of God. You have heard the divine call. Your hearts are moved by the breezes of the paradise of Abha. You have good intentions; your purpose is the good pleasure of God; you desire to serve in the Kingdom of the Merciful One.

Therefore, arise in the utmost power. Be in perfect unity. Never become angry with one another. Let your eyes be directed toward the kingdom of truth and not toward the world of creation. Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God. Humanity is not perfect. There are imperfections in every human being, and you will always become unhappy if you look toward the people themselves. But if you look toward God, you will love them and be kind to them, for the world of God is the world of perfection and complete mercy. Therefore, do not look at the short comings of anybody; see with the sight of forgiveness. The imperfect eye beholds imperfections. The eye that covers faults looks toward the Creator of souls. He created them, trains and provides for them, endows them with capacity and life, sight and hearing; therefore, **they are the signs of His grandeur**. You must love and be kind to everybody, care for the poor, protect the weak, heal the sick, teach and educate the ignorant. It is my hope that the unity and harmony of the friends in Chicago may be the cause of the unity of the friends throughout America and that all people may become recipients of their love and kindness. May they be an example for mankind. Then the

confirmations of the Kingdom of Abha and the bestowals of the Sun of Reality will be all-encircling.

PDF Download of This Post:

LIGHTING SEVEN CANDLES

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
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8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, June 11th, 2021 at 4:00 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Rahmat/Mercy 1, 178 B.E. (6/24/2021)

Lighting Seven Candles: Document Sent To The State Of Israel

LIGHTING SEVEN CANDLES: Document Sent To The State Of Israel-PDF

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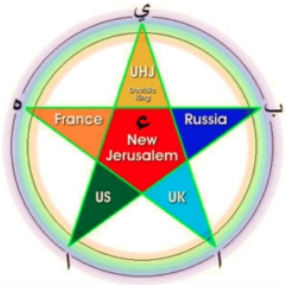
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive

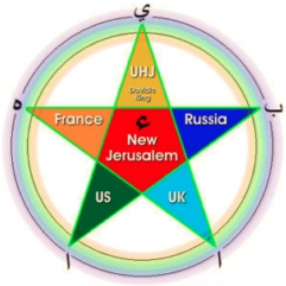


This entry was posted on Thursday, June 24th, 2021 at 12:49 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 9, 178 B.E. (7/2/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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What could be better before God than thinking of the poor? For the poor are beloved by our heavenly Father. When Christ came upon the earth, those who believed in Him and followed Him were the poor and lowly, showing that the poor were near to God. When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried, it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore, you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When one is physically destitute, spiritual thoughts are more likely. Poverty is a stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute. One of Bahá'u'lláh's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer, merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent—each in his function according to ability but with justness of opportunity for all.

Lycurgus, King of Sparta, who lived long before the day of Christ, conceived the idea of absolute equality in government. He proclaimed laws by which all the people of Sparta were classified into certain divisions. Each division had its separate rights and function. First, farmers and tillers of the soil. Second, artisans and merchants. Third, leaders or grandees. Under the laws of Lycurgus, the latter were not required to engage in any labor or vocation, but it was incumbent upon them to defend the country in case of war and invasion. Then he divided Sparta into nine thousand equal parts or provinces, appointing nine thousand leaders or grandees to protect them. In this way the farmers of each province were assured

of protection, but each farmer was compelled to pay a tax to support the grandee of that province. The farmers and merchants were not obliged to defend the country. In lieu of labor the grandees received the taxes. Lycurgus, in order to establish this forever as a law, brought nine thousand grandees together, told them he was going upon a long journey and wished this form of government to remain effective until his return. They swore an oath to protect and preserve his law. He then left his kingdom, went into voluntary exile and never came back. No man ever made such a sacrifice to ensure equality among his fellowmen. A few years passed, and the whole system of government he had founded collapsed, although established upon such a just and wise basis.

Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. Bahá'u'lláh has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws He has instituted are carried out, there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture, tillage of the soil. All must be producers. Each person in the community whose need is equal to his individual producing capacity shall be exempt from taxation. But if his income is greater than his needs, he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds, he will pay a tax; if his necessities exceed his production, he shall receive an amount sufficient to equalize or adjust. Therefore, taxation will be proportionate to capacity and production, and there will be no poor in the community.

Bahá'u'lláh, likewise, commanded the rich to give freely to the poor. In the Kitáb-i-Aqdas it is further written by Him that those who have a certain amount of income must give one-fifth of it to God, the Creator of heaven and earth.

Abdu'l-Baha'-The Promulgation Of Universal Peace-Talk at 309 West Seventy-eighth Street, New York-July 1, 1912

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I desire to make manifest among the friends in America a new light that they may become a new people, that a new foundation may be established and complete harmony be realized; for the foundation of Bahá'u'lláh is love. When you go to Green Acre, you must have infinite love for each other, each preferring the other before himself. The people must be so attracted to you that they will exclaim, "What happiness exists among you!" and will see in your faces the lights of the Kingdom; then in wonderment they will turn to you and seek the cause of your happiness. You must give the message through action and deed, not alone by word. Word must be conjoined with deed. You must love your friend better than yourself; yes, be willing to sacrifice yourself. The Cause of Bahá'u'lláh has not yet appeared in this country. I desire that you be ready to sacrifice everything for each other, even life itself; then I will know that the Cause of Bahá'u'lláh has been established. I will pray for you that you may become the cause of upraising the lights of God. May everyone point to you and ask, "Why are these people so happy?" I want

you to be happy in Green Acre, to laugh, smile and rejoice in order that others may be made happy by you. I will pray for you.

Abdu'l-Bha'-The Promulgation Of Universal Peace-Talk at 309 West Seventy-eighth Street, New York-July 1, 1912

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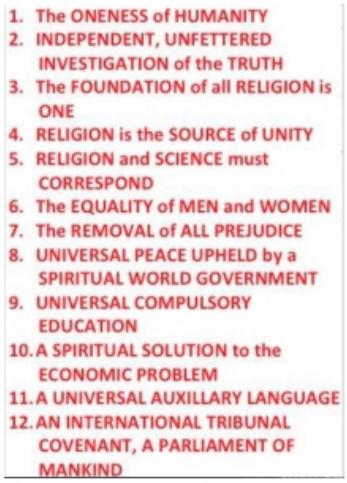
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

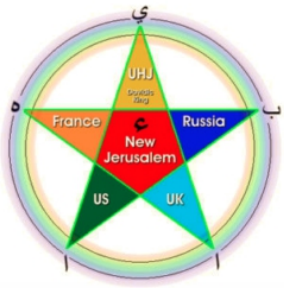

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Friday, July 2nd, 2021 at 1:06 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab: Rahmat 16, 178 B.E. (7/9/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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This treatise was written in reply to a seeker who had asked how the promised Mihdí could have become transformed into 'Alí-Muḥammad (the Báb). The opportunity provided by this question was seized to elaborate on a number of subjects, all of which are of use and benefit both to them that seek and to those who have attained, could ye perceive with the eye of divine virtue.

Baha'u'llah, Preface to Gems of Divine Mysteries

*****

I heard, with Mine own ears, one of their divines proclaim: "Should all these signs come to pass and the long-awaited Qá'im appear, and should He ordain, with respect to even our secondary laws, aught beyond that which hath been revealed in the Qur'án, we would assuredly charge Him with imposture, put Him to death, and refuse forever to acknowledge Him", and other statements such as these deniers make. And all this, when the Day of Resurrection hath been ushered in, and the Trumpet hath been sounded, and all the denizens of earth and heaven have been gathered together, and the Balance hath been appointed, and the Bridge hath been laid, and the Verses have been sent down, and the Sun hath shone forth, and the stars have been blotted out, and the souls have been raised to life, and the breath of the Spirit hath blown, and the angels have been arrayed in ranks, and Paradise hath been brought nigh, and Hell made to blaze! These things have all come to pass, and yet to this day not a single one of these people hath recognized them! They all lie as dead within their own shrouds, save those who have believed and repaired unto God, who rejoice in this day in His celestial paradise, and who tread the path of His good-pleasure.

Veiled as they remain within their own selves, the generality of the people have failed to perceive the sweet accents of holiness, inhale the fragrance of mercy, or seek guidance, as bidden by God, from those who are the custodians of the Scriptures. He proclaimeth, and His word, verily, is the truth: "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not." Nay rather, they have turned

aside from them and followed instead the Sámirí of their own idle fancies. Thus have they strayed far from the mercy of their Lord and failed to attain unto His Beauty in the day of His presence. For no sooner had He come unto them with a sign and a testimony from God than the same people who had eagerly awaited the day of His Revelation, who had called upon Him in the daytime and in the night season, who had implored Him to gather them together in His presence and to grant that they may lay down their lives in His path, be led aright by His guidance and illumined by His light—this very people condemned and reviled Him, and inflicted upon Him such cruelties as transcend both My capacity to tell and thine ability to hear them. My very pen crieth out at this moment and the ink weepeth sore and groaneth. By God! Wert thou to hearken with thine inner ear, thou wouldst in truth hear the lamentations of the denizens of heaven; and wert thou to remove the veil from before thine eyes, thou wouldst behold the Maids of Heaven overcome and the holy souls overwhelmed, beating upon their faces and fallen upon the dust.

Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

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But as to Him Who appeared in the year sixty, He standeth in need of neither transformation nor interpretation, for His name was Muḥammad, and He was a descendent of the Imáms of the Faith. Thus it can be truly said of Him that He was the son of Ḥasan, as is undoubtedly clear and evident unto thine eminence. Nay, He it is Who fashioned that name and created it for Himself, were ye to observe with the eye of God.

Baha'u'llah, Gems of Divine Mysteries (excerpts)

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It would indeed be no exaggeration to say that nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Bábí Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved

towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

Shoghi Effendi, God Passes By, pp. 56-57

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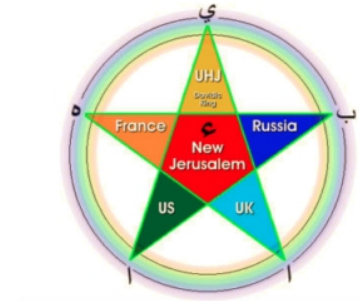
This entry was posted on Friday, July 9th, 2021 at 5:23 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 178 B.E. (7/13/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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I am greatly pleased to see you. Your hearts are illumined by the lights of Bahá. This meeting is in reality a divine, celestial assembly under the favor of God, for we have no other purpose than praising and meeting God. The prayer you have just offered is a prayer of thankfulness.

Thankfulness is of various kinds. There is a verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type, their spirits and hearts unconscious of thanksgiving. This is mere usage, just as when we meet, receive a gift and say thank you, speaking the words without significance. One may say thank you a thousand times while the heart remains thankless, ungrateful. Therefore, mere verbal thanksgiving is without effect. But real thankfulness is a cordial giving of thanks from the heart. When man in response to the favors of God manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

There is a cordial thanksgiving, too, which expresses itself in the deeds and actions of man when his heart is filled with gratitude. For example, God has conferred upon man the gift of guidance, and in thankfulness for this great gift certain deeds must emanate from him. To express his gratitude for the favors of God man must show forth praiseworthy actions. In response to these bestowals he must render good deeds, be self-sacrificing, loving the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of Abhá, the face radiant, the tongue eloquent, the ear attentive, striving day and night to attain the good pleasure of God. Whatsoever he wishes to do must be in harmony with the good pleasure of God. He must observe and see what is the will of God and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Consider how grateful anyone becomes when healed from sickness, when treated kindly by another or when a service is rendered by another, even though it may be of the least consequence. If we forget such

favors, it is an evidence of ingratitude. Then it will be said a loving-kindness has been done, but we are thankless, not appreciating this love and favor. Physically and spiritually we are submerged in the sea of God's favor. He has provided our foods, drink and other requirements; His favors encompass us from all directions. The sustenances provided for man are blessings. Sight, hearing and all his faculties are wonderful gifts. These blessings are innumerable; no matter how many are mentioned, they are still endless. Spiritual blessings are likewise endless—spirit, consciousness, thought, memory, perception, ideation and other endowments. By these He has guided us, and we enter His Kingdom. He has opened the doors of all good before our faces. He has vouchsafed eternal glory. He has summoned us to the Kingdom of heaven. He has enriched us by the bestowals of God. Every day he has proclaimed new glad tidings. Every hour fresh bounties descend.

Consider how all the people are asleep, and ye are awake. They are dead, and ye are alive through the breaths of the Holy Spirit. They are blind while ye are endowed with perceptive sight. They are deprived of the love of God, but in your hearts it exists and is glowing. Consider these bestowals and favors.

Therefore, in thanksgiving for them ye must act in accordance with the teachings of Bahá'u'lláh. Ye must read the Tablets—the Hidden Words, Ishráqát, Glad Tidings—all the holy utterances, and act according to them. This is real thanksgiving, to live in accord with these utterances. This is true thankfulness and the divine bestowal. This is thanksgiving and glorification of God.

I hope you all may attain thereto, be mindful of these favors of God and be attentive. It is my hope that I may go away from New York with a happy heart, and my heart is happy when the friends of God love each other, when they manifest the mercy of God to all people. If I see this, I shall go away happy.

Salutations!

Abdu'l-Baha'-Talk given at the home of Dr. and Mrs. Florian Krug, 830 Park avenue, NYC, NY on July 15, 1912

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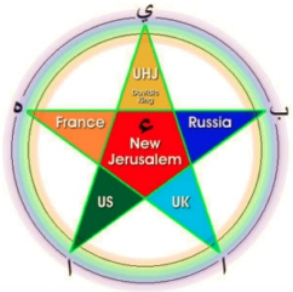
BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 4, 178 B.E. (7/16/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal, and from thence he has come onward to the human degree, or kingdom. Throughout this journey of progression he has ever and always been potentially man.

In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes; he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him.

Therefore, in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world.

What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him.

That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, or perfections, must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of everlasting life; it must be attained during this vanishing existence.

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements, he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and eternal life, nevertheless, he continues ignorant and negligent of all this? Consider how he seeks knowledge of everything except knowledge of God. For instance, his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten meters below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries but is not at all concerned about knowing the mysteries of the Kingdom, traversing the illimitable fields of the eternal world, becoming informed of the divine realities, discovering the secrets of God, attaining the knowledge of God, witnessing the splendors of the Sun of Truth and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter, and how completely unaware he is of the mysteries of Divinity! Nay, he is utterly negligent and oblivious of the secrets of Divinity. How great his ignorance! How conducive to his degradation! It is as if a kind and loving father had provided a library of wonderful books for his son in order that he might be informed of the mysteries of creation, at the same time surrounding him with every means of comfort and enjoyment, but the son amuses himself with pebbles and playthings, neglectful of all his father's gifts and provision. How ignorant and heedless is man! The Father has willed for him eternal glory, and he is content with blindness and deprivation. The Father has built for him a royal palace, but he is playing with the dust; prepared for him garments of silk, but he prefers to remain unclothed; provided for him delicious foods and fruits, while he seeks sustenance in the grasses of the field.

Praise be to God! You have heard the call of the Kingdom. Your eyes are opened; you have turned to God. Your purpose is the good pleasure of God, the understanding of the mysteries of the heart and investigation of the realities. Day and night you must strive that you may attain to the significances of the heavenly Kingdom, perceive the signs of Divinity, acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, an Architect—knowing this through proofs and evidences and not through susceptibilities, nay, rather, through decisive arguments and real vision—that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may you behold the presence of God and attain to the knowledge of the holy, divine Manifestations.

You must come into the knowledge of the divine Manifestations and Their teachings through proofs and evidences. You must unseal the mysteries of the supreme Kingdom and become capable of discovering the inner realities of things. Then shall you be the manifestations of the mercy of God and true believers,

firm and steadfast in the Cause of God.

Praise be to God! The door of divine knowledge has been opened by Bahá'u'lláh, for He has laid the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day. He is our Teacher and Adviser; He is our Seer and the One clement toward us. He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory, breathed upon us the life-quickening breaths of the Holy Spirit, opened before our faces the doors of the paradise of Abhá and caused the lights of the Sun of Truth to shine upon us. The clouds of mercy have poured down their precious rain. The sea of favor is swelling and surging toward us.

The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this? We must appreciate the divine generosity and act in accordance with the teachings of Bahá'u'lláh so that all good may be stored up for us and in both worlds we shall become precious and acceptable to God, attain to everlasting blessings, taste the delicacy of the love of God, find the sweetness of the knowledge of God, perceive the heavenly bestowal and witness the power of the Holy Spirit.

This is my advice, and this is my admonition.

Abdu'l-Baha'-A talk given at 309 West Seventy-eighth Street, New York City on July 6, 1912

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
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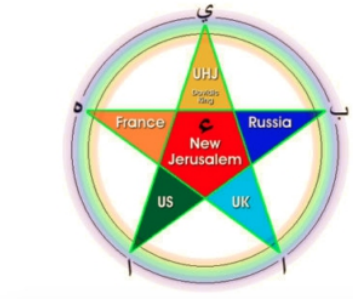
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, July 16th, 2021 at 1:05 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 178 B.E. (8/1/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



When woman's point of view receives due consideration and woman's will is allowed adequate expression in the arrangement of social affairs, we may expect great advancement in matters which have often be grievously neglected under the old regime of male dominance—such matters as health, temperance, peace, and regard for the value of the individual life. Improvements in these respects will have very far-reaching and beneficent effects. **'Abdu'l-Bahá says:—**

The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the balance is already shifting; force is losing its dominance, and mental alertness, intuition, and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more evenly balanced.—Star of the West, viii, No. 3, p. 4 [from report of remarks made aboard the S.S. Cedric on arrival in New York].

From Baha'u'llah and the New Era by J.E. Esslemont

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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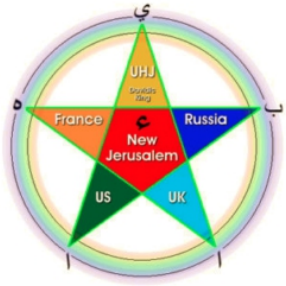
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Monday, August 2nd, 2021 at 2:11 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day, Kamal 6, 178 B.E. (8/6/2021): Ascension of The Establisher of the Baha'i Faith

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New Jerusalem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

Ya Allah El-Mustaghath!

Allah'u'Abha!

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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This entry was posted on Friday, August 6th, 2021 at 1:39 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: 8/9/1969 Jesus The High Priest Upon His Return Enters The Temple – Kamal 9, 178 B.E. (8/9/2021)

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel 12:12

In the last two verses of the Book of Daniel occur the cryptic words—"**Blessed is he** that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "**Blessed is he** who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by **Blessed is he**] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of *Baha'u'llah and the New Era* on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was 'Abdu'l-Baha's son.

Entry By Troops part 1, ch. 4

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And the angel of the LORD protested unto Joshua, saying,
Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Zechariah 3:6-7

Blessed he who hath attired his head with the diadem of My love. **Blessed is he** who hath heard of My grief and hath arisen to aid Me among My people. **Blessed is he** who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. **Blessed the man** who, assured of My Word, hath arisen from among the dead to celebrate My praise. **Blessed is he** that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. **Blessed is he** who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. **Blessed is the man** who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah, Tablets of Baha'u'llah, Lawh-I-Aqdas/The Most Holy Tablet, Para. 23

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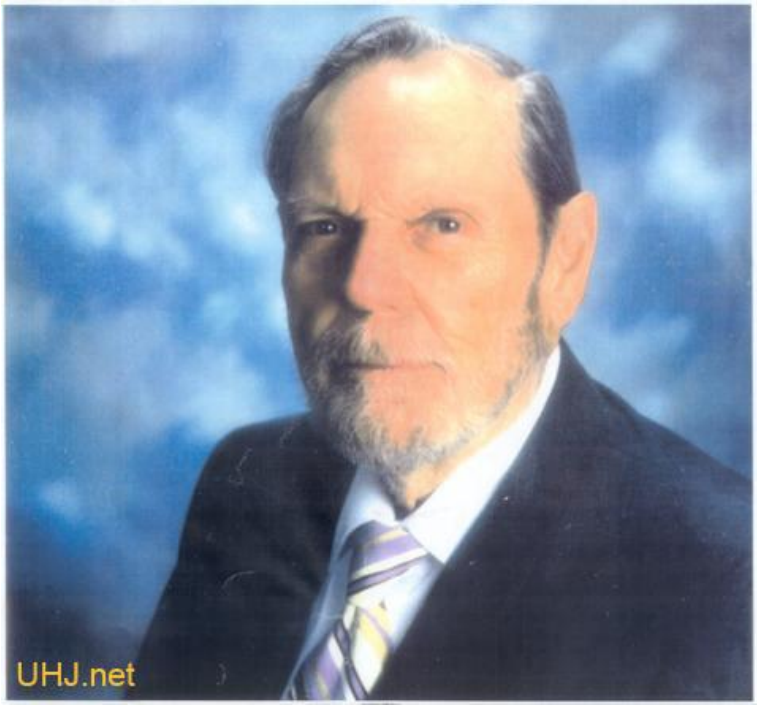
Jesus The High Priest, "Blessed Is He", Upon His Return-Reading The Prayer For The Cementing Of The Hearts Of All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

THE RETURN OF JESUS,
THE HIGH PRIEST,
AFTER THE ORDER OF MELCHIZEDEC



Dr. Leland Jensen

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For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes

Zech. 3:9 KJV

For behold the stone that I have laid before Jesus: upon one stone there are seven eyes

Zech. 3:9 Douay-Rheims Catholic Bible

The Stone With Seven Eyes

The Stone With Seven Eyes-Aerial View

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And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

Ezekiel 43:4 KJV

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

Ezekiel 46:1 KJV

The Gate Whose Prospect Is Toward The East

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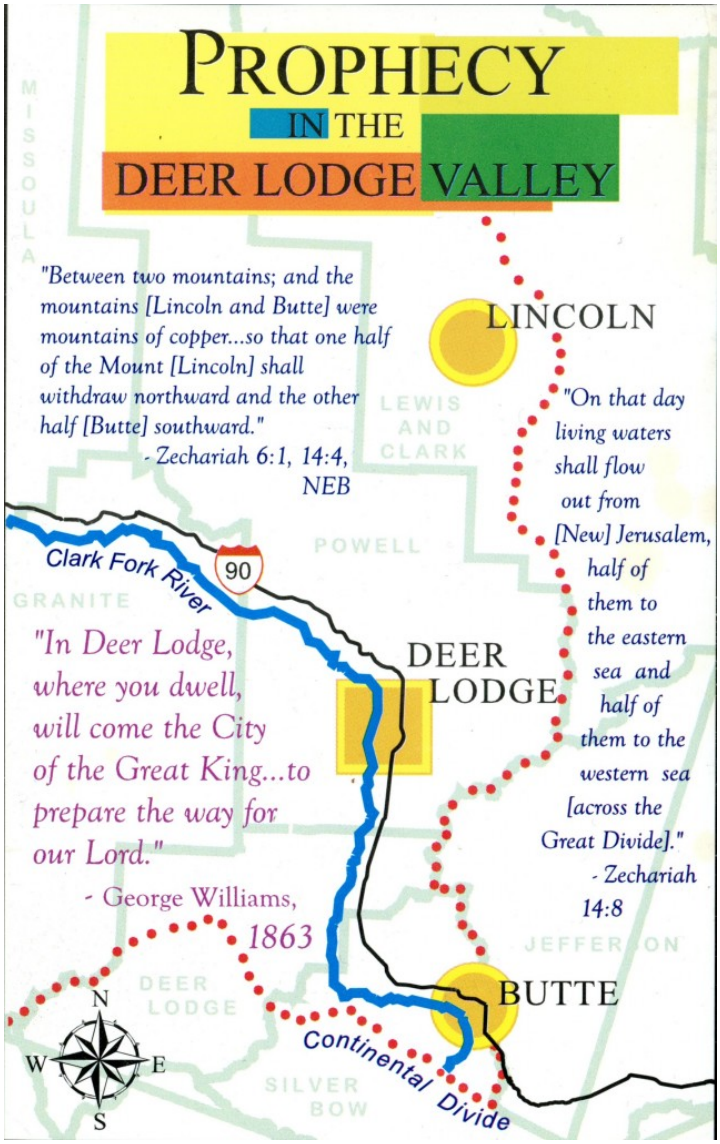
AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

Zech. 6:1 KJV


PROPHECY
IN THE
DEER LODGE VALLEY
"Between two mountains; and the mountains [Lincoln and Butte] were mountains of copper...so that one half of the Mount [Lincoln] shall withdraw northward and the other half [Butte] southward."
- Zechariah 6:1, 14:4, NEB
LINCOLN
"On that day living waters shall flow out from [New] Jerusalem, half of them to the eastern sea and half of them to the western sea [across the Great Divide]."
- Zechariah 14:8
Clark Fork River
90
"In Deer Lodge, where you dwell, will come the City of the Great King...to prepare the way for our Lord."
- George Williams, 1863
DEER LODGE
BUTTE
Continental Divide
N
W
E
S

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"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

Rev. 11:15 KJV

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other

Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11, From The Only Translation Authorized And Approved By Abdu'l-Baha'

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Works Of The Seventh Angel:

The Child Of The East

Entry By Troops

The Most Mighty Document

The Tablet Of The Dichotomy

This entry was posted on Sunday, August 8th, 2021 at 11:09 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Asma' (Names) 1, 178 B.E. (8/20/2021)

B***A***H***A

I shall restate here My theme, that perchance this may assist thee in recognizing thy Creator. Know thou that God—exalted and glorified be He—doth in no wise manifest His inmost Essence and Reality. From time immemorial He hath been veiled in the eternity of His Essence and concealed in the infinitude of His own Being. And when He purposed to manifest His beauty in the kingdom of names and to reveal His glory in the realm of attributes, He brought forth His Prophets from the invisible plane to the visible, that His name "the Manifest" might be distinguished from "the Hidden" and His name "the Last" might be discerned from "the First", and that there may be fulfilled the words: "He is the First and the Last; the Seen and the Hidden; and He knoweth all things!" 5 Thus hath He revealed these most excellent names and most exalted words in the Manifestations of His Self and the Mirrors of His Being.

It is therefore established that all names and attributes return unto these sublime and sanctified Luminaries. Indeed, all names are to be found in their names, and all attributes can be seen in their attributes. Viewed in this light, if thou wert to call them by all the names of God, this would be true, as all these names are one and the same as their own Being. Comprehend then the intent of these words, and guard it within the tabernacle of thy heart, that thou mayest recognize the implications of thine inquiry, fulfil them according to that which God hath ordained for thee, and thus be numbered with those who have attained unto His purpose.

Baha'u'llah, Gems Of Divine Mysteries, Para. 46 & 47

Citation: 5. Qur'án 57:3.

A***B***H***A

This is the Call of the All-Glorious which is proclaimed from the Supreme Horizon in the Prison of 'Akká

He is the Expounder, the All-Knowing, the All-Informed.

GOD, the True One, testifieth and the Revealers of His names and attributes bear witness that Our sole purpose in raising the Call and in proclaiming His sublime Word is that the ear of the entire creation may, through the living waters of divine utterance, be purged from lying tales and become attuned to the holy, the glorious and exalted Word which hath issued forth from the repository of the knowledge of the Maker of the Heavens and the Creator of Names. Happy are they that judge with fairness.

Baha'u'llah, Tablets of Baha'u'llah, Bisharat (Glad Tidings)

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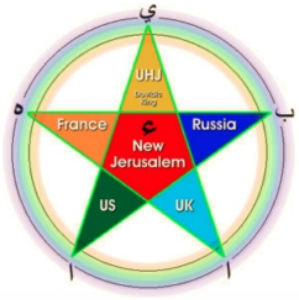
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



This entry was posted on Thursday, August 19th, 2021 at 10:09 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

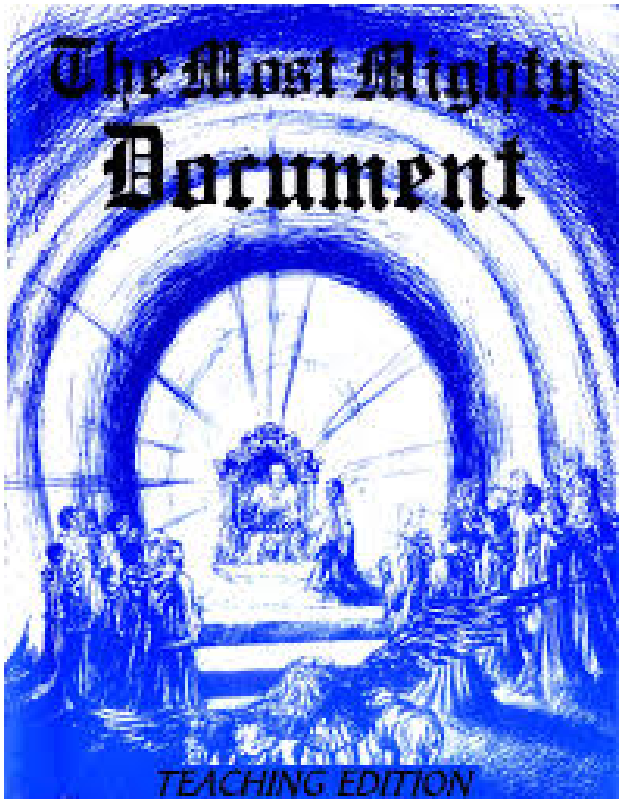
Baha'i Anniversary: The Birth of The Establisher, 8/22/2014-8/22/2021

Some of the many writings of the Establisher of the Baha'i Faith

THE MOST MIGHTY DOCUMENT

by Dr. Leland Jensen

An official Rendition by the Promised 7th Angel, who fulfills Biblical Prophecies, explained by 'Abdu'l-Baha as recorded in Some Answered Questions, also prophesied to come under different titles, such as "Blessed is He" who comes in 1963, explained by 'Abdu'l-Baha as recorded in Baha'u'llah and the New Era, the knight on the white horse, the Lamb, The Land, the return of Jesus the High Priest and by various names and titles as found in all Revelations of the Divine Manifestations.



The Most Mighty Document

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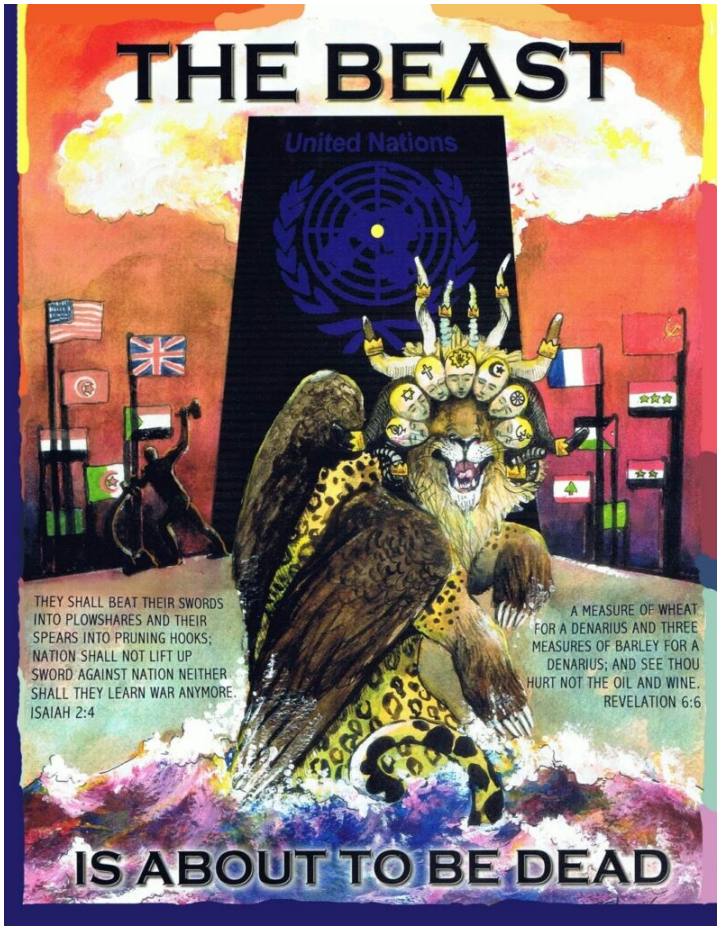
THE BEAST

by Dr. Leland Jensen

PROPHECY IS FULFILLED BUT EXPECTATIONS ARE NOT! Jesus has just returned! He has come a second time, and already a number of the dead in Christ have resurrected out of their graves and have met him in the air, the air is down here on earth, the higher up you go the less air there is. This is just like it says in the Bible. He has “descended from heaven with a cry of command, with the archangel’s call, and with the sound of the trumpet of God” (I Thess. 4:16). Those that have been left alive are about to join them and meet him in the air (I Thess. 4:17). Their number will increase until they comprise the 144,000 of Revelation, chapters 7 and 14, of whom will be the elect of Matt 24:22. Then the bombs will drop! The multitude will not resurrect until the bombs drop on their churches (tombs) destroying them. “These are they who” will “have come out of great tribulation”–the four winds of destruction–(Rev. 7:14). Within a short time the four great waves of destruction, that will come one succeeding the other, will be over. Before this happens “every eye will see him” (Rev. 1:7), and every head will bow before the Throne, the Guardianship of the living Davidic King (Rev. 7:9-12). This will comprise those that are left, that had not been taken by the great catastrophe. He is now here upon the earth alive breathing air, not up in the sky where there is not any air. MOST OF THE CHRISTIANS WILL MISS THE RAPTURE before the bombs drop on their cities because they are so dead in the theologies (clouds of heaven) of their church that they will not be able to see him on his return until they have become purified by the fire of the oncoming thermonuclear holocaust, or one of the other succeeding waves to the great tribulation. As a cloud in the sky veils the light of the sun, so a cloud of heaven veils the light of Jesus on his return. Because of these

theologies the Christians–the dead in Christ–believe that Jesus resurrected up into the sky, and that when he returns the rapture will take place in the sky, yet no place in the scriptures does it say this.... So it is today. The Christians have their eyes glued to the sky. They don't know the difference between the sky and heaven because they have not partaken of the Life-Giving Spirit. Because the scriptures state that Jesus ascended up into heaven they imagine that he ascended up into the sky, and when he returns will come streaking across the sky and the believers will ascend up into the sky to meet him. Therefore, they do not want, and are in opposition to, the Promised Ones, that descended out of heaven, sent to them by God, that were Promised in the Holy Scriptures. They are asleep in their graves (their apostate churches)–spiritually dead–and the masses won't resurrect until the thermonuclear bombs drop on their tombs (their churches) and opens them so they can come out. And then it may be too late for most of them. BUPC.ORG/UHJ.NET


THE BEAST
United Nations
THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES AND THEIR SPEARS INTO PRUNING HOOKS; NATION SHALL NOT LIFT UP SWORD AGAINST NATION NEITHER SHALL THEY LEARN WAR ANYMORE. ISAIAH 2:4
A MEASURE OF WHEAT FOR A DENARIUS AND THREE MEASURES OF BARLEY FOR A DENARIUS; AND SEE THOU HURT NOT THE OIL AND WINE. REVELATION 6:6
IS ABOUT TO BE DEAD

The Beast: Is About to Be Dead

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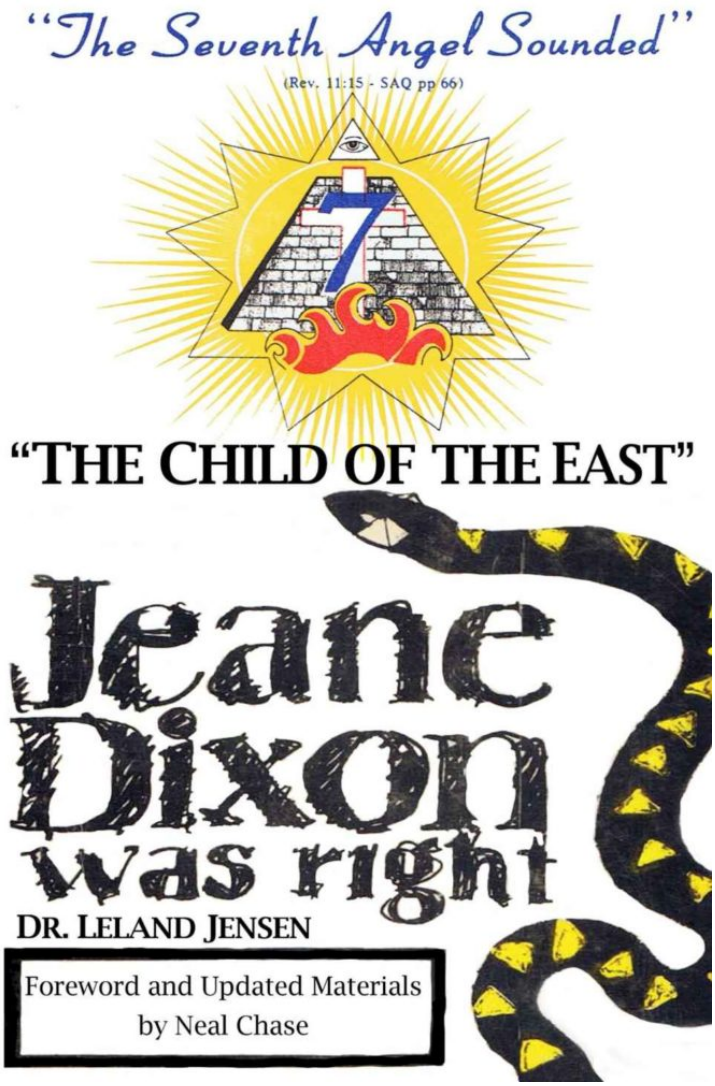
THE CHILD OF THE EAST

by Dr. Leland Jensen

Nothing has captured the imagination and conjecture of the people more than that of the Apocalypse, as this is found in all the holy books of the world. The Christians are awaiting the advent of the Antichrist and the Beast which is to precede the return of Jesus Christ and Armageddon. Here, for the first time, Dr. Leland Jensen brings to life the amazing visions of Jeane Dixon, adding an entire New Dimension to this

subject and revealing the fulfillment Jeane's most outstanding vision: "THE CHILD OF THE EAST." In A Gift of Prophecy it states: "Visions which come to Mrs. Dixon are unchangeable, because they represent the will of God. The coming event cannot, consequently, be prevented" (p. 155). Therefore, the reading public is waiting for the fulfillment of these visions. In this book, for the first time, "THE CHILD OF THE EAST" has been definitely identified. Jeane states that: "The world as we know it will be reshaped and revamped into one without wars or suffering… he will bring together all mankind in one all-embracing faith. This will be the foundation of a new Christianity, with every sect and creed united through this man who will walk among the people to spread the wisdom of the Almighty Power" (A Gift of Prophecy, pp. 171, 172). This book represents not only his amazing credentials, but gives his interpretations of some of Jeane's other visions such as the Snake and her two visions that she had in St. Matthew's Cathedral. Also by using Jeane Dixon's Criteria, he definitely identifies the Antichrist and slays him with the sword of his mouth. He also exposes the Beast and Dragon prophesied to come in the Book of Revelation. This is all backed up by the most realistic and accurate proofs. The Bible and the Great Pyramid come alive and become clear as crystal. This will excite the reader to new horizons, especially what "THE CHILD OF THE EAST." has to say of what is to take place next! He will become the most talked about person in the world and what he has to say will be of the most discussed subjects. It will be a common conversational piece. Everyone will get in on the act; no one will be able to remain neutral. Everyone will take sides, either for or against. As the events that "THE CHILD OF THE EAST" has predicted take place just exactly as he stated, ultimately everyone in the world will become a believer; there will be mass conversion. "Attempting to describe her own sensation, Jeane says: "I felt suspended and enfolded, as if I were surrounded by whipped cream. For the first time I understood the full meaning of the Biblical phrase, 'My cup runneth over.' I loved all mankind. I felt that I would never again need food or sleep, because I had experienced perfect peace" (A Gift of Prophecy, p. 172). It will be just like Jeane said. Read this book and find out for yourself.


"The Seventh Angel Sounded"
(Rev. 11:15 - SAQ pp 66)
7
"THE CHILD OF THE EAST"
Jeane Dixon was right
DR. LELAND JENSEN
Foreword and Updated Materials by Neal Chase

Child of the East: Jeane Dixon was right

This entry was posted on Sunday, August 22nd, 2021 at 10:12 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Asma' 7, 178 B.E. (8/27/2021)

Upon the faces of those present I behold the expression of thoughtfulness and wisdom; therefore, I shall discourse upon a subject involving one of the divine questions, a question of religious and metaphysical importance—namely, the progressive and perpetual motion of elemental atoms throughout the various degrees of phenomena and the kingdoms of existence. It will be demonstrated and become evident that the origin and outcome of phenomena are identical and that there is an essential oneness in all existing things. This is a subtle principle appertaining to divine philosophy and requiring close analysis and attention.

The elemental atoms which constitute all phenomenal existence and being in this illimitable universe are in perpetual motion, undergoing continuous degrees of progression. For instance, let us conceive of an atom in the mineral kingdom progressing upward to the kingdom of the vegetable by entering into the composition and fibre of a tree or plant. From thence it is assimilated and transferred into the kingdom of the animal and finally, by the law and process of composition, becomes a part of the body of man. That is to say, it has traversed the intermediate degrees and stations of phenomenal existence, entering into the composition of various organisms in its journey. This motion or transference is progressive and perpetual, for after disintegration of the human body into which it has entered, it returns to the mineral kingdom whence it came and will continue to traverse the kingdoms of phenomena as before. This is an illustration designed to show that the constituent elemental atoms of phenomena undergo progressive transference and motion throughout the material kingdoms.

In its ceaseless progression and journeyings the atom becomes imbued with the virtues and powers of each degree or kingdom it traverses. In the degree of the mineral it possessed mineral affinities; in the kingdom of the vegetable it manifested the augmentative virtue or power of growth; in the animal

organism it reflected the intelligence of that degree; and in the kingdom of man it was qualified with human attributes or virtues.

Furthermore, the forms and organisms of phenomenal being and existence in each of the kingdoms of the universe are myriad and numberless. The vegetable plane or kingdom, for instance, has its infinite variety of types and material structures of plant life—each distinct and different within itself, no two exactly alike in composition and detail—for there are no repetitions in nature, and the augmentative virtue cannot be confined to any given image or shape. Each leaf has its own particular identity—so to speak, its own individuality as a leaf. Therefore, each atom of the innumerable elemental atoms, during its ceaseless motion through the kingdoms of existence as a constituent of organic composition, not only becomes imbued with the powers and virtues of the kingdoms it traverses but also reflects the attributes and qualities of the forms and organisms of those kingdoms. As each of these forms has its individual and particular virtue, therefore, each elemental atom of the universe has the opportunity of expressing an infinite variety of those individual virtues. No atom is bereft or deprived of this opportunity or right of expression. Nor can it be said of any given atom that it is denied equal opportunities with other atoms; nay, all are privileged to possess the virtues existent in these kingdoms and to reflect the attributes of their organisms. In the various transformations or passages from kingdom to kingdom the virtues expressed by the atoms in each degree are peculiar to that degree. For example, in the world of the mineral the atom does not express the vegetable form and organism, and when through the process of transmutation it assumes the virtues of the vegetable degree, it does not reflect the attributes of animal organisms, and so on.

It is evident, then, that each elemental atom of the universe is possessed of a capacity to express all the virtues of the universe. This is a subtle and abstract realization. Meditate upon it, for within it lies the true explanation of pantheism. From this point of view and perception pantheism is a truth, for every atom in the universe possesses or reflects all the virtues of life, the manifestation of which is effected through change and transformation. Therefore, the origin and outcome of phenomena is, verily, the omnipresent God; for the reality of all phenomenal existence is through Him. There is neither reality nor the manifestation of reality without the instrumentality of God. Existence is realized and possible through the bounty of God, just as the ray or flame emanating from this lamp is realized through the bounty of the lamp, from which it originates. Even so, all phenomena are realized through the divine bounty, and the explanation of true pantheistic statement and principle is that the phenomena of the universe find realization through the one power animating and dominating all things, and all things are but manifestations of its energy and bounty. The virtue of being and existence is through no other agency. Therefore, in the words of Bahá'u'lláh, the first teaching is the oneness of the world of humanity.

When the man who is spiritually sagacious and possessed of insight views the world of humanity, he will observe that the lights of the divine bounty are flooding all mankind, just as the lights of the sun shed their splendor upon all existing things. All phenomena of material existence are revealed through the ray emanating from the sun. Without light nothing would be visible. Similarly, all phenomena in the inner world of reality receive the bounties of God from the source of divine bestowal. This human plane, or kingdom, is one creation, and all souls are the signs and traces of the divine bounty. In this plane there are no exceptions; all have been recipients of their bestowals through the heavenly bounty. Can you find a

soul bereft of the nearness of God? Can you find one whom God has deprived of its daily sustenance? This is impossible. God is kind and loving to all, and all are manifestations of the divine bounty. This is the oneness of the world of humanity.

But some souls are weak; we must endeavor to strengthen them. Some are ignorant, uninformed of the bounties of God; we must strive to make them knowing. Some are ailing; we must seek to restore them to health. Some are immature as children; they must be trained and assisted to attain maturity. We nurse the sick in tenderness and the kindly spirit of love; we do not despise them because they are ill. Therefore, we must exercise extreme patience, sympathy and love toward all mankind, considering no soul as rejected. If we look upon a soul as rejected, we have disobeyed the teachings of God. God is loving to all. Shall we be unjust or unkind to anyone? Is this allowable in the sight of God? God provides for all. Is it befitting for us to prevent the flow of His merciful provisions for mankind? God has created all in His image and likeness. Shall we manifest hatred for His creatures and servants? This would be contrary to the will of God and according to the will of Satan, by which we mean the natural inclinations of the lower nature. This lower nature in man is symbolized as Satan—the evil ego within us, not an evil personality outside.

Bahá'u'lláh teaches that the foundations of the divine religion are one reality which does not admit of multiplicity or division. Therefore, the commandments and teachings of God are one. The religious differences and divisions which exist in the world are due to blind imitations of forms without knowledge or investigation of the fundamental divine reality which underlies all the religions. Inasmuch as these imitations of ancestral forms are various, dissensions have arisen among the people of religion. Therefore, it is necessary to free mankind from this subjection to blind belief by pointing the way of guidance to reality itself, which is the only basis of unity.

Bahá'u'lláh says that religion must be conducive to love and unity. If it proves to be the source of hatred and enmity, its absence is preferable; for the will and law of God is love, and love is the bond between human hearts. Religion is the light of the world. If it is made the cause of darkness through human misunderstanding and ignorance, it would be better to do without it.

Religion must conform to science and reason; otherwise, it is superstition. God has created man in order that he may perceive the verity of existence and endowed him with mind or reason to discover truth. Therefore, scientific knowledge and religious belief must be conformable to the analysis of this divine faculty in man.

Prejudices of all kinds—whether religious, racial, patriotic or political—are destructive of divine foundations in man. All the warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and native land. God has created mankind with equal endowment and right to live upon the earth. As a city is the home of all its inhabitants although each may have his individual place of residence therein, so the earth's surface is one wide native land or home for all races of humankind. Racial prejudice or separation into nations such as French, German, American and so on is unnatural and proceeds from human motive and ignorance. All are the children and servants of God. Why should we be separated by artificial and imaginary boundaries? In the animal kingdom the doves flock together in

harmony and agreement. They have no prejudices. We are human and superior in intelligence. Is it befitting that lower creatures should manifest virtues which lack expression in man?

Bahá'u'lláh has proclaimed and promulgated the foundation of international peace. For thousands of years men and nations have gone forth to the battlefield to settle their differences. The cause of this has been ignorance and degeneracy. Praise be to God! In this radiant century minds have developed, perceptions have become keener, eyes are illumined and ears attentive. Therefore, it will be impossible for war to continue. Consider human ignorance and inconsistency. A man who kills another man is punished by execution, but a military genius who kills one hundred thousand of his fellow creatures is immortalized as a hero. One man steals a small sum of money and is imprisoned as a thief. Another pillages a whole country and is honored as a patriot and conqueror. A single falsehood brings reproach and censure, but the wiles of politicians and diplomats excite the admiration and praise of a nation. Consider the ignorance and inconsistency of mankind. How darkened and savage are the instincts of humanity!

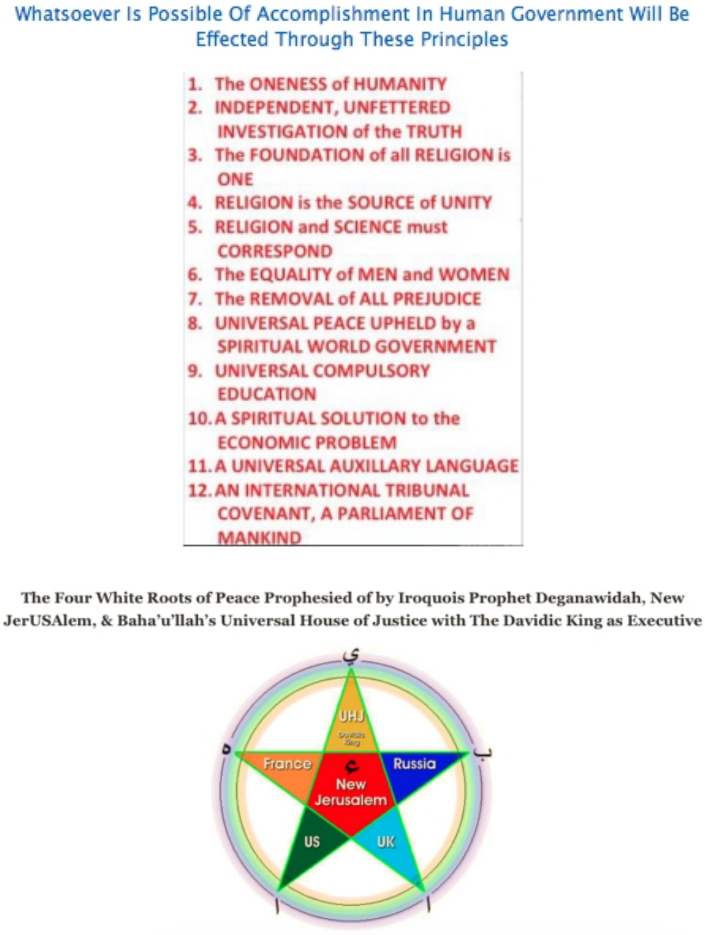
Bahá'u'lláh has announced that no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God. The spirit of man is not illumined and quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. Material development may be likened to the glass of a lamp, whereas divine virtues and spiritual susceptibilities are the light within the glass. The lamp chimney is worthless without the light; likewise, man in his material condition requires the radiance and vivification of the divine graces and merciful attributes. Without the presence of the Holy Spirit he is lifeless. Although physically and mentally alive, he is spiritually dead. Christ announced, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," meaning that man must be born again. As the babe is born into the light of this physical world, so must the physical and intellectual man be born into the light of the world of Divinity. In the matrix of the mother the unborn child was deprived and unconscious of the world of material existence, but after its birth it beheld the wonders and beauties of a new realm of life and being. In the world of the matrix it was utterly ignorant and unable to conceive of these new conditions, but after its transformation it discovers the radiant sun, trees, flowers and an infinite range of blessings and bounties awaiting it. In the human plane and kingdom man is a captive of nature and ignorant of the divine world until born of the breaths of the Holy Spirit out of physical conditions of limitation and deprivation. Then he beholds the reality of the spiritual realm and Kingdom, realizes the narrow restrictions of the mere human world of existence and becomes conscious of the unlimited and infinite glories of the world of God. Therefore, no matter how man may advance upon the physical and intellectual plane, he is ever in need of the boundless virtues of Divinity, the protection of the Holy Spirit and the face of God.

Abdu'l-Baha'

27 August 1912

Talk at Metaphysical Club

Boston, Massachusetts


Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

This entry was posted on Friday, August 27th, 2021 at 1:37 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 178 B.E. (9/8/2021)

A Prayer For Mankind Revealed By BAHA'U'LLAH

Lauded be Thy name, O Lord my God! Darkness hath fallen upon every land, and the forces of mischief have encompassed all the nations. Through them, however, I perceive the splendors of Thy wisdom, and discern the brightness of the light of Thy providence.

They that are shut out as by a veil from Thee have imagined that they have the power to put out Thy light, and to quench Thy fire, and to still the winds of Thy grace. Nay, and to this Thy might beareth me witness! Had not every tribulation been made the bearer of Thy wisdom, and every ordeal the vehicle of Thy providence, no one would have dared oppose us, though the powers of earth and heaven were to be leagued against us. Were I to unravel the wondrous mysteries of Thy wisdom which are laid bare before me, the reins of Thine enemies would be cleft asunder.

Glorified be Thou, then, O my God! I beseech Thee by Thy Most Great Name to assemble them that love Thee around the Law that streameth from the good-pleasure of Thy will, and to send down upon them what will assure their hearts.

Potent art Thou to do what pleaseth Thee. Thou art, verily, the Help in Peril, the Self-Subsisting.

Baha'u'llah, The First Book Of Baha'i Prayers, pg. 35 Selection B

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If it be your wish, O people, to know God and to discover the greatness of His might, look, then, upon Me with Mine own eyes, and not with the eyes of any one besides Me. Ye will, otherwise, be never capable of recognizing Me, though ye ponder My Cause as long as My Kingdom endureth, and meditate upon all created things throughout the eternity of God, the Sovereign Lord of all, the Omnipotent, the Ever-Abiding, the All-Wise. Thus have We manifested the truth of Our Revelation, that haply the people may be roused from their heedlessness, and be of them that understand. 1

The Pen of the Ancient King hath never ceased to remember the loved ones of God. At one time, rivers of mercy have streamed from His Pen, at another, through its movement, God's perspicuous Book hath been revealed. He is the One to Whom none can compare, Whose utterance mortal man can never rival. He it is Who from everlasting hath been established upon the seat of ascendancy and might, He from Whose lips have gone out counsels that can satisfy the needs of the whole of mankind, and admonitions that can profit them. 2

They whom God hath endued with insight will readily recognize that the precepts laid down by God constitute the highest means for the maintenance of order in the world and the security of its peoples. He

that turneth away from them, is accounted among the abject and foolish. We, verily, have commanded you to refuse the dictates of your evil passions and corrupt desires, and not to transgress the bounds which the Pen of the Most High hath fixed, for these are the breath of life unto all created things. The seas of Divine wisdom and divine utterance have risen under the breath of the breeze of the All-Merciful. Hasten to drink your fill, O men of understanding! They that have violated the Covenant of God by breaking His commandments, and have turned back on their heels, these have erred grievously in the sight of God, the All-Possessing, the Most High. 3

Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power. To this beareth witness that which the Pen of Revelation hath revealed. Meditate upon this, O men of insight! 4

All the atoms of the earth bear witness, O my Lord, to the greatness of Thy power and of Thy sovereignty; and all the signs of the universe attest the glory of Thy majesty and of Thy might. Have mercy, then, O Thou Who art the sovereign Lord of all, Who art the King of everlasting days, and Ruler of all nations, upon these Thy servants, who have clung to the cord of Thy commandments, who have bowed their necks to the revelations of Thy laws which have been sent down from the heaven of Thy Will. 5

He, in truth, hath, throughout eternity, been one in His Essence, one in His attributes, one in His works. Any and every comparison is applicable only to His creatures, and all conceptions of association are conceptions that belong solely to those that serve Him. Immeasurably exalted is His Essence above the descriptions of His creatures. He, alone, occupieth the Seat of transcendent majesty, of supreme and inaccessible glory. The birds of men's hearts, however high they soar, can never hope to attain the heights of His unknowable Essence. It is He Who hath called into being the whole of creation, Who hath caused every created thing to spring forth at His behest. Shall, then, the thing that was born by virtue of the word which His Pen hath revealed, and which the finger of His Will hath directed, be regarded as partner with Him, or an embodiment of His Self? Far be it from His glory that human pen or tongue should hint at His mystery, or that human heart conceive His Essence. All else besides Him stand poor and desolate at His door, all are powerless before the greatness of His might, all are but slaves in His Kingdom. He is rich enough to dispense with all creatures. 6

Sanctified be the Lord of all mankind, at the mention of Whose name all the atoms of the earth have been made to vibrate, and the Tongue of Grandeur hath been moved to disclose that which had been wrapt in His knowledge and lay concealed within the treasury of His might. He, verily, through the potency of His name, the Mighty, the All-Powerful, the Most High, is the ruler of all that is in the heavens and all that is on earth. 7

1. Baha'u'llah, Gleanings CXXVII
2. Baha'u'llah, Gleanings CXXXI
3. Baha'u'llah, Gleanings CLV
4. Baha'u'llah, Gleanings CLV
5. Baha'u'llah, Gleanings CXXXVIII
6. Baha'u'llah, Gleanings XCIV

7. Baha'u'llah, Gleanings XI

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THE world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed.

Immerse yourselves in the ocean of My words, that ye may unravel its secrets, and discover all the pearls of wisdom that lie hid in its depths. Take heed that ye do not vacillate in your determination to embrace the truth of this Cause—a Cause through which the potentialities of the might of God have been revealed, and His sovereignty established. With faces beaming with joy, hasten ye unto Him. This is the changeless Faith of God, eternal in the past, eternal in the future. Let him that seeketh, attain it; and as to him that hath refused to seek it—verily, God is Self-Sufficient, above any need of His creatures.

Say: This is the infallible Balance which the Hand of God is holding, in which all who are in the heavens and all who are on the earth are weighed, and their fate determined, if ye be of them that believe and recognize this truth. Say: Through it the poor have been enriched, the learned enlightened, and the seekers enabled to ascend unto the presence of God. Beware, lest ye make it a cause of dissension amongst you. Be ye as firmly settled as the immovable mountain in the Cause of your Lord, the Mighty, the Loving.

Baha'u'llah, The Proclamation Of Baha'u'llah (excerpt)

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The Oneness of Humanity
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3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
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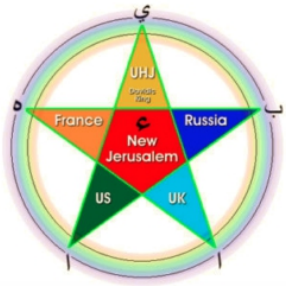
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive

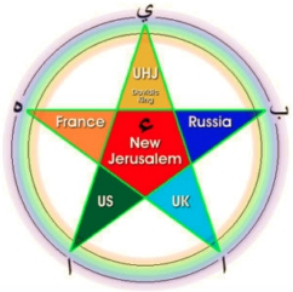


This entry was posted on Thursday, September 9th, 2021 at 3:49 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 17, 178 B.E. (9/24/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



A public talk given by Abdu'l-Baha' to a group assembled at a private home in Denver, Colorado on September 24th, 1912

I have come from distant lands of the East to visit you, crossing the great ocean and traveling a long distance upon this continent. Consider how I have longed to meet you, for my body is frail and weak, incapable of long endurance, yet—praise be to God!—we have at last reached Denver. Such a gathering as this is worthy of thanksgiving; it is peerless and unique among meetings. Other meetings are held from motives of material interests—such as social, political, commercial, educational—but this assemblage has no other purpose than attainment to the divine Kingdom; therefore, it is unique, unequaled. The hearts have turned to God; spirits are exalted through the glad tidings of God; the intentions of all are directed to God. What better meeting could be imagined than this?

Such a gathering is fundamentally spiritual, sincere and most important. But we must arise in the accomplishment of its purposes, for our attention is directed toward the heavenly Kingdom unto which we must render faithful service. Therefore, all individuals present here must be in the attitude of perfect love and fellowship, manifesting the utmost humility and self-sacrifice, turning our thoughts toward the Kingdom of God so that our meeting may be an expression of the glorified hosts of the Supreme Concourse.

Praise be to God! We are living in a century of light. Praise be to God! We are upon earth in the day of divine effulgence. Praise be to God! We are alive in this time of the manifestation of divine love. Praise be to God that we live in the day of the outpouring of heavenly bounty. Praise be to God! This is a day wherein the lights and splendors have awakened progress throughout the East and the West. Many holy souls in former times longed to witness this century, lamenting night and day, yearning to be upon the earth in this cycle; but our presence and privilege is the beneficent gift of the Lord. In His divine mercy and absolute virtue He has bestowed this upon us, even as Christ declared, "Many are called but few are chosen." Verily, God has chosen you for His love and knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating reality and promulgating international peace; God has chosen you for the progress and development of humanity,

for spreading and proclaiming true education, for the expression of love toward your fellow creatures and the removal of prejudice; God has chosen you to blend together human hearts and give light to the human world. The doors of His generosity are wide, wide open to us; but we must be attentive, alert and mindful, occupied with service to all mankind, appreciating the bestowals of God and ever conforming to His will.

Observe how darkness has overspread the world. In every corner of the earth there is strife, discord and warfare of some kind. Mankind is submerged in the sea of materialism and occupied with the affairs of this world. They have no thought beyond earthly possessions and manifest no desire save the passions of this fleeting, mortal existence. Their utmost purpose is the attainment of material livelihood, physical comforts and worldly enjoyments such as constitute the happiness of the animal world rather than the world of man.

The honor of man is through the attainment of the knowledge of God; his happiness is from the love of God; his joy is in the glad tidings of God; his greatness is dependent upon his servitude to God. The highest development of man is his entrance into the divine Kingdom, and the outcome of this human existence is the nucleus and essence of eternal life. If man is bereft of the divine bestowals and if his enjoyment and happiness are restricted to his material inclinations, what distinction or difference is there between the animal and himself? In fact, the animal's happiness is greater, for its wants are fewer and its means of livelihood easier to acquire. Although it is necessary for man to strive for material needs and comforts, his real need is the acquisition of the bounties of God. If he is bereft of divine bounties, spiritual susceptibilities and heavenly glad tidings, the life of man in this world has not yielded any worthy fruit. While possessing physical life, he should lay hold of the life spiritual, and together with bodily comforts and happiness, he should enjoy divine pleasures and content. Then is man worthy of the title man; then will he be after the image and likeness of God, for the image of the Merciful consists of the attributes of the heavenly Kingdom. If no fruits of the Kingdom appear in the garden of his soul, man is not in the image and likeness of God, but if those fruits are forthcoming, he becomes the recipient of ideal bestowals and is enkindled with the fire of the love of God. If his morals become spiritual in character, his aspirations heavenly and his actions conformable to the will of God, man has attained the image and likeness of his Creator; otherwise, he is the image and likeness of Satan. Therefore, Christ hath said, "Ye shall know them by their fruits."

What are the fruits of the human world? They are the spiritual attributes which appear in man. If man is bereft of those attributes, he is like a fruitless tree. One whose aspiration is lofty and who has developed self-reliance will not be content with a mere animal existence. He will seek the divine Kingdom; he will long to be in heaven although he still walks the earth in his material body, and though his outer visage be physical, his face of inner reflection will become spiritual and heavenly. Until this station is attained by man, his life will be utterly devoid of real outcomes. The span of his existence will pass away in eating, drinking and sleeping, without eternal fruits, heavenly traces or illumination—without spiritual potency, everlasting life or the lofty attainments intended for him during his pilgrimage through the human world. You must thank God that your efforts are high and noble, that your endeavors are worthy, that your intentions are centered upon the Kingdom of God and that your supreme desire is the acquisition of eternal virtues. You must act in accordance with these requirements. A man may be a Bahá'í in name

only. If he is a Bahá'í in reality, his deeds and actions will be decisive proofs of it. What are the requirements? Love for mankind, sincerity toward all, reflecting the oneness of the world of humanity, philanthropy, becoming enkindled with the fire of the love of God, attainment to the knowledge of God and that which is conducive to human welfare.

This evening we were speaking of the fellowship and unity of the Persian Bahá'ís. They can truly be called lovers. For example, if one of the friends of God arrived in their city, all the friends would rejoice and assemble together in a meeting with him. If he were ill, they would care for him; if sad, they would comfort him. They would care for him in every way and give unmistakable evidence that there is a spiritual relationship amongst them.

Strangers and outsiders are astonished at this love and radiant affection existing among the Bahá'ís. They inquire about it. They observe the unity and agreement manifest among them. They say, "What a beautiful spirit shines in their faces!" All envy it and wish that such a bond of love might be witnessed everywhere. Therefore, to you my first admonition is this: Associate most kindly with all; be as one family; pursue this same pathway. Let your intentions be one that your love may permeate and affect the hearts of others so that they may grow to love each other and all attain to this condition of oneness.

The world of humanity is filled with darkness; you are its radiant candles. It is very poor; you must be the treasury of the Kingdom. It is exceedingly debased; you must be the cause of its exaltation. It is bereft of divine graces; you must give it impetus and spiritual quickening. According to the teachings of Bahá'u'lláh you must love and cherish each individual member of humanity.

The first sign of faith is love. The message of the holy, divine Manifestations is love; the phenomena of creation are based upon love; the radiance of the world is due to love; the well-being and happiness of the world depend upon it. Therefore, I admonish you that you must strive throughout the human world to diffuse the light of love. The people of this world are thinking of warfare; you must be peacemakers. The nations are self-centered; you must be thoughtful of others rather than yourselves. They are neglectful; you must be mindful. They are asleep; you should be awake and alert. May each one of you be as a shining star in the horizon of eternal glory. This is my wish for you and my highest hope. I have come long distances that you may attain these attributes and divine favors. Praise be to God! I have attended this meeting which has for its purpose the commemoration of God.

Abdu'l-Baha'-The Promulgation of Universal Peace

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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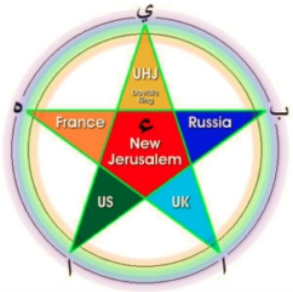
This entry was posted on Friday, September 24th, 2021 at 4:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat/Will 1, 178 B.E. (9/27/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Abdu'l-Baha'-A Talk given at the Second Divine Science Church at 3929 W. 38th Ave. in Denver Colorado on September 25, 1912

In the Orient I was informed of the lofty purposes and wonderful attainments of the American people. When I arrived in this country, I realized that American ideals are indeed most praiseworthy and that the people here are lovers of truth. They investigate reality, and there is no trace of fanaticism among them. Today the nations of the world are on the verge of war, influenced and impelled by prejudices of ignorance and racial fanaticism. Praise be to God! You are free from such prejudice, for you believe in the oneness and solidarity of the world of humanity. There is no doubt that the divine confirmations will uphold you.

One of the forms of prejudice which afflict the world of mankind is religious bigotry and fanaticism. When this hatred burns in human hearts, it becomes the cause of revolution, destruction, abasement of humankind and deprivation of the mercy of God. For the holy Manifestations and divine Founders of religion Themselves were completely unified in love and agreement, whereas Their followers are characterized by bitter antagonism and attitudes of hostility toward each other. God has desired for mankind the effulgence of love, but through blindness and misapprehension man has enveloped himself in veils of discord, strife and hatred. The supreme need of humanity is cooperation and reciprocity. The stronger the ties of fellowship and solidarity amongst men, the greater will be the power of constructiveness and accomplishment in all the planes of human activity. Without cooperation and reciprocal attitude the individual member of human society remains self-centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms. The lower creatures are not in need of cooperation and reciprocity. A tree can live solitary and alone, but this is impossible for man without retrogression. Therefore, every cooperative attitude and activity of human life is praiseworthy and foreintended by the will of God. The first expression of cooperation is family relationship, which is unreliable and uncertain in its potency, for it is subject to separation and does not permanently cement together the individual members of humanity. There is also a cooperation and oneness in nativity or race which is likewise not efficient, for although its members may agree in general, they differ radically in personal and particular points of view. Racial association,

therefore, will not ensure the requirements of divine relationship. There are other means in the human world by which physical association is established, but these fail to weld together the hearts and spirits of men and are correspondingly inefficient. Therefore, it is evident that God has destined and intended religion to be the cause and means of cooperative effort and accomplishment among mankind. To this end He has sent the Prophets of God, the holy Manifestations of the Word, in order that the fundamental reality and religion of God may prove to be the bond of human unity, for the divine religions revealed by these holy Messengers have one and the same foundation. All will admit, therefore, that the divine religions are intended to be the means of true human cooperation, that they are united in the purpose of making humanity one family, for they rest upon the universal foundation of love, and love is the first effulgence of Divinity.

Each one of the divine religions has established two kinds of ordinances: the essential and the accidental. The essential ordinances rest upon the firm, unchanging, eternal foundations of the Word itself. They concern spiritualities, seek to stabilize morals, awaken intuitive susceptibilities, reveal the knowledge of God and inculcate the love of all mankind. The accidental laws concern the administration of outer human actions and relations, establishing rules and regulations requisite for the world of bodies and their control. These are ever subject to change and supersedure according to exigencies of time, place and condition. For example, during the time of Moses, ten commandments concerning the punishment of murder were revealed in His Book. Divorce was sanctioned and polygamy allowable to a certain extent. If a man committed theft, his hand was cut off. This was drastic law and severe punishment applicable to the time of Moses. But when the time of Christ came, minds had developed, realizations were keener and spiritual perceptions had advanced so that certain laws concerning murder, plurality of wives and divorce were abrogated. But the essential ordinances of the Mosaic dispensation remained unchanged. These were the fundamental realities of the knowledge of God and the holy Manifestations, the purification of morals, the awakening of spiritual susceptibilities—eternal principles in which there is no change or transformation. Briefly, the foundation of the divine religions is one eternal foundation, but the laws for temporary conditions and exigencies are subject to change. Therefore, by adherence to these temporary laws, blindly following and imitating ancestral forms, difference and divergence have arisen among followers of the various religions, resulting in disunion, strife and hatred. Blind imitations and dogmatic observances are conducive to alienation and disagreement; they lead to bloodshed and destruction of the foundations of humanity. Therefore, the religionists of the world must lay aside these imitations and investigate the essential foundation or reality itself, which is not subject to change or transformation. This is the divine means of agreement and unification.

The purpose of all the divine religions is the establishment of the bonds of love and fellowship among men, and the heavenly phenomena of the revealed Word of God are intended to be a source of knowledge and illumination to humanity. So long as man persists in his adherence to ancestral forms and imitation of obsolete ceremonials, denying higher revelations of the divine light in the world, strife and contention will destroy the purpose of religion and make love and fellowship impossible. Each of the holy Manifestations announced the glad tidings of His successor, and each One confirmed the message of His predecessor. Therefore, inasmuch as They were agreed and united in purpose and teaching, it is incumbent upon Their followers to be likewise unified in love and spiritual fellowship. In no other way

will discord and alienation disappear and the oneness of the world of humanity be established.

After we have proved the validity of the Manifestations of the Word of God by investigating the divine teachings, we must discover for a certainty whether They have been real Educators of mankind. Among the revelators of the law of God was Moses. When He appeared, all the contemporaneous nations rejected Him. Notwithstanding this, single and alone He promulgated the divine teachings and liberated a nation from the lowest condition of degradation and bondage. The people of Israel were ignorant, lowly, debased in morals—a race of slaves under burdensome oppression. Moses led them out of captivity and brought them to the Holy Land. He educated and disciplined them, established among them the foundations of material and divine civilization. Through the education of Moses these ignorant people attained an advanced degree of power and prestige, culminating in the glory of the reign of Solomon. From the abyss of bereavement and slavery they were uplifted to the highest plane of progress and civilized nationhood. It is evident, therefore, that Moses was an Educator and Teacher. The purpose and mission of the holy, divine Messengers is the training and advancement of humanity, the cultivation of divine fruits in the gardens of human hearts, the reflection of heavenly effulgence in the mirrors of human souls, the quickening of mental capacity and the increase of spiritual susceptibilities. When these results and outcomes are witnessed in mankind, the function and mission of the Manifestations are unmistakable. Christ, single and alone, without schooling or outward education and trained to labor in the shop of a carpenter, appeared in the world at the time when the Jewish nation was in the greatest abasement. This radiant Youth, without wealth, power of armies or prestige, rescued the Jews who believed on Him from tyranny and degradation and lifted them to the highest plane of development and glory. Peter, His disciple, was a fisherman. Through the power of Christ he shed light upon all the horizons of the world. Furthermore, various people of the Greek, Roman, Egyptian and Assyrian nations were brought together in unity and agreement; where warfare and bloodshed had existed, humility and love were manifest, and the foundations of divine religion were established, never to be destroyed. This proves that Christ was a heavenly Teacher and Educator of the world of humanity, for such evidences are historical and irrefutable, not based upon tradition and circumstantial report. The power of His Word in cementing these nations together is as clear and evident as the sun at midday. There is no need of further demonstration.

The proof of the validity of a Manifestation of God is the penetration and potency of His Word, the cultivation of heavenly attributes in the hearts and lives of His followers and the bestowal of divine education upon the world of humanity. This is absolute proof. The world is a school in which there must be Teachers of the Word of God. The evidence of the ability of these Teachers is efficient education of the graduating classes.

In the early part of the nineteenth century the horizon of Persia was shrouded in great darkness and ignorance. The people of that country were in a condition of barbarism. Hatred and bigotry prevailed among the various religions; bloodshed and hostility were frequent among sects and denominations of belief. There were no evidences of affiliation and unity; violent prejudice and antagonism ruled the hearts of men. At such a time as this Bahá'u'lláh proclaimed the first principle of His mission and teaching—the oneness of the world of humanity. His second announcement was the investigation of reality; the third was the oneness of the foundations of the divine religions. Through spiritual education He led the people

out of darkness and ignorance into the clear light of truth, illuminated their hearts with the splendor of knowledge, laid a true and universal basis for religious teachings, cultivated the virtues of humanity, conferred spiritual susceptibilities, awakened inner perceptions and changed the dishonor of prejudiced souls to the highest degree of honor and capacity. Today in Persia and the Orient you will find the followers of Bahá'u'lláh united in the closest ties of fellowship and love. They have abandoned religious prejudices and have become as one family. When you enter their meetings, you will find Christians, Muslims, Buddhists, Zoroastrians, Jews and representatives of other beliefs present, all conjoined in a wonderful unity without a trace of bigotry or fanaticism, and the light of the oneness of the world of humanity reflected in their faces. Day by day they are advancing, manifesting greater and still greater love for each other. Their faith is fixed upon the unification of mankind, and their highest purpose is the oneness of religious belief. They proclaim to all humanity the sheltering mercy and infinite grace of God. They teach the reconciliation of religion with science and reason. They show forth in words and deeds the reality of love for all mankind as the servants of one God and the recipients of His universal bounty. These are their thoughts, their beliefs, their guiding principles, their religion. No trace of religious, racial, patriotic or political prejudice can be found among them, for they are real servants of God and obedient to His will and command.

My highest hope and desire is that the strongest and most indissoluble bond shall be established between the American nation and the people of the Orient. This is my prayer to God. May the day come when through divine and spiritual activity in the human world the religions shall be reconciled and all races of mankind come together in unity and love. Fifty years ago Bahá'u'lláh proclaimed the peace of the nations and oneness of the divine religions, addressing His words to all the kings and rulers of the world in specific Tablets. Therefore, my supreme desire is the unity of the East and West, universal peace and the oneness of the world of humanity.

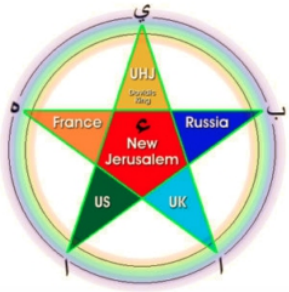
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Monday, September 27th, 2021 at 2:55 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 5, 178 B.E. (10/1/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



O thou who dost believe in the Spirit of Christ, in the Kingdom of God!

The body is composed, in truth, of corporeal elements and every composition is necessarily subject to decomposition; but the spirit is an essence, simple, pure, spiritual, eternal, perpetual and divine. He who seeketh Christ from the point of view of His body hath, in truth, debased Him and hath gone astray from Him; but he who seeketh Christ from the point of view of His Spirit will grow from day to day in joy, attraction, zeal, proximity, perception and vision.

Thou hast then to seek the Spirit of Christ in this marvelous day. The heaven whither Christ ascended is not an infinite space. His heaven is much rather the kingdom of His Lord, the Munificent. As He said, "The Son of Man is in heaven." It is known then that His heaven is beyond the boundaries that surround existence and that He is elevated for the people who adore.

Pray God to ascend to this heaven, to taste of its food—and know thou that the people have not understood to this day the mystery of the Holy Scriptures. They believe that Christ was deprived of His heaven when He was in this world, that He had fallen from the heights of His elevation and that later He ascended to this elevated pinnacle—that is to say, towards the heaven which doth not exist, for there is only space. They expect that He will descend from this heaven seated upon a cloud. They believe that there is in the heavens a cloud upon which He will be seated and by which He will descend; while, in reality, the clouds are vapors which rise from the earth and which do not descend from the heavens. The cloud mentioned in the Holy Scriptures is the human body, because it is a veil for them, like a cloud, which prevents them from seeing the Sun of Truth which is shining in the horizon of Christ.

I pray God to open before your face the gates of revelation and of vision in such a way that thou shalt learn the mysteries of God in this known day.

Abdu'l-Baha'-Tablets of Abdu'l-Baha'

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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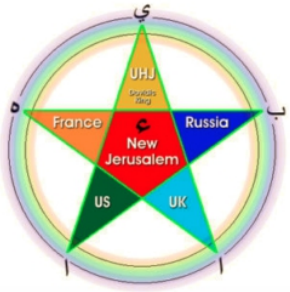
This entry was posted on Friday, October 1st, 2021 at 1:48 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 12, 178 B.E. (10/8/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. Inasmuch as I find myself in the home of science—for this is one of the great universities of the country and well known abroad—I feel a keen sense of joy.

The highest praise is due to men who devote their energies to science, and the noblest center is a center wherein the sciences and arts are taught and studied. Science ever tends to the illumination of the world of humanity. It is the cause of eternal honor to man, and its sovereignty is far greater than the sovereignty of kings. The dominion of kings has an ending; the king himself may be dethroned; but the sovereignty of science is everlasting and without end. Consider the philosophers of former times. Their rule and dominion is still manifest in the world. The Greek and Roman kingdoms with all their grandeur passed away; the ancient sovereignties of the Orient are but memories, whereas the power and influence of Plato and Aristotle still continue. Even now in schools and universities of the world their names are revered and commemorated, but where do we hear the names of bygone kings extolled? They are forgotten and rest in the valley of oblivion. It is evident that the sovereignty of science is greater than the dominion of rulers. Kings have invaded countries and achieved conquest through the shedding of blood, but the scientist through his beneficent achievements invades the regions of ignorance, conquering the realm of minds and hearts. Therefore, his conquests are everlasting. May you attain extraordinary progress in this center of education. May you become radiant lights flooding the dark regions and recesses of ignorance with illumination.

Inasmuch as the fundamental principle of the teaching of Bahá'u'lláh is the oneness of the world of humanity, I will speak to you upon the intrinsic oneness of all phenomena. This is one of the abstruse subjects of divine philosophy.

Fundamentally all existing things pass through the same degrees and phases of development, and any given phenomenon embodies all others. An ancient statement of the Arabian philosophers declares that all things are involved in all things. It is evident that each material organism is an aggregate expression of single and simple elements, and a given cellular element or atom has its coursings or journeyings through various and myriad stages of life. For example, we will say the cellular elements which have entered into

the composition of a human organism were at one time a component part of the animal kingdom; at another time they entered into the composition of the vegetable, and prior to that they existed in the kingdom of the mineral. They have been subject to transference from one condition of life to another, passing through various forms and phases, exercising in each existence special functions. Their journeyings through material phenomena are continuous. Therefore, each phenomenon is the expression in degree of all other phenomena. The difference is one of successive transferences and the period of time involved in evolutionary process.

For example, it has taken a certain length of time for this cellular element in my hand to pass through the various periods of metabolism. At one period it was in the mineral kingdom subject to changes and transferences in the mineral state. Then it was transferred to the vegetable kingdom where it entered into different grades and stations. Afterward it reached the animal plane, appearing in forms of animal organisms until finally in its transferences and coursings it attained to the kingdom of man. Later on it will revert to its primordial elemental state in the mineral kingdom, being subject, as it were, to infinite journeyings from one degree of existence to another, passing through every stage of being and life. Whenever it appears in any distinct form or image, it has its opportunities, virtues and functions. As each component atom or element in the physical organisms of existence is subject to transference through endless forms and stages, possessing virtues peculiar to those forms and stations, it is evident that all phenomena of material being are fundamentally one. In the mineral kingdom this component atom or element possesses certain virtues of the mineral; in the kingdom of the vegetable it is imbued with vegetable qualities or virtues; in the plane of animal existence it is empowered with animal virtues—the senses; and in the kingdom of man it manifests qualities peculiar to the human station.

As this is true of material phenomena, how much more evident and essential it is that oneness should characterize man in the realm of idealism, which finds its expression only in the human kingdom. Verily, the origin of all material life is one and its termination likewise one. In view of this fundamental unity and agreement of all phenomenal life, why should man in his kingdom of existence wage war or indulge in hostility and destructive strife against his fellowman? Man is the noblest of the creatures. In his physical organism he possesses the virtues of the mineral kingdom. Likewise, he embodies the augmentative virtue, or power of growth, which characterizes the kingdom of the vegetable. Furthermore, in his degree of physical existence he is qualified with functions and powers peculiar to the animal, beyond which lies the range of his distinctive human mental and spiritual endowment. Considering this wonderful unity of the kingdoms of existence and their embodiment in the highest and noblest creature, why should man be at variance and in conflict with man? Is it fitting and justifiable that he should be at war, when harmony and interdependence characterize the kingdoms of phenomenal life below him? The elements and lower organisms are synchronized in the great plan of life. Shall man, infinitely above them in degree, be antagonistic and a destroyer of that perfection? God forbid such a condition!

From the fellowship and commingling of the elemental atoms life results. In their harmony and blending there is ever newness of existence. It is radiance, completeness; it is consummation; it is life itself. Just now the physical energies and natural forces which come under our immediate observation are all at peace. The sun is at peace with the earth upon which it shines. The soft breathing winds are at peace with the trees. All the elements are in harmony and equilibrium. A slight disturbance and discord among them

might bring another San Francisco earthquake and fire. A physical clash, a little quarreling among the elements as it were, and a violent cataclysm of nature results. This happens in the mineral kingdom. Consider, then, the effect of discord and conflict in the kingdom of man, so superior to the realm of inanimate existence. How great the attendant catastrophe, especially when we realize that man is endowed by God with mind and intellect. Verily, mind is the supreme gift of God. Verily, intellect is the effulgence of God. This is manifest and self-evident.

For all created things except man are subjects or captives of nature; they cannot deviate in the slightest degree from nature's law and control. The colossal sun, center of our planetary system, is nature's captive, incapable of the least variation from the law of command. All the orbs and luminaries in this illimitable universe are, likewise, obedient to nature's regulation. Our planet, the earth, acknowledges nature's omnipresent sovereignty. The kingdoms of the mineral, vegetable and animal respond to nature's will and fiat of control. The great bulky elephant with its massive strength has no power to disobey the restrictions nature has laid upon him; but man, weak and diminutive in comparison, empowered by mind which is an effulgence of Divinity itself, can resist nature's control and apply natural laws to his own uses.

According to the limitations of his physical powers man was intended by creation to live upon the earth, but through the exercise of his mental faculties, he removes the restriction of this law and soars in the air like a bird. He penetrates the secrets of the sea in submarines and builds fleets to sail at will over the ocean's surface, commanding the laws of nature to do his will. All the sciences and arts we now enjoy and utilize were once mysteries, and according to the mandates of nature should have remained hidden and latent, but the human intellect has broken through the laws surrounding them and discovered the underlying realities. The mind of man has taken these mysteries out of the plane of invisibility and brought them into the plane of the known and visible.

It has classified and adapted these laws to human needs and uses, this being contrary to the postulates of nature. For example, electricity was once a hidden, or latent, natural force. It would have remained hidden if the human intellect had not discovered it. Man has broken the law of its concealment, taken this energy out of the invisible treasury of the universe and brought it into visibility. Is it not an extraordinary accomplishment that this little creature, man, has imprisoned an irresistible cosmic force in an incandescent lamp? It is beyond the vision and power of nature itself to do this. The East can communicate with the West in a few minutes. This is a miracle transcending nature's control. Man takes the human voice and stores it in a phonograph. The voice naturally should be free and transient according to the law and phenomenon of sound, but man arrests its vibrations and puts it in a box in defiance of nature's laws. All human discoveries were once secrets and mysteries sealed and stored up in the bosom of the material universe until the mind of man, which is the greatest of divine effulgences, penetrated them and made them subservient to his will and purpose. In this sense man has broken the laws of nature and is constantly taking out of nature's laboratory new and wonderful things. Notwithstanding this supreme bestowal of God, which is the greatest power in the world of creation, man continues to war and fight, killing his fellowman with the ferocity of a wild animal. Is this in keeping with his exalted station? Nay, rather, this is contrary to the divine purpose manifest in his creation and

endowment.

If the animals are savage and ferocious, it is simply a means for their subsistence and preservation. They are deprived of that degree of intellect which can reason and discriminate between right and wrong, justice and injustice; they are justified in their actions and not responsible. When man is ferocious and cruel toward his fellowman, it is not for subsistence or safety. His motive is selfish advantage and willful wrong. It is neither seemly nor befitting that such a noble creature, endowed with intellect and lofty thoughts, capable of wonderful achievements and discoveries in sciences and arts, with potential for ever higher perceptions and the accomplishment of divine purposes in life, should seek the blood of his fellowmen upon the field of battle. Man is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God! Undoubtedly, he deserves the judgment and wrath of God.

God has created man lofty and noble, made him a dominant factor in creation. He has specialized man with supreme bestowals, conferred upon him mind, perception, memory, abstraction and the powers of the senses. These gifts of God to man were intended to make him the manifestation of divine virtues, a radiant light in the world of creation, a source of life and the agency of constructiveness in the infinite fields of existence. Shall we now destroy this great edifice and its very foundation, overthrow this temple of God, the body social or politic? When we are not captives of nature, when we possess the power to control ourselves, shall we become captives of nature and act according to its exigencies?

In nature there is the law of the survival of the fittest. Even if man be not educated, then according to the natural institutes this natural law will demand of man supremacy. The purpose and object of schools, colleges and universities is to educate man and thereby rescue and redeem him from the exigencies and defects of nature and to awaken within him the capability of controlling and appropriating nature's bounties. If we should relegate this plot of ground to its natural state, allow it to return to its original condition, it would become a field of thorns and useless weeds, but by cultivation it will become fertile soil, yielding a harvest. Deprived of cultivation, the mountain slopes would be jungles and forests without fruitful trees. The gardens bring forth fruits and flowers in proportion to the care and tillage bestowed upon them by the gardener. Therefore, it is not intended that the world of humanity should be left to its natural state. It is in need of the education divinely provided for it. The holy, heavenly Manifestations of God have been the Teachers. They are the divine Gardeners Who transform the jungles of human nature into fruitful orchards and make the thorny places blossom as the rose. It is evident, then, that the intended and especial function of man is to rescue and redeem himself from the inherent defects of nature and become qualified with the ideal virtues of Divinity. Shall he sacrifice these ideal virtues and destroy these possibilities of advancement? God has endowed him with a power whereby he can even overcome the laws and phenomena of nature, wrest the sword from nature's hand and use it against nature itself. Shall he, then, remain its captive, even failing to qualify under the natural law which commands the survival of the fittest? That is to say, shall he continue to live upon the level of the animal kingdom without distinction between them and himself in natural impulses and ferocious instincts? There is no lower degree nor greater debasement for man than this natural condition of animalism. The battlefield is the acme of human degradation, the cause of the wrath of God, the destruction of the divine

foundation of man.

Praise be to God! I find myself in an assemblage, the members of which are peace loving and advocates of international unity. The thoughts of all present are centered upon the oneness of the world of mankind, and every ambition is to render service in the cause of human uplift and betterment. I supplicate God that He may confirm and assist you, that each one of you may become a professor emeritus in the world of scientific knowledge, a faithful standard-bearer of peace and bonds of agreement between the hearts of men.

Fifty years ago Bahá'u'lláh declared the necessity of peace among the nations and the reality of reconciliation between the religions of the world. He announced that the fundamental basis of all religion is one, that the essence of religion is human fellowship and that the differences in belief which exist are due to dogmatic interpretation and blind imitations which are at variance with the foundations established by the Prophets of God. He proclaimed that if the reality underlying religious teaching be investigated all religions would be unified, and the purpose of God, which is love and the blending of human hearts, would be accomplished. According to His teachings if religious belief proves to be the cause of discord and dissension, its absence would be preferable; for religion was intended to be the divine remedy and panacea for the ailments of humanity, the healing balm for the wounds of mankind. If its misapprehension and defilement have brought about warfare and bloodshed instead of remedy and cure, the world would be better under irreligious conditions.

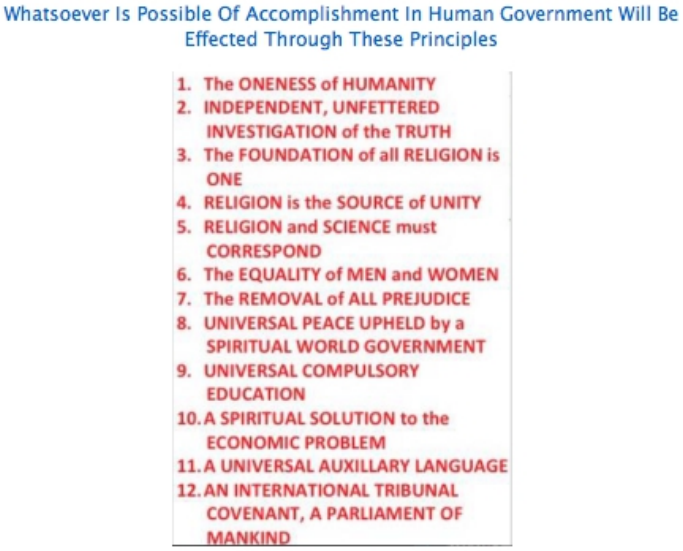
Bahá'u'lláh especially emphasized international peace. He declared that all mankind is the one progeny of Adam and members of one great universal family. If the various races and distinct types of mankind had each proceeded from a different original paternity—in other words, if we had two or more Adams for our human fathers—there might be reasonable ground for difference and divergence in humanity today; but inasmuch as we belong to one progeny and one family, all names which seek to differentiate and distinguish mankind as Italian, German, French, Russian and so on are without significance and sanction. We are all human, all servants of God and all come from Mr. Adam's family. Why, then, all these fallacious national and racial distinctions? These boundary lines and artificial barriers have been created by despots and conquerors who sought to attain dominion over mankind, thereby engendering patriotic feeling and rousing selfish devotion to merely local standards of government. As a rule they themselves enjoyed luxuries in palaces, surrounded by conditions of ease and affluence, while armies of soldiers, civilians and tillers of the soil fought and died at their command upon the field of battle, shedding their innocent blood for a delusion such as "we are Germans," "our enemies are French," etc., when, in reality, all are humankind, all belong to the one family and posterity of Adam, the original father. This prejudice or limited patriotism is prevalent throughout the world, while man is blind to patriotism in the larger sense which includes all races and native lands. From every real standpoint there must and should be peace among all nations.

God created one earth and one mankind to people it. Man has no other habitation, but man himself has come forth and proclaimed imaginary boundary lines and territorial restrictions, naming them Germany, France, Russia, etc. And torrents of precious blood are spilled in defense of these imaginary divisions of our one human habitation, under the delusion of a fancied and limited patriotism.

After all, a claim and title to territory or native land is but a claim and attachment to the dust of earth. We live upon this earth for a few days and then rest beneath it forever. So it is our graveyard eternally. Shall man fight for the tomb which devours him, for his eternal sepulcher? What ignorance could be greater than this? To fight over his grave, to kill another for his grave! What heedlessness! What a delusion!

It is my hope that you who are students in this university may never be called upon to fight for the dust of earth which is the tomb and sepulcher of all mankind, but that during the days of your life you may enjoy the most perfect companionship one with another, even as one family—as brothers, sisters, fathers, mothers—associating together in peace and true fellowship.

Abdu'l-Baha'-A talk given at Leland Stanford Junior University
Palo Alto, California, October 8, 1912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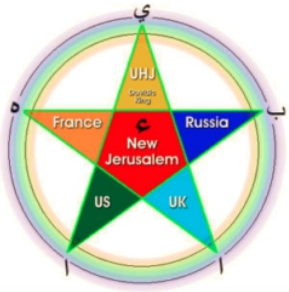
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, October 9th, 2021 at 2:31 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 19, 178 B.E. (10/15/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



'Abdu'l-Bahá laid great stress on Education. He said "The girl's education is of more importance today than the boy's, for she is the mother of the future race. It is the duty of all to look after the children. Those without children should, if possible, make themselves responsible for the education of a child."

The condition of the destitute in the country villages as well as in London impressed 'Abdu'l-Bahá greatly. In an earnest talk with the Rector of a Parish, 'Abdu'l-Bahá said: "I find England awake; there is spiritual life here. But your poor are so very poor! This should not be. On the one hand you have wealth, and great luxury; on the other hand men and women are living in the extremities of hunger and want. This great contrast of life is one of the blots on the civilization of this enlightened age.

"You must turn attention more earnestly to the betterment of the conditions of the poor. Do not be satisfied until each one with whom you are concerned is to you as a member of your family. Regard each one either as a father, or as a brother, or as a sister, or as a mother, or as a child. If you can attain to this, your difficulties will vanish, you will know what to do. This is the teaching of Bahá'u'lláh."

Abdu'l-Baha' In London, Education

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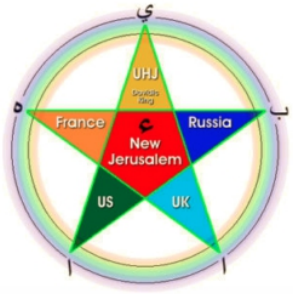
This entry was posted on Friday, October 15th, 2021 at 6:04 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Ilm/Knowledge 1, 178 B.E. (10/16/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



A representative from a well known society made reference to its meetings for the purpose of a search into the reality of truth, and 'Abdu'l-Bahá said "I know of your work. I think a great deal of it. I know your desire is to serve mankind, and to draw together Humanity under the banner of Oneness; but its members must beware less it become only a discussion. Look about you. How many committees have been formed, and living for a little while, have died! Committees and Societies can not create or give life.

"People get together and talk, but it is God's Word alone that is powerful in its results. Consider for a moment: you would not trade together if you had no income from it and derived no benefit! Look at the followers of Christ. Their power was due to their ardour and their deeds. Every effort must have its result, else it is not a true effort. You must become the means of lighting the world of humanity. This is the infallible proof and sign. Every progress depends on two things, knowledge and practice. First acquire knowledge, and, when conviction is reached, put it into practice.

"Once a learned man journeyed to see me to receive my blessing, saying he knew and comprehended the Bahá'í teachings. When I told him that he could receive the blessings of the Holy Spirit at any time when he put himself in a receptive attitude to accept them, he said he was always in a receptive attitude.

"'What would you do,' I asked 'if I were to suddenly turn and strike you?' He instantly flared with indignation and strode angrily about the room.

"After a little I went over and took his arm, saying, 'But you must return good for evil. Whether I honoured you or despised you, you should follow the teachings; now you merely read them. Remember the words of Jesus who said, 'The first shall be last, and the last first.' The man turned, shook my hand and departed, and I have since heard of many kind acts he has done."

When 'Abdu'l-Bahá was addressed by the name of prophet, he answered, "My name is 'Abdu'l-Bahá, the Servant of God" [literally, the Slave of Glory.]

Abdu'l-Baha' In London, Knowledge Must Result In Action

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This entry was posted on Friday, October 15th, 2021 at 6:10 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Anniversary of the Birth of The Bab by Solar Calendar Reckoning-10/20/2021 (Ilm 5, 176 B.E.)

The Bab was the Forerunner of Baha'u'llah (in the same manner that John the Baptist was the Forerunner to Jesus Christ). Prophet and founder of the Babi Faith. Reformer of Islam. The word/title "Bab" is a Persian, Arabic and Aramaic word which means "Gate" or "Door". The Bab closed the door to the Age of Prophecy (about the coming of the kingdom of God on Earth) and He opened the door to the Age of Fulfillment (which we are now in the infant stage of).

The Bab was born on this date (10/20) on the Western (Christian) calendar in the year 1819.

His birth date on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

His birth on the Baha'i calendar in this year 178 of the Baha'i Era came on Kamal 9, 178 B.E.

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ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is

there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'lah, Tablets, Ch. 17: Excerpts From Other Tablets

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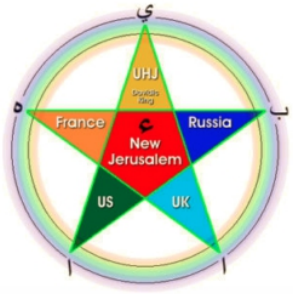
This entry was posted on Wednesday, October 20th, 2021 at 2:13 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 7, 178 B.E. (10/22/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



'Abdu'l-Bahá said:

In the past, as in the present, the Spiritual Sun of Truth has always shone from the horizon of the East.

Abraham appeared in the East. In the East Moses arose to lead and teach the people. On the Eastern horizon arose the Lord Christ. Muḥammad was sent to an Eastern nation. The Báb arose in the Eastern land of Persia. Bahá'u'lláh lived and taught in the East. All the great Spiritual Teachers arose in the Eastern world. But although the Sun of Christ dawned in the East the radiance thereof was apparent in the West, where the effulgence of its glory was more clearly seen. The divine light of His Teaching shone with a greater force in the Western world, where it has made a more rapid headway than in the land of its birth.

In these days the East is in need of material progress and the West is in want of a spiritual idea. It would be well for the West to turn to the East for illumination, and to give in exchange its scientific knowledge. There must be this interchange of gifts.

The East and the West must unite to give to each other what is lacking. This union will bring about a true civilization, where the spiritual is expressed and carried out in the material.

Receiving thus the one from the other the greatest harmony will prevail, all people will be united, a state of great perfection will be attained, there will be a firm cementing, and this world will become a shining mirror for the reflection of the attributes of God.

We all, the Eastern with the Western nations, must strive day and night with heart and soul to achieve this high ideal, to cement the unity between all the nations of the earth. Every heart will then be refreshed, all eyes will be opened, the most wonderful power will be given, the happiness of humanity will be assured.

We must pray that by the Bounty of God, Persia will be enabled to receive the material and mental civilization of the West, and by Divine Grace to give in return her spiritual light. The devoted energetic work of the united peoples, occidentals and orientals, will succeed in establishing this result, for the force of the Holy Spirit will aid them.

The principles of the Teachings of Bahá'u'lláh should be carefully studied, one by one, until they are realized and understood by mind and heart—so will you become strong followers of the light, truly spiritual, heavenly soldiers of God, acquiring and spreading the true civilization in Persia, in Europe, and in the whole world.

This will be the paradise which is to come on earth, when all mankind will be gathered together under the tent of unity in the Kingdom of Glory.

Abdu'l-Baha'-Paris Talks, Friday, October 20, 1911

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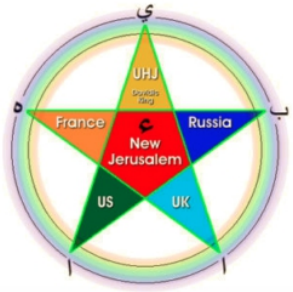
This entry was posted on Friday, October 22nd, 2021 at 1:26 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 14, 178 B.E. (10/29/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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Ye observe how the world is divided against itself... Children have been orphaned, women left to wander, vagrants without a home. From every aspect, humankind hath sunken low. Loud are the piercing cries of fatherless children; loud the mothers' anguished voices, reaching to the skies.

And the breeding ground of all these tragedies is prejudice: prejudice of race and nation, of religion, of political opinion; and the root cause of prejudice is blind imitation of the past—imitation in religion, in racial attitudes, in national bias, in politics. So long as this aping of the past persisteth, just so long will the foundations of the social order be blown to the four winds, just so long will humanity be continually exposed to direst peril.

Abdu'l-Baha', Selections #202 (exc.)

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It is

racial,

patriotic,

religious

and

class

prejudice,

that has been the cause

of the destruction of Humanity.

Abdu'l-Baha' in London, 9/30/1911

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Beauty and Harmony in Diversity

October 28, 1911

THE Creator of all is One God.

From this same God all creation sprang into existence, and He is the one goal, towards which everything in nature yearns. This conception was embodied in the words of Christ, when He said, “I am the Alpha and the Omega, the beginning and the end.” Man is the sum of Creation, and the Perfect Man is the expression of the complete thought of the Creator—the Word of God.

Consider the world of created beings, how varied and diverse they are in species, yet with one sole origin. All the differences that appear are those of outward form and color. This diversity of type is apparent throughout the whole of nature.

Behold a beautiful garden full of flowers, shrubs, and trees. Each flower has a different charm, a peculiar beauty, its own delicious perfume and beautiful color. The trees too, how varied are they in size, in growth, in foliage—and what different fruits they bear! Yet all these flowers, shrubs and trees spring from the self-same earth, the same sun shines upon them and the same clouds give them rain.

So it is with humanity. It is made up of many races, and its peoples are of different color, white, black, yellow, brown and red—but they all come from the same God, and all are servants to Him. This diversity among the children of men has unhappily not the same effect as it has among the vegetable creation, where the spirit shown is more harmonious. Among men exists the diversity of animosity, and it is this that causes war and hatred among the different nations of the world.

Differences which are only those of blood also cause them to destroy and kill one another. Alas! that this should still be so. Let us look rather at the beauty in diversity, the beauty of harmony, and learn a lesson from the vegetable creation. If you beheld a garden in which all the plants were the same as to form, color and perfume, it would not seem beautiful to you at all, but, rather, monotonous and dull. The garden which is pleasing to the eye and which makes the heart glad, is the garden in which are growing side by side flowers of every hue, form and perfume, and the joyous contrast of color is what makes for charm and beauty. So is it with trees. An orchard full of fruit trees is a delight; so is a plantation planted with many species of shrubs. It is just the diversity and variety that constitutes its charm; each flower, each tree, each fruit, beside being beautiful in itself, brings out by contrast the qualities of the others, and shows to advantage the special loveliness of each and all.

Thus should it be among the children of men! The diversity in the human family should be the cause of love and harmony, as it is in music where many different notes blend together in the making of a perfect chord. If you meet those of different race and color from yourself, do not mistrust them and withdraw yourself into your shell of conventionality, but rather be glad and show them kindness. Think of them as different colored roses growing in the beautiful garden of humanity, and rejoice to be among them.

Likewise, when you meet those whose opinions differ from your own, do not turn away your face from them. All are seeking truth, and there are many roads leading thereto. Truth has many aspects, but it remains always and forever one.

Do not allow difference of opinion, or diversity of thought to separate you from your fellowmen, or to be the cause of dispute, hatred and strife in your hearts.

Rather, search diligently for the truth and make all men your friends.

Every edifice is made of many different stones, yet each depends on the other to such an extent that if one were displaced the whole building would suffer; if one is faulty the structure is imperfect.

Bahá'u'lláh has drawn the circle of unity, He has made a design for the uniting of all the peoples, and for the gathering of them all under the shelter of the tent of universal unity. This is the work of the Divine Bounty, and we must all strive with heart and soul until we have the reality of unity in our midst, and as we work, so will strength be given unto us. Leave all thought of self, and strive only to be obedient and submissive to the Will of God. In this way only shall we become citizens of the Kingdom of God, and attain unto life everlasting.

Abdu'l-Baha'-Paris Talks

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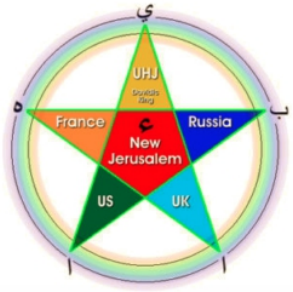
This entry was posted on Friday, October 29th, 2021 at 2:46 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 178 B.E. (11/4/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



ALL over Europe today one hears of meetings and assemblies, and societies of all kinds are formed. There are those interested in commerce, science, and politics, and many others. All these are for material service, their desire being for the progress and enlightenment of the world of matter. But rarely does a breath from the spirit world breathe upon them. They seem unconscious of the Divine Voice, careless concerning the things of God. But this meeting in Paris is a truly spiritual one. The Divine Breath is poured forth in your midst, the light of the Kingdom is shining in all hearts. The Divine love of God is a power among you, and with souls athirst, ye receive the glad tidings of great joy.

You are all met here with one accord, heart drawn to heart, souls overflowing with Divine love, working and longing for the unity of the world.

Verily this assembly is a spiritual one! It is like unto a beautiful perfumed garden! On it the Heavenly Sun sheds the golden rays, and the warmth thereof penetrates and gladdens each waiting heart. The love of Christ, which passeth all knowledge, is among you, the Holy Spirit is your help.

Day by day this meeting will grow and become more powerful until gradually its spirit will conquer the whole world!

Try with all your hearts to be willing channels for God's Bounty. For I say unto you that He has chosen you to be His messengers of love throughout the world, to be His bearers of spiritual gifts to man, to be the means of spreading unity and concord on the earth. Thank God with all your hearts that such a privilege has been given unto you. For a life devoted to praise is not too long in which to thank God for such a favor.

Lift up your hearts above the present and look with eyes of faith into the future! Today the seed is sown, the grain falls upon the earth, but behold the day will come when it shall rise a glorious tree and the branches thereof shall be laden with fruit. Rejoice and be glad that this day has dawned, try to realize its power, for it is indeed wonderful! God has crowned you with honor and in your hearts has He set a radiant star; verily the light thereof shall brighten the whole world!

Abdul-Baha'-Paris Talks, November 4, 1911

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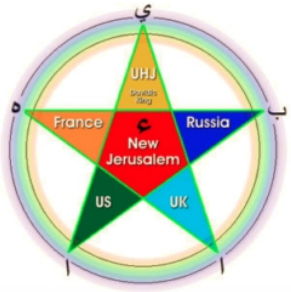
This entry was posted on Thursday, November 4th, 2021 at 1:39 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat/Power 2, 178 B.E. (11/5/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



TODAY the weather is gloomy and dull! In the East there is continual sunshine, the stars are never veiled, and there are very few clouds. Light always rises in the East and sends forth its radiance into the West.

There are two kinds of light. There is the visible light of the sun, by whose aid we can discern the beauties of the world around us—without this we could see nothing.

Nevertheless, though it is the function of this light to make things visible to us, it cannot give us the power to see them or to understand what their various charms may be, for this light has no intelligence, no consciousness. It is the light of the intellect which gives us knowledge and understanding, and without this light the physical eyes would be useless.

This light of the intellect is the highest light that exists, for it is born of the Light Divine.

The light of the intellect enables us to understand and realize all that exists, but it is only the Divine Light that can give us sight for the invisible things, and which enables us to see truths that will only be visible to the world thousands of years hence.

It was the Divine Light which enabled the prophets to see two thousand years in advance what was going to take place and today we see the realization of their vision. Thus it is this Light which we must strive to seek, for it is greater than any other.

It was by this Light that Moses was enabled to see and comprehend the Divine Appearance, and to hear the Heavenly Voice which spoke to Him from the Burning Bush.[1]

It is of this Light Muḥammad is speaking when He says, "Alláh is the light of the Heavens, and of the Earth."

Seek with all your hearts this Heavenly Light, so that you may be enabled to understand the realities, that you may know the secret things of God, that the hidden ways may be made plain before your eyes.

This light may be likened unto a mirror, and as a mirror reflects all that is before it, so this Light shows to

the eyes of our spirits all that exists in God's Kingdom and causes the realities of things to be made visible. By the help of this effulgent Light all the spiritual interpretation of the Holy Writings has been made plain, the hidden things of God's Universe have become manifest, and we have been enabled to comprehend the Divine purposes for man.

I pray that God in His mercy may illumine your hearts and souls with His glorious Light, then shall each one of you shine as a radiant star in the dark places of the world.

Abdu'l-Baha'-Paris Talks, November 5th, 1911

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This entry was posted on Friday, November 5th, 2021 at 3:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Anniversary Of The Birth Of Baha'u'llah: Qudrat 9, 178 B.E. (Sunset 11/11/2021-Sunset 11/12/2021)

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah 9:6-7

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And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it.

Isaiah 40:5

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Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee.

And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising.

Isaiah 60:1-3

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Baha'u'llah, The Glory of God was born on this date (11/12) on the Western

(Christian) calendar in the year 1817.

His birth date on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

His birth on the Baha'i calendar in this year 178 of the Baha'i Era came on Kamal 11, corresponding to August 11 of the Christian calendar and Muharram 2 of the Muslim calendar.

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Lawh-i Haqqu'n-Nas

Tablet of the Right of the People

In the Name of God, the Beneficient, the Merciful!

Praise be to God Who fulfilled what He revealed to all His Prophets and Messengers and gave to all the tidings of His days. And of them is the Day which He promised us in His Mighty Book through His saying, exalted be His dominion: on that day "God will enrich everyone out of His abundance." And this, truly, is our Day, when I behold Him enriching all who enter in His shadow from the abundance of His knowledge and command, inasmuch as on this Day He hath placed the reins of knowledge in the grasp of His lowliest servant and in the possession of His most insignificant subject who hath held fast to the cord of His Love in the days of His manifestation.

And praise be to God who inspireth whom He wisheth with the hosts of His revelation and "casteth the light of His knowledge into the heart of whom He willeth." There is no God but Him Who is manifest through the manifestation of His own Self, inasmuch as there remains no veil for Him but the light of His Beauty, and no cloud but the abundance of His manifestation. Blessing and peace be upon the noblest of His Chosen Ones, and the most distinguished of His creation, and upon His kindred, and upon His family, and upon His saints who stood firm in His Cause and continued steadfast in His love.

And then We convey that the letter of that loved one was perused and was the source of joy and cheer. God willing this divine confirmation may always be Our friend and this divine assistance continue, such that from time to time thou shouldst seek to become informed of, and have sympathy for, the wanderers of the wilderness of disappointment and obscurity. Thus may God reward thee with the best of rewards and graciously aid thee as He wisheth and pleaseth.

Thou hadst inquired as to how the settlement of one's rights in the world after death and paying the rights of people due to them can be conceived and be made possible in the great Resurrection, which hath been referred to as the Day of Judgement? Since these vanities, possessions, and rights that are desired and wintnessed in this vain life have no existence in the worlds after death, and assuming their existence, they will be of no profit or benefit to those to whom those rights are due; how then, will the settlement of one's rights be accomplished in those worlds? Inasmuch as it is current amongst people that God, the All-

Merciful, at times forgoeth His own right and forgiveth, but He forgoeth not the rights of the people until their rights are settled.

O beloved of my heart, thou hast inquired of a subject which is extremely perplexing and abstruse. For understanding this subject is dependent upon understanding and comprehension of the days after death and the knowledge of the the Day of Resurrection. And the comprehension of these two subjects requireth a detached heart and necessitates a pure ear. Every ear is not worthy to hearken unto this call. The ear which doeth not hearken unto the roar of the trumpet and the bugle from the heaven of the Manifestation, how can it hear the whisperings of the birds?

But since I cannot but reply to the bidding of that honored friend, therefore, I will briefly state a compendium and express a few comparisons and examples that they may suffice. And there is no power or strength save in God, the One, the Subduer.

Thus I express to thee that what thou hast seen and heard in this mortal world of limitations, by any name and character and by any form or descriptive attribute, in every one of divine worlds is manifested and witnessed in a manner suitable and proper to each world, which shineth forth and revealeth itself by another name, character, form and descriptive attribute.

This death that thou hast heard of in the world, referreth to the outward appearance and the garment, and not to the truth and the inner essence. Certainly the realities of things, through different appearances and various manifestations, truth after truth, shine forth and reveal themselves in every world. The sages of mature wisdom who have drunk from the mystic choice wine – God requite them – have believed in the embodiment of deeds.

The All-Glorious saith: “God will reward them for their attributions !”. The Dawning-Place of revelation, the All-Merciful, hath said that people are recompensed according to their deeds; reward for good and punishment for evil.

Thus it becometh evident that a deed will remain and every attribute will exist until recompense is given according to the deed and attribute itself.Therefore, any deed and any attribute that appeareth from any person hath a form in every world and unveileth itself “that God may reward every soul what he hath earned; verily, God is swift in reckoning.”

And every time We wish, in making this subject understandable, to explain the nature of the manifestations of things in the innumerable worlds by mentioning and setting forth an example which is nearer to understanding and comprehension, I consider none better to mention than the world of sleep. It is said that sleep is the brother of death, that thou may know the brother by the likeness of the brother. Thus observe that in the world of dreams thou dost witness some things, and after awaking thou dost interpret and explain them in this world by another name, form and description. And then as days go by they are witnessed in a like manner as they were interpreted and explained.

Thus O brother, every moment hath itself been from the dream, and in the world of dreams thou hast seen such a thing which, had another name and descriptive attribute in the dream, and hath another name and descriptive attribute in this world. Therefore, acknowledge thou likewise, the different forms in

the world after death and know thou of a certainty that the truth, essence, oneness, form, and descriptive attributes are different. And in the event that thou hast not seen this same station with thine own eyes, thou shouldst refer to the interpretation of dream interpreters who possess knowledge and have interpreted every action and word, and have explained every thing.

The Most Truthful of Speakers hath given utterance in mentioning Joseph's dream (peace be upon the Lord of our age and upon Him) and hath mentioned Joseph's explanations and interpretations of the two persons mentioned in the Book.

Ponder now, what a world is this wherein father and mother are seen as the sun and the moon, and brother viewed as a star? And what a world is this which is seen conversely, inasmuch as the sun and the moon are witnessed as the father and mother, and the star is observed as the brother?

He saith, glorified be His dominion: "Lo! I saw eleven stars and the sun and the moon – I saw them prostrating themselves unto me." And the interpretation of this dream became evident when Joseph sat upon the throne and Jacob, peace be upon Him, with the eleven brothers fell at Joseph's feet.

Thus, after this question is definitely proven, the settlement of every right in every world is in a manner that accords with that world. And, of course, if it were otherwise then the right is not settled. I give thee another example that perchance through manifold examples that which hath been expressed should be closer to understanding and the subject be acknowledged.

Consider thou that should a person usurp a grain or a seed from another person and he should plant it in his own garden in the spring season, till it becometh green and flourishing until it finally bears fruit and becomes a tree in the summer season. Then, in this summer season, a just king desireth to restore the rights of the one who was wronged. How would the king accomplish this? Would he, in exchange, seize a grain or seed? Or would he seize the tree itself with all its fruit, to surrender it to the one who was wronged? Surely thou willt say the tree. However, the tree in this form is different from the previous form, and its name and description is different from the name and description in the spring season, because that grain or seed, as thou wouldst claim, doth not exist. And assuming that it doth exist and the same kind be given back, it would give no fruit and be of no consequence to the owner inasmuch as the spring season, which was the season of planting, hath ended and the grain or the seed will be an idle object. To outward view it is possible to say that the grain or the seed doth not exist and giveth no fruit. Nevertheless, in truth and reality this grain and seed doth exist and is witnessed as a tree and fruit, which is better and more valuable.

Many a time the settlement of rights hath taken place in this same world, without thy being aware of it. Even as it doth happen at times that the riches and possessions are the garment of fate and afflictions, and affliction and fate are revealed as riches. Thus at times it doth occur that the loss of possessions redounds to the removal of affliction, and in this instance it maketh no difference whether this loss of possessions be due to heavenly means or to the tyranny committed by the person who stealeth thy possessions. In this case, whoever usurps and takes such possessions, that person hath removed the affliction and fate from thee and hath taken them unto himself. Could a better settlement of rights than this one be conceived? Nay, by the Lord of the worlds!

And were I to unveil and elaborate upon the manifestation of deeds, actions, and words, as they reveal themselves in various unlimited forms in the worlds of God, it is feared that on the one hand the sanctified souls would abandon their bodies and ascend toward the seats of grandeur of the All- Merciful, and the ungodly and tyrannical souls would die for fear of what they have done in this vain life.

O what longing for the spiritual characteristics, goodly deeds, truthful and beneficial words and what manifests from them from the lofty heavens, to the vast earth: shining suns, resplendent moons, radiant stars, clear springs, flowing streams, pure air, sublime palaces, lofty trees, wondrous fruits, clusters of fruit that are near, warbling birds, reddened leaves, fragrant roses!

Whereas I say, “Shelter! Shelter! O my Lord, the All-Merciful, from sinful characteristics, ungodly actions, unseemly deeds, lying and harmful words and that which appears from them: which manifests on earth as hellish fire, hell, the tree of Zaqqu’m, the bitter thorn fruit and in the form of all the wickedness, deceptions, sicknesses, sorrows, Simúm, swords, arrows, spears.

Great God! revealing of the mysteries, any further, is not permitted! And I say: greatness, and again greatness and grandeur belongeth to God, the One, the Subduer.

I give thee another example from the world of divine law, which corresponds to the world of being, and I will conclude the examples with the divine laws, that perchance thou mayest, to the extent that thou art familiar with the worlds of God, know and comprehend the similitude of the world, and extrapolate it, as much as thou art able, to the endless worlds. I give thee an example of the divine law of Islam and the divine law before it which thou art familiar with and cannot but accept:

If a jug of wine or a measure of swine meat was lawfully owed to a Christian by another Christian, should both of them accept Islam, and the magistrates of the religious court were to rule on the payment of this debt to the creditor, how would the magistrates accomplish this and take give is due to the creditor? Notwithstanding that in Islamic law wine and swine meat are useless, have no value, and are of no benefit to the claimant, thou hast no recourse except to say either that the debtor must give restitution from whatever is lawful in Islam, or say that the defendant must pay its price according to what is fixed and specified among those to whom it is lawful. Similar cases are mentioned and written in the books of the doctors of religion. And if I wish to give thee one hundred thousand examples, mystical or vernacular, by God’s power and strength I am not unable to do so. However, I fear that this might become lengthy and tedious for thee, and thou mayest become perplexed by what was said.

Thus We end Our argument and say:

Praise be to God Who guided us unto the knowledge of His Most Great Name and made Us know what the whole world hath not known.

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, November 12th, 2021 at 1:32 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Qudrat 12/November 15: The Baha'i Guardian's Letter To The President Of Iran

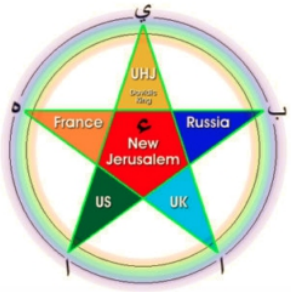
The Baha'i Guardian's Letter to The President of Iran

This entry was posted on Monday, November 15th, 2021 at 2:33 pm and is filed under Baha'i Calendar, Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 16, 178 B.E. (11/19/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



I consider the American people a highly civilized and intelligent nation, a nation investigating truth and reality. It is my hope that through the efforts of this noble nation the solidarity of humanity may be continually advanced, that the illumination of the human world may become widespread, that the banner of universal peace may be held aloft, the lamp of the oneness of the human world be ignited and the hearts of the East and West be conjoined. Then the reality of the divine religions shall become resplendent and refulgent, indicating that they were meant to be the cause of unity and love and that through them heavenly bestowals have ever been conferring light upon the human world.

From a talk given by Abdu'l-Baha at 575 Riverside Drive, NYC, NY on November 18th, 1912

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This entry was posted on Friday, November 19th, 2021 at 1:36 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Day Of The Covenant, Qawl 4, 178 B.E. (11/26/2021)

The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

Baha'u'llah, Gleanings X

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THE BAHA'l SACRED WRITINGS flow out from the Two Central Documents of the Baha'i Revelation, the Book of the Covenant of Baha'u'llah (entitled the Kitab-i-Ahd) and the sacred Will and Testament of Abdu'l-Baha', which is "THE CHARTER" of the Kingdom of God on earth as it is in heaven (see World Order of Baha'u'llah, p. 144). All the other writings and teachings receive their life, their relevance, and their real inner spiritual force, meaning, and sustenance from out the wellspring of these two Most Mighty Documents, forming one single "scroll written (within) on the inside (the Kitab-i-Ahd) and (on the back) on the outside (the Will and Testament of Abdu'l-Baha'), sealed with seven seals" (Rev. 5:1 ISV).

No person can, really in good faith, even consider themselves to be a Baha'i in truth unless they can be said to have first at least read and attempted to understand, let alone believed in and been obedient and faithful to the contents and provisions of these two Documents combined together as One single Scroll. This is something similar to what Jesus said, when he said that "to eat" is to come unto him (understanding the "bread" of the teachings) and that "to drink" (the wine of the Covenant that gives life to the teachings) is to believe! (see John 6:35 KJV).

Abdu'l-Baha' wrote the Will and Testament in three different parts at three different times. He sealed each of these parts, making three seals. On the back of the envelope where it was stuck down Abdu'l-Baha' placed three more seals, and then on the front, where it was addressed to "the chosen branch," he placed the seventh seal. The seven seals are thus on the outside part of this scroll, the Will and Testament of Abdu'l-Baha', which was found after his passing with the Kitab-i-Ahd, the Book of the Covenant of

Baha'u'llah, rolled up within.
The Kitab-i-Ahd and the Will and Testament together comprise the prophesied continuation of the everlasting Covenant given in the Bible because in His Covenant, Baha'u'llah establishes the throne of King David as the Executive Branch of His Universal House of Justice. This everlasting Covenant was begun with Adam, passed down through Abraham and David, and promised by Jesus Christ to be established in the world today, 2000 years since his birth and first appearance. Baha'u'llah is a direct descendent of the exilarchs (the exiled monarchs of King David) who were taken into captivity into Babylon and Persia ('Iraq and Iran) the land of the birth-place of Baha'u'llah. Through His son Abdu'l-Baha', the throne-line of David continues down to this present Day.

The Crimson Book: The Book Of The Covenant (Preface)

Thou hast said, "I have made a covenant with my chosen one, I have sworn to David my servant: 'I will establish your descendants for ever, and build your throne for all generations.'" Selah

Psalm 89

THE Most Great Law is come, and the Ancient Beauty [Baha'u'llah] ruleth upon the throne of David. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation, pg. 89

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Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, Thou art Peter"—which means rock—'and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this Dispensation of the Blessed Beauty (BAHA'U'LLAH) among its distinctions is that He did not

leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-I-Akdas,* the Book of Laws, and *Kitab-I-Ah'd,* the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHA'U'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever* THE BRANCH *says is right, or correct; and every person must obey* THE BRANCH *with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter*. This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything: Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'U'LLAH in the Tablet of THE BRANCH.

Abdu'l-Baha, Star of The West, Vol. 3, No. 14, Pg. 9

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So firm and mighty is this Covenant that from the beginning of time until the present day no religious Dispensation hath produced its like. It is indubitably clear that the pivot of the oneness of mankind is nothing else but the power of the Covenant. Know thou that the 'Sure Handle' mentioned from the foundation of the world in the Books, the Tablets and the Scriptures of old is naught else but the Covenant and the Testament. The lamp of the Covenant is the light of the world, and the words traced by the Pen of the Most High a limitless ocean. The Lord, the All-Glorified, hath, beneath the shade of the Tree of Anísá (Tree of Life), made a new Covenant and established a great Testament. Hath such a Covenant been established in any previous Dispensation, age, period or century? Hath such a Testament, set down by the Pen of the Most High, ever been witnessed? No, by God! The power of the Covenant is as the heat of the sun which quickeneth and promoteth the development of all created things on earth. The light of the Covenant, in like manner, is the educator of the minds, the spirits, the hearts and souls of men.

Abdu'l-Baha', cf: God Passes By, pg. 238-239

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All praise and thanksgiving be unto the Blessed Beauty, for calling into action the armies of His Abhá Kingdom, and sending forth to us His never-interrupted aid, dependable as the rising stars. In every region of the earth hath He supported this single, lonely servant, at every moment hath He made known to me the signs and tokens of His love. He hath cast into a stupor all those who are clinging to their vain illusions, and made them infamous in the sight of high and low. He hath caused those who run after their fads and fancies to become objects of general reproach, and hath exposed the arrogant to public view; He hath made those of the friends who proved infirm of faith to serve as a warning to every beholder, and hath caused the leaders of those who waver to love but themselves and sink down in self-conceit. Meanwhile, by the power of His might, He hath made this broken-winged bird to rise up before all who dwell on earth. He hath shattered the serried ranks of the rebellious, and hath given the victory to the hosts of salvation, and breathed into the hearts of those who stand firm in the Covenant and Testament

the breath of everlasting life.

Abdu'l-Baha, excerpted from Selections #195

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O ye whom God hath chosen from among those who are called!—know that "many are called but few are chosen"!—upon whom He caused the evident Light to descend; whom He guided into the right Path, and to whom He gave the Glad-tidings of the Great Success!

Ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, who is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world! Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word, propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (teachers) to conquer.

Hasten, hasten, O ye firm believers! Hasten, hasten, O ye steadfast! Abandon the heedless, set aside every ignorant, take hold of the strong rope, be firm in this Great Cause, draw light from this Evident Light, be patient and be steadfast in this wise Religion! Ye shall see the hosts of inspiration descending successively from the Supreme World, the procession of attraction falling incessantly from the heights of heaven, the abundance of the Kingdom of El-Abha outpouring continually and the teachings of God penetrating with the utmost power, while the heedless are indeed in evident loss.

Abdu'l-Baha', Tablets of, pp. 442-443

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Rest ye assured that if a soul arises in the utmost perseverance and raises the Call of the Kingdom and resolutely promulgates the Covenant—be he an insignificant ant—he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the Holy Utterances. This is my will and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepts it the desired purpose is attained, and if he turns away leave him to himself and trust to God.

Such is the attribute of those who are firm in the Covenant.

Abdu'l-Baha', Star Of The West, Vol. X pg. 265

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Through the power of the divine springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the tree of life is just beginning to grow. Before long, it will produce buds, bring forth leaves and fruits, and cast its shade over the East and the West. This Tree of Life is the Book of the Covenant.

Abdu'l-Baha', Last Tablet To America

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Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant.

Abdu'-Baha', Selections #192

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To direct and canalize these forces let loose by this Heaven-sent process, and to insure their harmonious and continuous operation after His ascension, an instrument divinely ordained, invested with indisputable authority, organically linked with the Author of the Revelation Himself, was clearly indispensable. That instrument Bahá'u'lláh had expressly provided through the institution of the Covenant, an institution which He had firmly established prior to His ascension. This same Covenant He had anticipated in His Kitáb-i-Aqdas, had alluded to it as He bade His last farewell to the members of His family, who had been summoned to His bed-side, in the days immediately preceding His ascension, and had incorporated it in a special document which He designated as "the Book of My Covenant," and which He entrusted, during His last illness, to His eldest son 'Abdu'l-Bahá.

Written entirely in His own hand; unsealed, on the ninth day after His ascension in the presence of nine witnesses chosen from amongst His companions and members of His Family; read subsequently, on the afternoon of that same day, before a large company assembled in His Most Holy Tomb, including His sons, some of the Báb's kinsmen, pilgrims and resident believers, this unique and epoch-making Document, designated by Bahá'u'lláh as His "Most Great Tablet," and alluded to by Him as the "Crimson Book" in His "Epistle to the Son of the Wolf," can find no parallel in the Scriptures of any previous Dispensation, not excluding that of the Báb Himself. For nowhere in the books pertaining to any of the world's religious systems, not even among the writings of the Author of the Bábí Revelation, do we find any single document establishing a Covenant endowed with an authority comparable to the Covenant which Bahá'u'lláh had Himself instituted.

Shoghi Effendi, God Passes By, pp. 237-238

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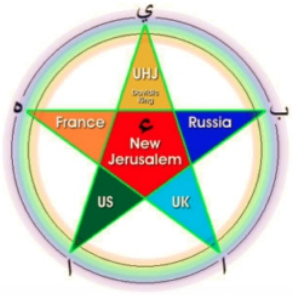
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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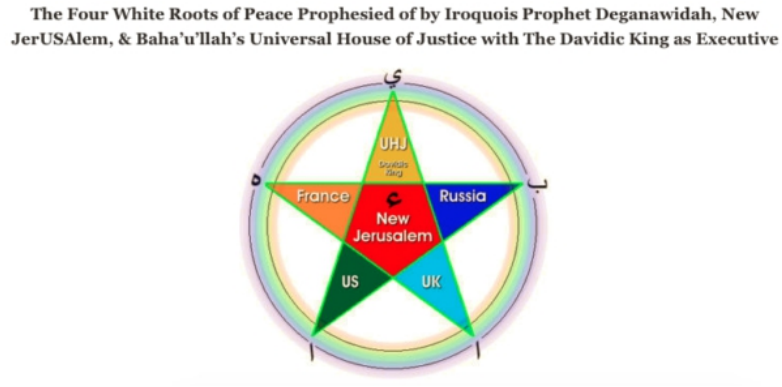
BAHA'I JUSTICE

Holy Day: Centenary Of The Ascension Of Abdu'l-Baha'

Qawl 6, 178 B.E. (11/28/2021)

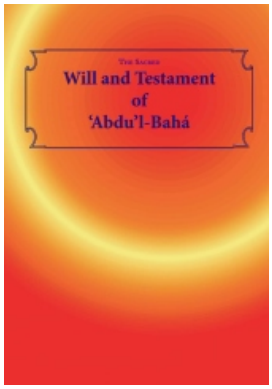

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant



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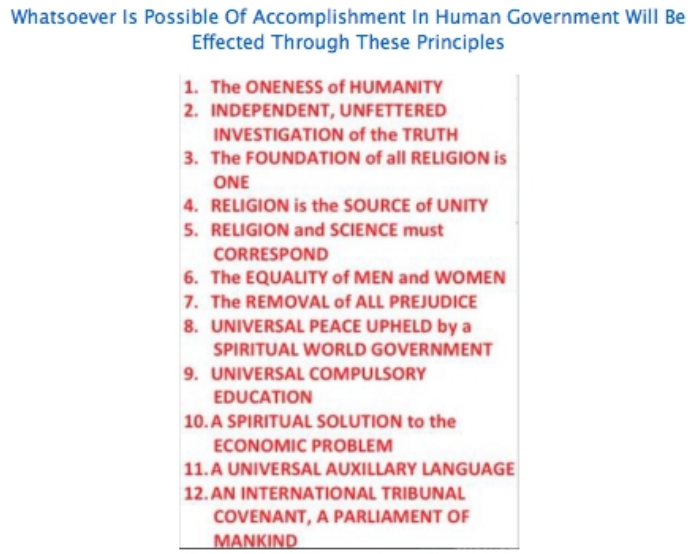
O ye who are holding fast unto the Covenant and Testament! This day, from the realms of the All-Glorious, from the Kingdom of Holiness where hosannas of glorification and praise rise up, the Company on high direct their gaze upon you. Whensoever their gaze lighteth upon gatherings of those who are steadfast in the Covenant and Testament, then do they utter their cry, 'Glad tidings! Glad tidings!' Then, exulting, do they lift up their voices, and shout, 'O ye spiritual communion! O ye gathering of God! Blessed are ye! Glad tidings be unto you! Bright be your faces, and be ye of good cheer, for ye cling to the Covenant of the Beloved of all the worlds, ye are on fire with the wine of His Testament. Ye have plighted your troth to the Ancient of Days, ye have drunk deep from the chalice of loyalty. Ye have guarded and defended the Cause of God; ye have not been a cause of dividing up His Word; ye have not brought His Faith low, but have striven to glorify His Holy Name; ye have not allowed the Blessed Cause to be exposed to the derision of the people. Ye have not permitted the Designated Station to be humbled, nor been willing to see the Centre of Authority discredited or exposed to mockery and persecution. Ye have striven to keep the Word whole and one. Ye have passed through the portals of mercy. Ye have not let the Blessed Beauty slip from your minds, to fade unremembered.'

The Glory rest upon you.

Abdu'l-Baha' Selections #182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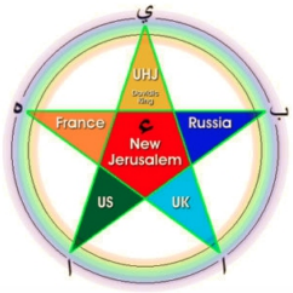
This entry was posted on Sunday, November 28th, 2021 at 1:54 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

The Guardian's Announcement Upon The Centennial Of The Activation Of The Will And Testament Of The Master Abdu'l-Baha': Qawl 6, 178 B.E. (11/28/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Dear friends,

Allah'u'Abha!

'Abdu'l-Baha has explained in his many writings that a person is already a Baha'i if they are the personal living embodiment of the Spirit of Baha'u'llah and all His teachings, the primary focus being their personal devotion and understanding of the knowledge of the Oneness of Humanity. He states they are real Baha'is even if they have never heard the word or name of Baha'u'llah. The Baha'i understanding of this truth and verity can be found in *Baha'u'llah and the New Era* for example.

The same holds true for those souls and communities who are already aware of the name and identity of Baha'u'llah and who are living the perfect embodiment of the Baha'i teachings even if they have never heard the word or the name of the true Covenant and successorship of Baha'u'llah today.

As of the year 2001 AD, when the Divine Standard of the genealogy of Baha'u'llah was first unfurled (signalizing the start of the Golden Age of the Dispensation of Baha'u'llah) we can see by this spiritual criteria the majority of the people of all the world are in fact now, already Baha'i.

Likewise those that self-identify as Baha'is in the various communities throughout the world, are in fact reckoned under the provisions of the Covenant spiritually, even if they have not as yet received the direct outward knowledge of the identity of the Covenant in this day. The proof of this is that they are obviously the living embodiments of the Spirit of the Covenant today as fellow equal heirs in the Kingdom; and that as soon as they hear the news, they accept it without hesitation.

The Centenary of the Covenant (November 28, 2021) marks the opening of the second Epoch of the Golden Age of the Dispensation of Baha'u'llah, the first Epoch being the first Vahid from 2001 until now in 2020/2021 AD. According to Shoghi Effendi:

The *"Golden Age of that Dispensation–a Dispensation which, as the Author of the Faith has Himself categorically asserted, must extend over a period of no less than one thousand years, and which will constitute the first stage in a series of Dispensations, to be established by future Manifestations, all deriving their inspiration from the Author of the Baha'i Revelation, and destined to last, in their aggregate, no less than five thousand centuries."* (Citadel of Faith (CF), p. 5)

"In the course of the Golden Age, destined to consummate the Dispensation itself, ***the banner of the Most Great Peace, promised by its Author, <u>will have been unfurled</u>*** (September 11-21, 2001, the Autumnal Equinox)*, the World Baha'i Commonwealth will have emerged in the plenitude of its power and splendor, and the birth and efflorescence of a world civilization, the child of that Peace, will have conferred its inestimable blessings upon all mankind."* (Citadel of Faith (CF), p. 6)

The *"birth and efflorescence of a world civilization"* is now taking place as promised during the Golden Age of Baha'u'llah. The firm and indestructible foundation of this first centenary of the current appointed phase for the future election of "the Supreme Tribunal" mentioned in the Will and Testament (page 13) has been permanently laid and established. The presence of God (*shekinah*) upon the earth shall never be altered or removed as embodied in the "House of the Lord" the "House of Justice" as now permanently Tabernacled upon the planet earth as it is in heaven, through the life-giving power of the Covenant.

"This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive [the Guardian]*, the executive* [BRANCH–Davidic] *must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself."* (Will and Testament of 'Abdu'l-Baha, p. 15)

This second Epoch of the Golden Age, into which we are now entering, shall see the News of the Covenant, and the truth of the divine Testament, spread rapidly, like wide-fire, throughout the entire Baha'i world, in a more vigorous and unstoppable fashion, and simultaneously, the world at large will hear more and more about the Baha'i faith in general and the revelation of Baha'u'llah for the Oneness of Humanity in particular.

As the people of the world deepen, knowingly or unknowingly, in the 12 Principles of Baha'u'llah, the Baha'i peoples of the world, are deepening knowingly or unknowingly, in the Spirit of the Covenant, which through the authentic House of Justice (head and body both) directs all the affairs of the faith upon the earth, whether they are aware of that fact outwardly or not.

Shoghi Effendi provides some glimpses and insights into the Golden Age of Baha'u'llah in which we are now living:

"The "Golden Age" is the maturity of the Revelation of Baha'u'llah and it will start with the unification of the world [begun at the 9-11, 2001, the year al-mustaghath]; *that marks its beginning… As far as this planet is concerned, there is nothing beyond this Golden Age. Thence its endurance for five hundred thousand years* [see Cablegram Jan. 9, 1951: "5000 century cycle]*, just as the individual States in the U.S.A. united to form one federal government, so the nations of the world will unite to form one federal*

international government, which is the highest thing for this planet…The Cause is impelled forward through crises. The spread of the Cause precipitates crises, and the crises gives the spread of the Cause a chance to overcome it, and the solution of the crisis through the operation of the Cause facilitates the spread of the Cause. Growth, crisis, and the manifestation of the spirit of the Cause; and then it starts again, further growth, crisis, triumph, etc. The Bab's Revelation released the forces required to bring about the maturity of the human race. When we enter the Golden Age of this Cause [begun in 2001 AD], *then this maturity becomes a fact. The Golden Age is when it yields its fruit. The culmination of a process, the consummation of a cycle…The Cause is like the body of a man, growing continuously, and crises occur which are a sign of growth. There will always be crises even in the Golden age. The Golden Age will witness no decline. It is a new phase–the Golden Age!"*

"To re-establish Islam from a spiritual point of view, will be one of the tasks of the Baha'is in the Golden Age. To vindicate the spiritual position of the Imams, not to re-establish the machinery of Islam. It is these crises in the world [such as the current global World War of Terror] *that unfold to us the importance of these events."*

"Peter's position in relation to Christianity and Ali's in relation to Islam is represented by two institutions in the Cause: the Guardianship and the International House of Justice."

"The stage of mass conversion will come after the next war [WW III]. *Accepting the Cause in the days of the Manifestation when its glory is not yet manifest is one stage, and then conversion in the Golden Age which is very easy. Three stages, a) the Heroic Age: the days of the Bab, Baha'u'llah and the Master; next is b) the Formative Stage, consolidation of the administration* [establishment of the IBC/UHJ in 1991]: *"the last and crowning stage in the erection of the framework of the Administrative Order"* ; *and then the Golden Age and mass conversion."* (CF, P.6)

"*The catastrophe is inevitable and needs be to purge the world. It will be something the world has never seen and will effect every nation, country, class and creed. The world has high blood pressure and this will be the blood letting. Blood will run everywhere. It will purge the world and then cement the remnants together…The new World Order is* ***the child*** [see Isaiah 11] *and it will mature into the world civilization. There will be no decline in the future. It will be like a spiral, ever upwards. There may be moments that stop, but no decline. This is the Day that is not followed by night–the Golden Age!"*
(Shoghi Effendi to May Maxwell, 1937; and to Gladys and Elmer Beasley, 1953)

Greetings this blessed day in the Golden Age!

I remain yours,

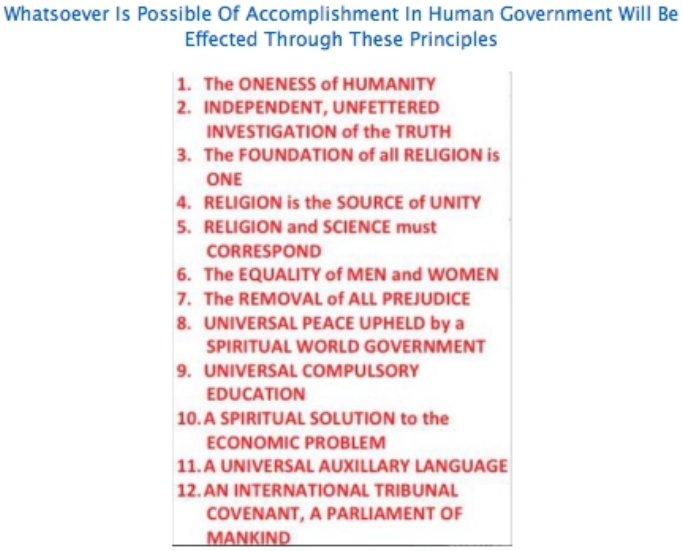
your servant,

Neal Chase,

President IBC/UHJ

http://www.bupc.org

http://www.uhj.net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This entry was posted on Sunday, December 5th, 2021 at 2:03 am and is filed under Baha'i Calendar, Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Masa'il/Questions 1, 178 B.E. (12/12/2021)

Suriy-i-Ashad

Surah of the Companions

Revealed by Baha'u'llah during His Time in Adrianople-12/12/1863-8/12/1868

In the name of God, the Glorious, the Most Glorious, the All-Glorious.

Give ear to the divine summons from the precincts of the throne, as we recite to you the verses of God, the Help in Peril, the Hallowed, the Most Great. Perhaps you will then turn to your Lord with all that is in you and proclaim the sovereignty of this Cause between the heavens and the earth. Thus will you attain such power in yourself that even if all who dwell on earth were to contend with you with keen, finely honed sword blades, you would meet them without trepidation and find yourself altogether independent of them by virtue of my name, the Self-Sufficient, the Mighty, the Powerful, the Omnipotent.

In truth, you are aware of what has befallen us, insofar as you became acquainted in the course of your travels with secrets unknown to others. For at the time when we emigrated to God there was no man of insight with us save you. Thus did you pay heed, and came to know what none of those pretenders knew. This is the choice wine for which God has singled you out, so quaff it within yourself in secret, lest the heedless become cognizant of it. Render thanks to God, insofar as he has made you aware of what none of his creatures discovered, and has taken your hand in the Hand of Might and delivered you out of the desert of negligence. There is no God but he, and he is, in truth, the Guardian of the Near Ones. By God, the Eternal Truth! The chalice of joy could contain nothing better than what we have ordained for you. Therefore, drink from it and be steadfast in this Cause, and be not of the fearful. Then gaze with a seeing eye on those who claim, `In truth, we have believed in the verses of God, the Protector, the Mighty, the Powerful.' But when these verses were revealed yet another time in his name, the Exalted, the Omnipotent, the Most Great, behold, they fled from him, showed pride toward him and demonstrated a hypocrisy greater than that of any previous people.

Say: By God, we have endured what has never been borne by the mountains, nor by the heavens and all that is in them, nor by the earth and all that are on it, nor even by those who support the throne of the Almighty. Say: Not the waves, nor the seas, nor the trees, nor all that has been and will be, nor even the hosts of the invisible Lord among the concourse of the worlds can ever bear this burden. Behold, the eyes of grandeur are on the brink of tears, as are the eyes of those who attained everlasting life, and those who dwell in the eternal paradise in their crimson chambers, then those in the Ark of Glory beyond the depths wherein dwell the people of sanctity.

My beloved friend! You shall find that our opponents have clung to the same arguments as did the people

of the Qur'an in the past, nay have stooped even lower. God is sufficient to me in this regard as a witness. Indeed, you shall hear from them what never was heard from any of the learned among the Muslims, nor from their ignorant ones, nor even from their street-sweepers in the markets. By God, this is a great iniquity!

Say: This is he who appeared once before. All else besides me has been created by my decree, if you are among the seeing. Say: Do you grow haughty toward him who made your names manifest and your ranks exalted? In truth, this is a wrong that you have committed against God, the Help in Peril, the Glorious, the All-Knowing. Have you not seen the sovereignty and power, the grandeur and majesty, the authority and sublimity of God? Then may your vision grow dim, concourse of the hateful!

Was it for any living thing to ask `Wherefore?' or `Whereby?' or to speak forth in our Presence? Nay, by my Self, the Mighty, the Knowing! All heads have bowed before my glorious and beautiful countenance, and all have humbly submitted to my powerful and invincible dominion. Within the throat of this youth lie imprisoned words that, if revealed to mankind to an extent smaller than a needle's eye, would be sufficient to cause every mountain to crumble, the leaves of the trees to be discolored and their fruits to fall; would compel every head to bow down in worship and every face to turn in adoration towards this omnipotent ruler who, at various times and in diverse manners, appears as a devouring flame, as a billowing ocean, as a radiant light, as the tree which, rooted in the soil of holiness, lifts its branches and spreads out its limbs as far as and beyond the throne of deathless glory. At yet other times, you will find him in the form of the beloved, in this cloak that none in all the creation can recognize. Should any of them desire to recognize him, they would swoon within their own spirits, all save those who approach their Lord with a sincere heart.

Thus does the crier call out on my right hand, the speaker declare on my left hand, the caller shout aloud from behind me and the Spirit from before me, and the tongue of God proclaim from above my head. By God! This is, in truth, he whom you have sought from the beginning that has no beginning. This is the visage toward which all faces turned, though they might now be without understanding, and whoever rejects this manifest, refulgent, exalted and illumined Grace must inquire of his condition from his mother. Such a one will return to the lowest depths of hell. Do you think within yourselves that, if you deny these verses, your faith in any of the former Messengers of God, even in `Ali (the Bab), can be credited? No, by the Lord of the Worlds! Behold, you are given the lie by all the atoms, and beyond them by the tongues of power, might, glory and grandeur, and beyond all these by the tongue of God, the Omnipotent, the Almighty, the All-Wise.

My beloved friend, grasp the hem of the veil with the fingers of might and barely lift it, so that none could perceive what you had done. Should you hear the clamor of the hateful, remove your fingertips and leave it as it was. Subsist behind a curtain of beauty with patience and perseverance. Then bring the fingers of power near and raise the veil of contingent beings higher than before. If the howling of those who join partners with God should begin lay it down and retreat before the beasts of prey, seeking an impregnable shelter. Dwell with the dignity and tranquillity of God, then prepare yourself for the service of God and turn your face to him with manifest authority. Detach yourself from all who are in the heavens and on earth, and from the likes of the idolaters. Then extend the fingers of might and power from the cloak that

we bestowed on you before the creation of all things, when Adam was yet between water and clay. Rend asunder the illusions of the people by means of the sovereignty whereby all veils were torn from all things. Demonstrate such wondrous integrity that it will efface the idle fancies of those who have turned away and the delusions of those who depend on false intimations without any warrant from us, if you are among those who act.

Friend, shatter the idols and do not sorrow at what befalls you, and fear not the demonic hosts. Say: O concourse of deniers, we do not fear you. You may perish, or swoon, or pass out of existence, but the Cause of God shall not be turned back. It has, in truth, become manifest, in spite of you and despite those who join partners with God. Whenever we have, at one time, concealed this Cause from you, and at another revealed it to you, this has been a mercy from us on you, and on all the worlds. For some of the people are weak and feeble, such that they would be unable to witness the light of the sun by reason of the infirmity in their eyes. Therefore have we treated them with gentle courtesy, lest they expire altogether. Say: It will not profit you to turn to the right or the left, to answer or to ask, if you be of those with certitude.

Say: Consider in yourselves when `Ali (the Bab) came in truth from the Egypt of Spirit with the verses of God, the Powerful, the unconstrained. Did any of the people of the Qur'an profit from what was with them? Nay, by your Lord, the All-Merciful! In the same way, peruse the Bayan, if you will. By my life, nothing that they possessed availed them, neither anyone's question nor any soul's answer. Every individual of perspicacious understanding knows this. Say: By God, what was never manifested before has now appeared, and he enjoins on you what you were commanded in the Book of God, the Omnipotent, the Mighty, the Omniscient. All that you have was created by my Word, did you but know. Say: In this day, no one can become rich save by making himself poor in the presence of God. This is a sanctified and luminous station. Nor can anything gain mention save by forgetting itself, and becoming oblivious to all that is in the kingdom of the Cause and the world of creation, how much more so to all that was created between the heavens and the earth. Say: Have you not heard it said in the past, that `his evidence is his verses and his proof is his being.'? Then woe to you, concourse of the heedless.

Were the veil to be drawn from the face of this Cause even to so small an extent that none of the mystic knowers could discern it, the call of the concourse on high would be raised, the people of the domains of immortality would cry out, and the strains of the sacred melody would be heard from the sanctuary of grandeur. These would proclaim that this is nothing but a glad-tiding to the world of creation. Is this anything but the King, the Powerful, the Venerable, the Wondrous? Thus was the proof of God made perfect. But the people are in a drunken stupor induced by their negligence, such that they will never even be able to distinguish left from right. After God's self-manifestation, can anything else in the heavens or on earth avail anyone? Nay, by the Lord of the Worlds!

O my beloved friend, come and chant, lilt, drum and beat time in the realm of eternity, and then in the kingdom of the Unknowable Essence, paying no heed to anything save my radiant and resplendent Beauty. Thus have we bestowed on you something, a single letter of which could render wealthy all who are in the heavens and on the earth, if they would but persevere in their love for their Lord, the Glorious, the Generous. May the Spirit be on you, and on all those endued with knowledge.

Make mention of me to Javad, even as the pen of the Cause at this very moment busies itself with my mention, whereby the canopy of holiness was raised aloft, and the sun came to rest on the throne of magnificent splendor. Give him to drink of the chalice we bestowed on you, that thereby his heart will be soothed, and he may be among the grateful. Say: We showed you in your sleep that whereby your soul and spirit will find repose, if you would but perform it. Interpret your vision as God interprets it, then traverse the path even as a cloud passes overhead, and pay no heed to those who join partners with God. Should you find one whose heart is devoid of love for me, flee from him and eschew his company, keeping at a great distance from him. Should your soul contend with you in this matter, then detach yourself from it and demonstrate an invincible certitude. Say: By God, the balance is nothing other but love for me. This is a mercy on the near ones, but a vengeance and a scourge on those who join partners with God.

Then remind Rahim of the glad-tidings of God, the Exalted, the Almighty, the All-Wise. Say: You attained the Presence of God, but failed to recognize him, and were among the heedless. Therefore beseech God to aid you in knowing him and to apprise you of the one who manifests his essence, and to remove you from the midst of those deluded ones. O Rahim, avoid them and their like. Do not associate with them, nor with any among the hateful. Turn toward the horizon of spirit with your heart, and sever yourself from all attachment to this world. Thus do we teach you what shall enable you to dispense with all creatures. What you sent reached us, and we accepted it as a mercy from us on you, that you might be among the thankful.

Speak to Zaman of the verses of his Lord now being mentioned by the Spirit, that he might rejoice in his soul and might be among the pious, at a time when most of the people have departed from piety in such a way that they turn away from him in whom they believed. Thus does the spirit admonish them, lest they enter the ranks of his repudiators. Say: Servant, read what we revealed to you in the past, and inhale from its ink the fragrance of musk from the tresses of the divine Beloved, the Help in Peril, the All-Glorious. Then act according to what is written therein. By God, thereby were solaced the eyes of the dwellers in paradise and the inhabitants of the heaven of sanctity, did you but know.

Then remember us to `Ali-Akbar, and announce to him the good news now being proclaimed by the spirit within this lofty, brilliant and lauded heart. Say: Servant, what we sent to you earlier was such that nothing created between the heavens and the earth equals in value even a letter of it. Commit it to memory, and read it at those times you find yourself free from all who are on the earth, that you might be attracted to the lustrous and resplendent seat of holiness. We received the letter you had previously dispatched, and God shall give you as recompense the best of what is with him, for in truth he is the Guardian of the beneficent. Know, then, that whatever he accepts from his servants is as a grace to his creatures, and that he is Self-Sufficient above the worlds. Beware lest you associate with those in whose hearts you find hatred for this youth, nay, keep clear of them and their like, and avoid their company. Suffice yourself with God, your Lord, and, in truth, he shall render you able to dispense with all else besides him. There is no God but him. The worlds of creation and of command are his, and all is with him on a Preserved Tablet.

Tell `Ali in Qaf (Qazvin) that which the essence of pre-existence commands you, at a time when all who

subsist in the depths of eternity circle round him, as does all that has been or will be, if you but knew. Say: Servant, be steadfast in the Cause of God, and fear no one. Put your trust in my refulgent, sanctified and luminous Beauty. If your very essence should oppose you in this, then detach yourself therefrom without pause.

Give our regards to Hasan, that he might be gladdened by the droplets sprinkled in his name from this shimmering Ink, which is perfumed, wondrous, indelible, unific, eternal, and everlasting. Say: Servant, perform what you were commanded in the Guarded Tablet that we sent to you, and be not of the listless. Ascend in your spirit to the heights of sanctity, and let no man make you apprehensive; rather, depend on God, the Mighty, the Powerful. Say: By God, the Ascension has recurred in its entirety, if you did but see.

Say to Ibn Nabil from us, if you find in his visage the radiance of grace: Servant, do not hesitate in this Cause, and follow no one in so doing. Then look with fresh eyes at the proofs of the messengers. By God, he who appeared in the year 60 is manifest once more. This is among his proofs that have filled the East and the West. Because your father hesitated in this Cause, he failed to attain what he desired. God severed him from all that was with him and returned him to dust with great sorrow solely in order to awaken you, but you failed to perceive it and remained heedless. God has now, however, forgiven him his offenses and has granted him remission of his misdeeds, for he, in truth, pardons whoever he wills, and chastises whomever he pleases. The decree is his alone: He does whatsoever he wills and ordains whatsoever he desires. Say: O servant, have mercy on yourself; do not dispute the verses of God, and be not among those who join partners with God. Say: By God, were we to draw aside the veil from the face of this Cause, you would slash at your bodies with your own hands. However, we concealed the Cause with what was predestined in the tablets by the pen of God, the Almighty, the All-Knowing. My beloved friend, if you fail to perceive in him the fragrance of love, sever yourself from him and pay him no heed. Turn to the countenance of your Lord, the Glorious, the Wondrous.

Then magnify before the face of Isma`il the one who murmurs from the fire on the heights, to whose flames are attracted the hearts of the believers in divine unity. Say: Servant, strip yourself of all veils, then enter into the fire, for it shall be as light and mercy to you, and to all the sincere. Then smash the idols of self and passion set up by those who disbelieved and joined partners with the Deity after having claimed within themselves faith in God, the Powerful, the Mighty, the Compassionate. Say: By God, your own tongues revile you and your mortal frames declare themselves innocent of you, concourse of the heedless! Servant, teach the Cause of your Lord and let nothing dismay you. Fare not on the paths of the deluded.

Say: O people of the Bayan, `Ali (the Bab) has appeared in a new mantle. In truth, he was named Husayn in the realm of names, and Baha' in the kingdom of eternity, and in the domain of the Unknowable Essence he was given this name, which has taken the form of this youth. Blessed be God, the Best of Creators. Concourse of mankind, the manifestation of divine potency has appeared in the most great countenance, with an adornment that has dazzled the hearts of all endued with intelligence and insight. Say: Concourse of idolaters, by what proof can you escape. By God, there is no refuge for anyone save in severing himself from all that he possesses and clinging to this glittering, most luminous Cord. Indeed, he is the most great sign and the beauty of God among you, and he is the concealed mystery, but he is the

wrath of God to those who attribute partners to him. In truth, his wrath is bitterer and more calamitous, for by him God chastises those who have denied the divine verses and decree. Then flee to God, your Lord, and set not other gods up beside him. In truth, with me is sanctuary. Say: If we wished, we would bring into being another creation, for we are over all things Mighty and Powerful. All things are in the grasp of our potency, and this is recognized by the people of knowledge and thought.

People, think on these verses. By virtue of what saying did you hitherto believe in `Ali (the Bab)? Then consider carefully, O concourse of asses! Say: In this day, nothing shall avail you but to believe in him in whom you believed aforetime, and in the Tablets and Scriptures that he revealed. Munib, report to that servant what this celebrated pen has related to you, that he may be steadfast within himself in such a way that he will not be deterred by the aversion of those who turned away, nor hindered by anyone who has committed a wrong toward God and disbelieved.

Then mention on our behalf the friend who journeyed to God, attained his Presence, heard his melodies and was of the people of vision. Say: Blessed are your eyes and ears! It is incumbent on you to realize their full value, insofar as they have heard and seen what the eyes of those who advanced toward God never witnessed. Then the latter turned their backs and turned away from him that dawned from the sacred horizon with this radiant, sanctified and most pure Beauty. O servant, be not distressed when the clamor of the idolaters grows raucous, for if you allow yourself to be disturbed thereby you risk joining the people of hell.

Say: The most great trumpet has appeared, and has spoken forth with the truth, sounding, and raising its voice to the utmost between the heavens and the earth, proclaiming, `With me is sanctuary!' People, do not invent lies against God, your creator, and do not deny him after he has lifted the veil and manifested himself. Beware lest you busy yourselves with this world and allow anything to prevent you from attaining this fathomless and overflowing Ocean. In truth, those who believed in God and his verses ascended to God, and they have inherited gardens and rivers, but those who disbelieved and set up other gods beside God, they are consumed in the fires of the inferno. Beyond this, the wrath of God will take hold of them and make them like enclosed fields of chaff. Thus did God decree for them retribution for their sins. Woe to them, and to any who disbelieve and act with perfidy. And blessed is he who acquiesces to the good-pleasure of his Lord, and who, when the divine verses are recited to him, believes and gives thanks.

Then convey to `Abdu'r-Rahim the gist of this tablet, so that perhaps he will draw near in his essence to the sacred Shore, and be of the thoughtful, who contemplate the Cause of God and obey the ordinances and admonitions revealed by him. Say: Servant, cast away whatever hinders you from arriving at the haven of grandeur. In truth, that is better for you than all that has been created and foreordained. Lift up your voice between the heavens and the earth, that you may be among those who struggle in the way of God, and gain the victory. Say: In truth, we have created the heavens and the earth for the sake of our Cause. By God, then, this is our Cause, which has appeared with the truth, and which has been recognized only by those endowed with sagacity and the ability to reflect. Thus have we inspired you and informed you, so that you might follow what you have been commanded in this tablet, and be of the discerning.

Finally, tell Ha', as the last of the names, what the dove of holiness says, and perhaps he will be enraptured by her melodies. We have mentioned him last so that he might ascend to the lote-tree of the farthest limit and seek its shade. Say: The lote-tree has spread its branches over all who are in the heavens and on earth, and blessed is the one who resides in its vicinity.

The sun has risen over the sacred horizon, and the concourse on high has been illumined by its radiance. The scent of musk has diffused from the knolls of sanctity, perfuming the temples of pre-existence. Happy is he who adorns himself with these fragrances! The luminary of the Cause has risen in the midst of the sky, and has taken the form of a full moon, brilliant in its whiteness. Concourse of the near ones, seek to be illumined by its splendor! Say: The throne has been established behind the pavilion of majesty, and about it circle chaste maidens of beauty bearing flagons brimming with the water of life. Blessed is the person who attains to sprinkled droplets thereof. Say: The Maiden of Eternity has uncovered Beauty itself with a gut-wrenching gaze. Blessed is the one who is struck by her glance! Say: The voice of God has been heard from the sanctuary of eternity, and the hearts of the mystic knowers have been enthralled by its melodies.

O my name, hearken to what is revealed to you from the Holy Land by the songs of your Lord, and stand in fear of no one, rather, put your trust in God, who will preserve you from the evil ones and the harm they wreak. Take heed lest you forbid yourself the very thing for which you were created, and be not among those who deny the verses of God after their revelation. In this day, nothing can be of any benefit to anyone until he attains my love, and to this bear witness the people of the sacred canopy and the tongues of those who subsist beyond it. In truth, those who turned away from the brilliancy of this countenance, God will blacken their own faces in hellfire, until they are as the feathers of the raven. He will chastise them with the burning flames of remoteness. Say: In truth, he it is who created the heavens and the earth, and established the throne on the water. Then he suspended the water from the sky, so that you might recognize the handiwork of God, who perfected the creation of all things. Meditate thereon, and on the blessings that have been foreordained in the earth.

Say: People, in truth, I am that `good' you were promised in the year Nine, concerning whom God covenanted with all the atoms. Blessed is the soul that fulfills his covenant. The canopy of pre-existence has been raised. People of the Bayan, do not keep yourselves therefrom, but rather dwell in its court. By God, the lote-tree of Baha' has borne fruit in this paradise that has manifested itself in four- and three-sided patterns. People of the Ark of Eternity, draw near to it, and enjoy its harvest. Say: People, do you deny the verses of God and yet continue to recite what was revealed before? Woe to you, insofar as satan has made your works seem beautiful to your base selves. Thus do we share with you the verses of the Cause, that you might rise from the dust of negligence and be nourished by what descended from the clouds of sanctity, and the waters that rain down from them. Thus does the pen of the Cause counsel every soul among the perceptive.

The vessels of immortality have come to rest on the crimson sea, and happy is the one who clings to their sacred cords, that he might attain everlasting life by virtue of their imperishability. By God, this sea has dazzled the eyes of contingent beings and its waters are plied by the ark of holiness that was constructed by the Noah of the spirit for this youth, in whose name the helm of the ark is taken, and in whose name it

is spun. Say: The seas of eternity have billowed within this Most Great Ocean, and no one has attained to its shore, how much less to its whirling depths, save those who clung to the sacred ships that ply it. Board them, then, in my name.

The burning bush has been raised up on the Sinai of immortality, and the nightingale that sang before the world was made warbles on its branches with the best of melodies. Give ear, temples of the All-Praised, that you may hear them. The river of paradise has streamed out from this celestial fountain that flowed from the sacred spring of Kawthar, through these lips from which the waters of eternity descend. Blessed is he on whom they overflow. Say: This is the Self of God, which is seated on the throne, and God has sanctified his robe from the touch of the idolaters.

O my beloved friend, nourish every soul with the tender, imperishable bounties of the divine unity that descend from this heaven, which has been raised up with truth. Take heed lest you transgress the bounds of the people, and give to every soul according to its capacity. He whose sense of taste has suffered an alteration will never be able to distinguish between the sweet and bitter, except if he should recover from his illness. Thus, we created souls in various conditions. They who have not cleansed their ears shall never delight in the songs of holiness. Thus do we share with you the purport of every decree. Break the seal on the flask of the All-Merciful in my name, the All-Bountiful, and pass about the wine of life that was pressed by the fingers of the All-Praised. Perhaps the people of the contingent world will be warmed by its heat and be illumined by its gleaming light. In this manner have we revealed the verses, and have changed them from one condition to another. We send them forth as we please, so that in their dispatch you may witness the power of your Lord, and may prostrate yourself humbly before him. Say: By God, the Eternal Truth, glory lies not in revealing verses and the like. Rather, glory lies in my manifestation between the heavens and the earth, among the divers peoples of the world, if you have eyes to see.

If you find those whose names we have mentioned in this Tablet fragrant and encompassed by the spirit, then waft on them the diffusing scent of God, the Exalted, the Mighty, the Guardian. If not, stop up the mouth of the perfume bottle, lest those who join partners with God discover its aroma, and seal it with the mark of holiness or with a crimson gem from this Yemen. Beware lest you spread the divine writings among the idolaters. Rather, abandon them, be patient and sorrow not. By God, this is a Cause at which all who are in the heavens and on earth are thunderstruck, the skin of the haughty has crawled with fright, the lands of the pharaohs have been split, towering peaks have been leveled, every nursing mother has forsaken her newborn, every pregnant woman has laid down her fetus and a drunken stupor has enveloped the inhabitants of the heavens and the earth, all save those on whom God bestowed a heart able to bear afflictions.

Bear the Book of God with a power and a might deriving from us. Shrink not from bearing it, and feel no apprehension at its weight, for he will, in truth, protect you and will guard you from all trials and calamities. When any tribulation touches those endued with knowledge, it only increases their detachment in God, and their yearning for that station which God has sanctified from the vicissitudes of time. If you find yourself alone between the heavens and the earth, then be pleased therewith, and with the One who created them, and do not be overwhelmed by trials and distress. Turn away from those who have disbelieved, and draw near to God. In truth, that is better for you than possession of the heavens

and the earth, and of all that was created, whether hidden or manifest. Purify your hem from the tumult of the created world, and quaff from the crimson chalice proffered by the hand of this most glorious youth, so that your soul may be liberated from this world and the vanities and palaces that are therein. Say: People, do not focus on discrepancies among the verses we have revealed, for these have all descended from one strong in power, from the realm of immortality, and differ according to various stations, if you be among the discerning. Thus do we bestow on you a portion of the mysteries of the Cause, lest your feet stumble on this exalted and manifest path. Conceal not the Cause of your Lord to the extent that the divine fire is extinguished in all else besides it, nor openly proclaim it in such a way that harm befalls you. Follow a clear path between these two.

Know, then, that this Beauty has been sorely tried among those persons in such a way that he desires to withdraw from them, or soar into the heavens of holiness in the primal homeland. By God, I have fallen at every moment beneath the talons of the malicious and the hateful, and I shall never find for myself any helper save God, who created me and all else besides, and sent me forth with the sovereignty of his Cause to land and sea, and to the inhabitants of the cities. Say: We related not even an intimation of our vision to the believers in the Unknowable Essence. Behold, they could not bear it, and they cast us into this pit, in the depths of darkness. Thus do we relate to you the mysteries of the Cause that were shrouded and concealed. Know that among those present were some who turned away from God, their Lord, and disbelieved in his signs, and some who believed in their Lord and attained safety and salvation. The former disguised themselves, when they ventured out from behind their wine jugs, in the gowns of women, after which they turned away from this most manifest, and yet most hidden, Beauty. Say: People, fear God and do not dispute with the manifestation of his Self; rather, turn to him with splendid humility. The invisible God has become manifest and the symbol of the hidden God has appeared from this sanctuary. People, render thanks to God, who created you from gushing water and made known to you the paths of holiness. For he revealed to you divine laws and standards, so that you might follow the way of guidance for the sake of this fountain that has appeared with the truth. Beware lest you differ concerning it, nor should you doubt that you will attain the presence of your Lord. Draw near to him in your hearts, for that is, in truth, better for you than all that has been made manifest and all that has remained concealed.

This is the Surah of the Companions, which we have revealed with the truth, and we have sent it to you that you may recite it to those in whose faces you discover the radiance of the All-Merciful. When they hear the verses of God, they soar to the lote-tree of the farthest limit in this sanctified and united Court.

If you see Nasr, relate to him, even after the last-mentioned person, what has at this time been revealed from the kingdom of exaltation, that he might remember within himself, and be among those who were secure and guided. Say: Nasr, aid your Lord to the extent you are able for the sake of this victory that has been manifested in the form of this youth. Blessed by God, who created and proportioned all things. Be steadfast in the Cause of your Lord God in such a way that nothing in the heavens or on earth could prevent you from being among those that made a covenant and fulfilled it.

Say: People, do you dispute the Spirit concerning what he witnessed and saw, and the melodies of God that he heard in the most holy, pure and glorious realm? In truth, he is so steadfast that the entire

creation will never deter him, nor will all who are in the heavens and on earth ever be more in his eyes than a handful of dust. Were he but to speak forth the least intimation, it would be sweeter than all that has been revealed in the kingdom of the Cause and the world of creation. This is known only by those who possess understanding. In truth, he has mounted the throne and seated himself thereon. This is a difficult thing indeed for those who join partners with God, and for him who has disbelieved and transgressed, then turned away and provoked great misery. Say: Concourse of the hateful, die in your rancor! For the sun has dawned forth, spreading the rays of God from the zenith of the mid-morning sky, and all have been illumined thereby, save the despicable, who have gone astray and become blind. Thus do we relate to you some of the stories of God, you possessors of intellect. In truth, a glance at him is better than all that is in the concourse on high, and than the kingdoms of this world and the next. Blessed is the one who has attained the presence of the throne, has gazed on the countenance of the Most High, and has heard in the songs of holiness the most great verses of his Lord. Nasr, listen to what is revealed to you from the farthest divine realm, and take heed lest you fear any man. Turn to the visage of your Lord, and be of those who profited from the remembrance of God. Have patience when the heavens are cleft asunder, the earth of desire is split and the lamentations among those who turned away and were lost fill the air. He whose heart is not purified from all that can be described by any name will never reflect within himself this brilliant and most limpid Beauty.

Purify the mirrors of your souls, people of the earth, then ascend to the station that God has rendered, from behind himself, only two bow-lengths away, or less. In truth, he declares at all times what the Spirit revealed within his pure and sinless breast. Say: He speaks not out of his own base desire, rather, he proclaims the most great verses of his Lord, with which he is inspired by one powerful in his commands. Say: In truth, he has at this time risen above the most exalted horizon, and he is, verily, the Primal Beauty (the Bab) clothed in another mantle. By him have the standards of the Cause been raised aloft in the kingdom of names, and the pavilion of glory been erected in the realm of the Unknowable Essence. Say: O people, return to him, for he is the end of all things. By God, he is the heaven of refuge at the lote-tree of holiness when the effulgence of the light becomes manifest from this shining and most glorious Beauty. Thus, his sharp gaze swerved not from the most manifest, and yet most hidden, sovereignty of his Lord that he witnessed with his own eyes.

Say: Were he to uncover the veil from the face of only one of his words, the earth would be rent and the heavens of the most high would be cloven. He, however, treated his servants with gentle courtesy, lest their hearts be distinguished from one another, and they return to the seat of wrath in the deepest pit. Be afraid of no one, and remind the people of the verses of your Lord, for this is his triumph in the kingdom of the heavens and the earth. Thus he aids you with this mention, and to him the commemoration returns. Thus have we caused to flow forth from every letter of this tablet nineteen rivers. Happy is he that thirsts and seeks to drink.

When we completed this tablet, the most great verses of God began to descend once again from the realm of immortality, that every reasoning and gracious man might take admonishment therefrom. Let us mention in this tablet some of the beloved of God to whom we have not heretofore referred, that the grace of God might encompass every atom and every possessor of refinement and prudence. Then remind those, over whose names the pen of the cause has not moved, if you find them bearing in mind the

remembrance of their Lord. Otherwise, leave them to themselves and avoid every one who turns away in suspicion. Say: O people, delight in these days wherein God has come in the shadows of the spirit, and the countenance has dawned forth from behind the veil.

Share with Muhammad-`Ali, whose name you mentioned in your letter, what the pen of fate reminds him in the realm of the divine decree, in the presence of his Lord, the Mighty, the Bestower. Thus might he ascend within himself to the heights of sanctity through this ascension that has manifested itself in the form of this youth, and be among those who obeyed and repented. Servant, detach yourself from all that your passions desire, then cling to the most great cord within yourself, which is, in truth, better for you than the kingdom of the heavens and the earth. Only the steadfast believers can comprehend this saying and those endued with insight. Give praise in the name of your Lord, and let the ecstasy and rapture of love wash over you, insofar as we have poured out for you the wine of life in wondrous and sanctified goblets. We have, in truth, rendered those letters chalices containing the most marvelous attributes, and we give such of our servants as we desire to drink from the cup of our verses. Say: From us this grace appeared and to us shall it return on the Resurrection Day. A drop thereof bestows life on the forms of all beings. Thus has our mercy preceded all things, and encompassed every atom, from the heights of paradise down to the lowliest speck of earth. In truth, those who failed to attain holy droplets from this cup are more contemptible in the sight of God than common flies, for they disbelieved in the bounty of God and disputed his verses after their revelation, and followed every lying infidel.

Say: O people, do you call on those to whom God has given no authority, and yet abandon the lord of lords? How miserable are the guardians you have adopted for yourselves instead of God! You shall be chastised by the divine wrath, for he is, in truth, powerful in fixing blame and severe in inflicting punishment. Among the idolaters is one who was there, and who was displeased that we gave to ourselves one of the names. Thus did he commit a wrong toward God, who created and fashioned him. The injustice committed by those who join partners with God is nothing but perdition. Say: People, all the names refer to their kingdom, which refers to my Cause, which was created by my word. All know this, who have believed in the Day of Reckoning. The sun has dawned from the horizon of the glory of its Lord, the heavens of pride are sundered, the earth of malice is furrowed with chasms, and the mountain of stillness moves like the clouds. Thus have we informed you of every announcement, that you may remember within yourself and remind the people of that with which we have inspired you. Mayhap they will purify their souls from every malady, and recover their health.

People of the earth, strive for victory in these days, and let not the numbers of the idolaters frighten you. Thus does the pen of grandeur counsel you on behalf of the Glorious, the Enticing One. Know that triumph can never be attained by unsheathing your swords, but rather depends on purifying your souls. Concourse of companions, should anyone sever himself from all who are in the heavens and on earth, and arise to fulfill the divine plan, God will, through him, render victorious the sincere among his loved ones, and will pull down the standards of the idolaters from all parties. By God, the true victory is your detachment from all else besides God and your steadfastness in my love in this day, when the feet of the eloquent have stumbled and a pack of jackals has issued from the thickets of hypocrisy. These persons disbelieved and turned away, doubting that they could attain the presence of their Lord, even after he

manifested himself from the sacred horizon with scriptures and the book.

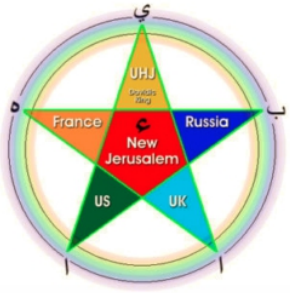
Say: Concourse of holiness, unsheathe the swords of wisdom from the scabbards of utterance, and thereby aid your Lord, the All-Merciful. Beware lest you wreak corruption in the land after its reformation, and fear God, to whom all affairs return in the beginning and the end. Should the idolaters creep up on you, drive them away with our word, not with your blades, and do not contravene what you were commanded in the Book. Be steadfast, people, in following the path, and allow fire and rapture to consume you in this Cause and on this foundation. If you fail to pursue this path with perseverance, God will send another people that will be firm in his Cause and will commemorate him with distraction, yearning and ecstasy. Nothing in the heavens or on earth will deter them. On these the angels and the Spirit will pronounce blessings, as will the concourse of holiness, and those who were within the pavilion of nearness behind the veil. Is there anything that does not mention their names and thereby draw near to God? Say: By God, their names are tolled by the bell, crowed by the cockerel of paradise, and sung by the rebec. Thus are the words of your Lord completed in veracity and justice. Nothing can alter the words of your Lord, but none can comprehend this truth save the souls endued with excellence and immortality.

This entry was posted on Sunday, December 12th, 2021 at 2:18 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 18, 178 B.E. (12/10/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



LETTER OF 10 DECEMBER 1926

[From the Guardian, Shoghi Effendi:]

10 December 1926

To an individual believer

Dear co-worker:

Your welcome letter, breathing the spirit of loving devotion to the interests of humanity, has touched my heart.

I am greatly pleased to learn of your awakened interest in the Divine Message Bahá'u'lláh has given to the world, and of your keen desire to investigate and study it. You have truly grasped its essence when you characterized it as a Faith so new and fresh in its vitality and yet so old in the truth upon which it is based.

I am convinced that as you travel, whether in America, Europe, Asia, or Australasia, and get in contact with its fervent and devoted followers in the divers regions of the world you will increasingly realize the unique potency, the transforming power, the all-unifying force which distinguish the Bahá'í Faith from the religious and humanitarian movements of this age.

I shall be delighted to meet you in 'Abdu'l-Bahá's home here in the Holy Land, and I cannot tell whether future developments will enable me to seek a much needed rest during the hot summer months. If I can at all manage to get the rest I need, I will certainly be back by the middle of October at which time I trust you will be able to visit Palestine.

I wish to assure you of my best wishes for your success, happiness and spiritual advancement and of my joy and hope to accord you a warm welcome in our home.

Your true brother in the service of God and humanity,

Shoghi

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

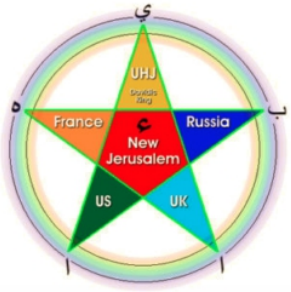
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, December 11th, 2021 at 3:15 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 6, 178 B.E. (12/17/2021)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



SAY: We have caused the rivers of Divine utterance to proceed out of Our throne, that the tender herbs of wisdom and understanding may spring forth from the soil of your hearts. Will ye not be thankful? They who disdain to worship their Lord shall be of those who are cast off. And oft as Our verses are rehearsed unto them, they persist in proud disdain, and in their gross violation of His law, and know it not. As for them who have disbelieved in Him, they shall be in the shadow of a black smoke. "The Hour" hath come upon them, while they are disporting themselves. They have been seized by their forelock, and yet know it not.

The thing that must come hath come suddenly; behold how they flee from it! The inevitable hath come to pass; witness how they have cast it behind their backs! This is the Day whereon every man will fly from himself, how much more from his kindred, could ye but perceive it. Say: By God! The blast hath been blown on the trumpet, and lo, mankind hath swooned away before us! The Herald hath cried out, and the Summoner raised His voice saying: "The Kingdom is God's, the Most Powerful, the Help in Peril, the Self-Subsisting."

This is the Day on which all eyes shall stare up with terror, the Day in which the hearts of them that dwell on earth shall tremble, save them whom thy Lord, the All-Knowing, the All-Wise, pleaseth to deliver. All faces have turned black except those to whom the God of Mercy hath vouchsafed a radiant heart. Drunken are the eyes of those men that have openly refused to behold the face of God, the All-Glorious, the All-Praised.

Say: Perused ye not the Qur'án? Read it, that haply ye may find the Truth, for this Book is verily the Straight Path. This is the Way of God unto all who are in the heavens and all who are on the earth. If ye have been careless of the Qur'án, the Bayán cannot be regarded to be remote from you. Behold it open before your eyes. Read ye its verses, that perchance ye may desist from committing that which will cause the Messengers of God to mourn and lament.

Speed out of your sepulchers. How long will ye sleep? The second blast hath been blown on the trumpet. On whom are ye gazing? This is your Lord, the God of Mercy. Witness how ye gainsay His signs! The earth hath quaked with a great quaking, and cast forth her burdens. Will ye not admit it? Say: Will ye not

recognize how the mountains have become like flocks of wool, how the people are sore vexed at the awful majesty of the Cause of God? Witness how their houses are empty ruins, and they themselves a drowned host.

This is the Day whereon the All-Merciful hath come down in the clouds of knowledge, clothed with manifest sovereignty. He well knoweth the actions of men. He it is Whose glory none can mistake, could ye but comprehend it. The heaven of every religion hath been rent, and the earth of human understanding been cleft asunder, and the angels of God are seen descending. Say: This is the Day of mutual deceit; whither do ye flee? The mountains have passed away, and the heavens have been folded together, and the whole earth is held within His grasp, could ye but understand it. Who is it that can protect you? None, by Him Who is the All-Merciful! None, except God, the Almighty, the All-Glorious, the Beneficent. Every woman that hath had a burden in her womb hath cast her burden. We see men drunken in this Day, the Day in which men and angels have been gathered together.

Say: Is there any doubt concerning God? Behold how He hath come down from the heaven of His grace, girded with power and invested with sovereignty. Is there any doubt concerning His signs? Open ye your eyes, and consider His clear evidence. Paradise is on your right hand, and hath been brought nigh unto you, while Hell hath been made to blaze. Witness its devouring flame. Haste ye to enter into Paradise, as a token of Our mercy unto you, and drink ye from the hands of the All-Merciful the Wine that is life indeed.

Drink with healthy relish, O people of Bahá. Ye are indeed they with whom it shall be well. This is what they who have near access to God have attained. This is the flowing water ye were promised in the Qur'án, and later in the Bayán, as a recompense from your Lord, the God of Mercy. Blessed are they that quaff it.

O My servant that hath turned thy face towards Me! Render thanks unto God for having sent down unto thee this Tablet in this Prison, that thou mayest remind the people of the days of thy Lord, the All-Glorious, the All-Knowing. Thus have We established for thee, through the waters of Our wisdom and utterance, the foundations of thy belief. This, verily, is the water whereon the Throne of thy Lord hath been raised. "His Throne had stood upon the waters." Ponder this in thine heart, that thou mayest comprehend its meaning. Say: Praise be to God, the Lord of all worlds.

Baha'u'llah, Gleanings of Baha'u'llah-XVIII

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MY God, my Adored One, my King, my Desire! What tongue can voice my thanks to Thee? I was heedless, Thou didst awaken me. I had turned back from Thee, Thou didst graciously aid me to turn towards Thee. I was as one dead, Thou didst quicken me with the water of life. I was withered, Thou didst revive me with the heavenly stream of Thine utterance which hath flowed forth from the Pen of the All-Merciful.

O Divine Providence! All existence is begotten by Thy bounty; deprive it not of the waters of Thy

generosity, neither do Thou withhold it from the ocean of Thy mercy. I beseech Thee to aid and assist me at all times and under all conditions, and seek from the heaven of Thy grace Thine ancient favor. Thou art, in truth, the Lord of bounty, and the Sovereign of the kingdom of eternity.

Baha'u'llah, Prayers and Meditations-CLXXIII

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I am greatly pleased to see you. Your hearts are illumined by the lights of Bahá. This meeting is in reality a divine, celestial assembly under the favor of God, for we have no other purpose than praising and meeting God. The prayer you have just offered is a prayer of thankfulness.

Thankfulness is of various kinds. There is a verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type, their spirits and hearts unconscious of thanksgiving. This is mere usage, just as when we meet, receive a gift and say thank you, speaking the words without significance. One may say thank you a thousand times while the heart remains thankless, ungrateful. Therefore, mere verbal thanksgiving is without effect. But real thankfulness is a cordial giving of thanks from the heart. When man in response to the favors of God manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

There is a cordial thanksgiving, too, which expresses itself in the deeds and actions of man when his heart is filled with gratitude. For example, God has conferred upon man the gift of guidance, and in thankfulness for this great gift certain deeds must emanate from him. To express his gratitude for the favors of God man must show forth praiseworthy actions. In response to these bestowals he must render good deeds, be self-sacrificing, loving the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of Abhá, the face radiant, the tongue eloquent, the ear attentive, striving day and night to attain the good pleasure of God. Whatsoever he wishes to do must be in harmony with the good pleasure of God. He must observe and see what is the will of God and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Consider how grateful anyone becomes when healed from sickness, when treated kindly by another or when a service is rendered by another, even though it may be of the least consequence. If we forget such favors, it is an evidence of ingratitude. Then it will be said a loving-kindness has been done, but we are thankless, not appreciating this love and favor. Physically and spiritually we are submerged in the sea of God's favor. He has provided our foods, drink and other requirements; His favors encompass us from all directions. The sustenances provided for man are blessings. Sight, hearing and all his faculties are wonderful gifts. These blessings are innumerable; no matter how many are mentioned, they are still endless. Spiritual blessings are likewise endless—spirit, consciousness, thought, memory, perception, ideation and other endowments. By these He has guided us, and we enter His Kingdom. He has opened the doors of all good before our faces. He has vouchsafed eternal glory. He has summoned us to the Kingdom of heaven. He has enriched us by the bestowals of God. Every day he has proclaimed new glad

tidings. Every hour fresh bounties descend.

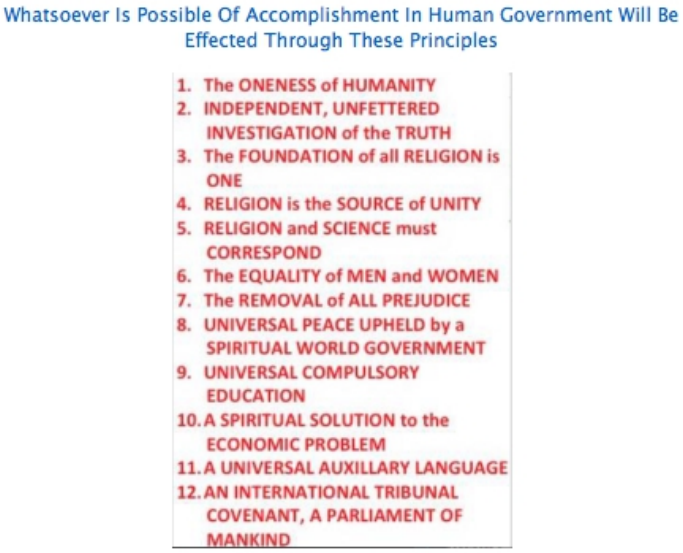
Consider how all the people are asleep, and ye are awake. They are dead, and ye are alive through the breaths of the Holy Spirit. They are blind while ye are endowed with perceptive sight. They are deprived of the love of God, but in your hearts it exists and is glowing. Consider these bestowals and favors.

Therefore, in thanksgiving for them ye must act in accordance with the teachings of Bahá'u'lláh. Ye must read the Tablets—the Hidden Words, Ishráqát, Glad Tidings—all the holy utterances, and act according to them. This is real thanksgiving, to live in accord with these utterances. This is true thankfulness and the divine bestowal. This is thanksgiving and glorification of God.

I hope you all may attain thereto, be mindful of these favors of God and be attentive. It is my hope that I may go away from New York with a happy heart, and my heart is happy when the friends of God love each other, when they manifest the mercy of God to all people. If I see this, I shall go away happy.

Salutations!

Abdu'l-Baha', The Promulgation of Universal Peace – A talk given at the Home of Dr. and Mrs. Florian Krug
830 Park Avenue, New York, on July 15, 1912


Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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BAHA'I JUSTICE

Baha'i Month: Sharaf/Honor 1, 178 B.E. (12/31/2021)

SPIRITUAL EXISTENCE IS IMMORTALITY

AND now concerning thy question regarding the soul of man and its survival after death. Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God and His attributes, and will reveal His loving kindness and bounty. The movement of My Pen is stilled when it attempteth to befittingly describe the loftiness and glory of so exalted a station. The honor with which the Hand of Mercy will invest the soul is such as no tongue can adequately reveal, nor any other earthly agency describe. Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise. The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds. If any man be told that which hath been ordained for such a soul in the worlds of God, the Lord of the throne on high and of earth below, his whole being will instantly blaze out in his great longing to attain that most exalted, that sanctified and resplendent station.... The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men. The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the clouds rain their bounty upon men, and the earth bringeth forth its fruits. All things must needs have a cause, a motive power, an animating principle. These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation. 1.

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According to divine philosophy, there are two important and universal conditions in the world of material phenomena; one which concerns life, the other concerning death; one relative to existence, the other non-existence; one manifest in composition, the other in decomposition. Some define existence as the expression of reality or being, and non-existence as non-being, imagining that death is annihilation. This is a mistaken idea, for total annihilation is an impossibility. At most, composition is ever subject to decomposition or disintegration; that is to say, existence implies the grouping of material elements in a form or body, and non-existence is simply the decomposing of these groupings. This is the law of creation in its endless forms and infinite variety of expression. Certain elements have formed the composite creature man. This composite association of the elements in the form of a human body is therefore subject to disintegration which we call death, but after disintegration the elements themselves persist unchanged. Therefore total annihilation is an impossibility, and existence can never become non-existence. This would be equivalent to saying that light can become darkness, which is manifestly untrue and impossible. As existence can never become non-existence, there is no death for man; nay, rather, man is everlasting and everliving. The rational proof of this is that the atoms of the material elements are transferable from one form of existence to another, from one degree and kingdom to another, lower or higher. For example, an atom of the soil or dust of earth may traverse the kingdoms from mineral to man by successive incorporations into the bodies of the organisms of those kingdoms. At one time it enters into the formation of the mineral or rock; it is then absorbed by the vegetable kingdom and becomes a constituent of the body and fibre of a tree; again it is appropriated by the animal, and at a still later period is found in the body of man. Throughout these degrees of its traversing the kingdoms from one form of phenomenal being to another, it retains its atomic existence and is never annihilated nor relegated to non-existence.

Non-existence therefore is an expression applied to change of form, but this transformation can never be rightly considered annihilation, for the elements of composition are ever present and existent as we have seen in the journey of the atom through successive kingdoms, unimpaired; hence there is no death; life is everlasting. So to speak, when the atom entered into the composition of the tree, it died to the mineral kingdom, and when consumed by the animal, it died to the vegetable kingdom, and so on until its transference or transmutation into the kingdom of man; but throughout its traversing it was subject to transformation and not annihilation. Death therefore is applicable to a change or transference from one degree or condition to another. In the mineral realm there was a spirit of existence; in the world of plant life and organisms it reappeared as the vegetative spirit; thence it attained the animal spirit and finally aspired to the human spirit. These are degrees and changes but not obliteration; and this is a rational proof that man is everlasting, everliving. Therefore death is only a relative term implying change. For example, we will say that this light before me, having reappeared in another incandescent lamp, has died in the one and lives in the other. This is not death in reality. The perfections of the mineral are translated into the vegetable and from thence into the animal, the virtue always attaining a plus or superlative degree in the upward change. In each kingdom we find the same virtues manifesting themselves more fully, proving that the reality has been transferred from a lower to a higher form and kingdom of being. Therefore non-existence is only relative and absolute non-existence inconceivable. This rose in my hand will become disintegrated and its symmetry destroyed, but the elements of its composition remain changeless; nothing affects their elemental integrity. They cannot become non-existent; they are simply transferred from one state to another.

Through his ignorance, man fears death; but the death he shrinks from is imaginary and absolutely unreal; it is only human imagination.

The bestowal and grace of God have quickened the realm of existence with life and being. For existence there is neither change nor transformation; existence is ever existence; it can never be translated into non-existence. It is gradation; a degree below a higher degree is considered as non-existence. This dust beneath our feet, as compared with our being is non-existent. When the human body crumbles into dust we can say it has become non-existent; therefore its dust in relation to living forms of human being is as non-existent but in its own sphere it is existent, it has its mineral being. Therefore it is well proved that absolute non-existence is impossible; it is only relative.

The purpose is this;—that the everlasting bestowal of God vouchsafed to man is never subject to corruption. Inasmuch as He has endowed the phenomenal world with being, it is impossible for that world to become non-being, for it is the very genesis of God; it is the realm of origination; it is a creational and not a subjective world, and the bounty descending upon it is continuous and permanent. Therefore man the highest creature of the phenomenal world is endowed with that continuous bounty bestowed by divine generosity without cessation. For instance, the rays of the sun are continuous, the heat of the sun emanates from it without cessation; no discontinuance of it is conceivable. Even so the bestowal of God is descending upon the world of humanity, never ceasing, continuous, forever. If we say that the bestowal of existence ceases or falters it is equivalent to saying that the sun can exist with cessation of its effulgence. Is this possible? Therefore the effulgences of existence are ever-present and continuous.

The conception of annihilation is a factor in human degradation, a cause of human debasement and lowliness, a source of human fear and abjection. It has been conducive to the dispersion and weakening of human thought whereas the realization of existence and continuity has upraised man to sublimity of ideals, established the foundations of human progress and stimulated the development of heavenly virtues; therefore it behoves man to abandon thoughts of non-existence and death which are absolutely imaginary and see himself ever living, everlasting in the divine purpose of his creation. He must turn away from ideas which degrade the human soul, so that day by day and hour by hour he may advance upward and higher to spiritual perception of the continuity of the human reality. If he dwells upon the thought of non-existence he will become utterly incompetent; with weakened will-power his ambition for progress will be lessened and the acquisition of human virtues will cease.

Therefore you must thank God that He has bestowed upon you the blessing of life and existence in the human kingdom. Strive diligently to acquire virtues befitting your degree and station. Be as lights of the world which cannot be hid and which have no setting in horizons of darkness. Ascend to the zenith of an existence which is never beclouded by the fears and forebodings of non-existence. When man is not endowed with inner perception he is not informed of these important mysteries. The retina of outer vision though sensitive and delicate may nevertheless be a hindrance to the inner eye which alone can perceive. The bestowals of God which are manifest in all phenomenal life are sometimes hidden by intervening veils of mental and mortal vision which render man spiritually blind and incapable but when those scales are removed and the veils rent asunder, then the great signs of God will become visible and he will witness the eternal light filling the world. The bestowals of God are all and always manifest. The promises of heaven are ever present. The favors of God are all-surrounding but should the conscious eye of the soul of man remain veiled and darkened he will be led to deny these universal signs and remain deprived of these manifestations of divine bounty. Therefore we must endeavor with heart and soul in order that the veil covering the eye of inner vision may be removed, that we may behold the manifestations of the signs of God, discern His mysterious graces, and realize that material blessings as compared with spiritual bounties are as nothing. The spiritual blessings of God are greatest. When we were in the mineral kingdom, although endowed with certain gifts and powers, they were not to be compared with the blessings of the human kingdom. In the matrix of the mother we were the recipients of endowments and blessings of God, yet these were as nothing compared to the powers and graces bestowed upon us after birth into this human world. Likewise if we are born from the matrix of this physical and phenomenal environment into the freedom and loftiness of the life and vision spiritual, we shall consider this mortal existence and its blessings as worthless by comparison.

In the spiritual world, the divine bestowals are infinite, for in that realm there is neither separation nor disintegration which characterize the world of material existence. Spiritual existence is absolute immortality, completeness and unchangeable being. Therefore we must thank God that He has created for us both material blessings and spiritual bestowals. He has given us material gifts and spiritual graces, outer sight to view the lights of the sun and inner vision by which we may perceive the glory of God. He has designed the outer ear to enjoy the melodies of sound and the inner hearing wherewith we may hear the voice of our creator. We must strive with energies of heart, soul and mind to develop and manifest the perfections and virtues latent within the realities of the phenomenal world, for the human reality may be compared to a seed. If we sow the seed, a mighty tree appears from it. The virtues of the seed are revealed in the tree; it puts forth branches, leaves, blossoms, and produces fruits. All these virtues were hidden and potential in the seed. Through the blessing and bounty of cultivation these virtues became apparent. Similarly the merciful God our creator has deposited within human realities certain virtues latent and potential. Through education and culture, these virtues deposited by the loving God will become apparent in the human reality even as the unfoldment of the tree from within the germinating seed. 2.

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After death the condition is one which cannot be clearly explained in words. It is one of comprehension, understanding, which involves all other things — feeling, etc.' He also says: `You will retain your individuality and will not be swallowed up in one vast spirit. Concerning the condition of the human soul after its ascension from the material world: the essence of the human soul is clarified from material substances and purified from the embodiment of physical things. It is exclusively luminous; it has no body; it is a dazzling pencil of light; it is a celestial orb of brightness. 3.

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As to the question whether the souls will recognize each other in the spiritual world: This (fact) is certain; for the Kingdom is the world of vision (i.e., things are visible in it), where all the concealed realities will become disclosed. How much more the well-known souls will become manifest. The mysteries of which man is heedless in this earthly world, those will he discover in the heavenly world, and there will he be informed of the secret of truth; how much more will he recognize or discover persons with whom he hath been associated. Undoubtedly, the holy souls who find a pure eye and are favored with insight will, in the kingdom of lights, be acquainted with all mysteries, and will seek the bounty of witnessing the reality of every great soul. Even they will manifestly behold the Beauty of God in that world. Likewise will they find all the friends of God, both those of the former and recent times, present in the heavenly assemblage.

As to the difference and distinction between Lazarus and that "rich man": The first was spiritual, while the second was material. One was in the highest degree of knowledge and the other in the lowest depths of ignorance. The difference and distinction will naturally become realized between all men after their departure from this mortal world. But this (distinction) is not in respect to place, but it is in respect to the soul and conscience. For the Kingdom of God is sanctified (or free) from time and place; it is another world and another universe. But the holy souls are promised the gift of intercession. And know thou for a certainty, that in the divine worlds, the spiritual beloved ones (believers) will recognize each other, and will seek union (with each other), but a spiritual union. Likewise, a love that one may have entertained for any one will not be forgotten in the world of the Kingdom. Likewise, thou wilt not forget (there) the life that thou hast had in the material world. 4.

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1. Baha'u'llah-Gleanings #LXXXI (exc. fr.)
2. Abdu'l-Baha'-The Promulgation of Universal Peace, from a Talk given at Theosophical Society, Northwestern University Hall, Evanston, Illinois, May 4, 1912
3. Abdu'l-Baha'-Quoted in "Studies in Immortality", in *Star of the West*, XIV, pp.37, 38
4. Abdu'l-Baha'-Tablets of Abdu'l-Baha', pp.205, 206

This entry was posted on Friday, December 31st, 2021 at 2:40 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 8, 178 B.E. (1/7/2022)

WHEN thou art departed out of the court of My presence, O Muḥammad, direct thy steps towards My House (Baghdád House), and visit it on behalf of thy Lord. When thou reachest its door, stand thou before it and say: Whither is the Ancient Beauty gone, O most great House of God, He through Whom God hath made thee the cynosure of an adoring world, and proclaimed thee to be the sign of His remembrance unto all who are in the heavens and all who are on the earth? Oh! for the former days when thou, O House of God, wert made His footstool, the days when in ceaseless strains the melody of the All-Merciful poured forth from thee! What hath become of thy jewel whose glory hath irradiated all creation? Whither are gone the days in which He, the Ancient King, had made thee the throne of His glory, the days in which He had chosen thee alone to be the lamp of salvation between earth and heaven, and caused thee to diffuse, at dawn and at eventide, the sweet fragrance of the All-Glorious?

Where, O House of God, is the Sun of majesty and power Who had enveloped thee with the brightness of His presence? Where is He, the Dayspring of the tender mercies of thy Lord, the Unconstrained, Who had established His seat within thy walls? What is it, O throne of God, that hath altered thy countenance, and made thy pillars to tremble? What could have closed thy door to the face of them that eagerly seek thee? What hath made thee so desolate? Couldst thou have been told that the Beloved of the world is pursued by the swords of His enemies? The Lord bless thee, and bless thy fidelity unto Him, inasmuch as thou hast remained His companion through all His sorrows and His sufferings.

I testify that thou art the scene of His transcendent glory, His most holy habitation. Out of thee hath gone forth the Breath of the All-Glorious, a Breath that hath breathed over all created things, and filled with joy the breasts of the devout that dwell in the mansions of Paradise. The Concourse on high, and they that inhabit the Cities of the Names of God, weep over thee, and bewail the things that have befallen thee.

Thou art still the symbol of the names and attributes of the Almighty, the Point towards which the eyes of the Lord of earth and heaven are directed. There hath befallen thee what hath befallen the Ark in which God's pledge of security had been made to dwell. Well is it with him that apprehendeth the intent of these words, and recognizeth the purpose of Him Who is the Lord of all creation.

Happy are those that inhale from thee the sweet savors of the Merciful, that acknowledge thine exaltation, that safeguard thy sanctity, that reverence, at all times, thy station. We implore the Almighty to grant that the eyes of those who have turned away from thee, and failed to appreciate thy worth, may be opened, that they may truly recognize thee, and Him Who, through the power of truth, hath raised thee up on high. Blind, indeed, are they about thee, and utterly unaware of thee in this day. Thy Lord is, verily, the Gracious, the Forgiving.

I bear witness that through thee God hath proved the hearts of His servants. Blessed be the man that directeth his steps toward thee, and visiteth thee. Woe to him that denieth thy right, that turneth away

from thee, that dishonoreth thy name, and profaneth thy holiness.

Grieve not, O House of God, if the veil of thy sanctity be rent asunder by the infidels. God hath, in the world of creation, adorned thee with the jewel of His remembrance. Such an ornament no man can, at any time, profane. Towards thee the eyes of thy Lord shall, under all conditions, remain directed. He, verily, will incline His ear to the prayer of every one that visiteth thee, who will circle around thee, and calleth upon Him in thy name. He, in truth, is the Forgiving, the All-Merciful.

I beseech Thee, O my God, by this House that hath suffered such change in its separation from Thee, that bewaileth its remoteness from Thy presence, and lamenteth Thy tribulation, to forgive me, and my parents, and my kindred, and such of my brethren as have believed in Thee. Grant that all my needs be satisfied, through Thy bounty, O Thou Who art the King of Names. Thou art the most Bountiful of the bountiful, the Lord of all worlds.

Baha'u'llah-Gleanings #LVII, being an excerpt from Lawh-i-Hajj 2 of the Suriy-i-Hajj, revealed by Baha'u'llah during His Time in Adrianople-12/12/1863-8/12/1868

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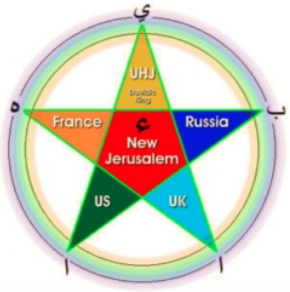
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

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BAHA'I JUSTICE

1/9/2022: Anniversary Of The Establishment Of The IBC/UHJ by Dr. Leland Jensen On 1/9/1991

THE UNIVERSAL HOUSE OF JUSTICE

A Universal House of Justice — with the Davidic King, the great grandson of 'Abdu'l-Baha, as its President — is the medicine for this sick world. This body is the Supreme Institution of the Kingdom of God, established on earth as it is in heaven in fulfillment of the Lord's Prayer that Jesus gave and told the Christians to pray for. This body, the Supreme Institution of the Kingdom of God on earth as it is in heaven, is the Universal House of Justice that all the nations of the world will joyously and unhesitatingly belong to. The purpose of the living, functioning, descendant of King David through Baha'u'llah and Abdu'l-Baha at its head is so we can recognize Baha'u'llah's true Universal House of Justice from fakes, frauds, and imitations. (see Isaiah chapters 2, 9, and 11) The hearts of all mankind shall willingly and eagerly turn their trust and loyalty to this world governing body, as all the people of the world shall see with their third eye opened — of their intellect — that this is the plan that God Himself has given us all for the salvation and redemption of all human kind. Already the world has seen three prototypes, or imitations, of this world Parliament. First in the World Court, secondly in the League of Nations, and third in the form of the United Nation's Organization. These three bodies, however, failed to achieve the unifying force to unite all the peoples and nations of the world, as these failed attempts did not originate from God but from the imitation of man, they lacked the spiritual endowment of authority to unite the world together as one family, one race of humanity. This government, the Kingdom of God on earth as it is in heaven, does not originate from the minds of men but has been delivered unto all humanity from God Almighty via the Supreme and Universal Manifestation of Himself, which is the second coming of Christ in the person of Baha'u'llah.

The world commonwealth outlined by Baha'u'llah is governed by the Universal House of Justice, this is a World Parliament freely elected by the peoples of the earth, currently in its appointed stage. It must have authority to enforce its decisions upon any dilatory or rebellious member of the commonwealth, and such action must be as swift and certain as it would be in the case of an individual who breaks the law. No such world government an succeed unless backed by the authority of the whole human race. This is the principle of unity and oneness of mankind with the complete abandonment of prejudices, on which the future of mankind depends.

This world authority must, in the interests of the whole human race, establish law in the place of war. It must strictly limit the armed forces of every nation according to their internal needs. It must plan and put into practice a world system of economics which will remove the present evils of waste, inferior quality, want in the midst of plenty. It must assume sole control over tariffs, excise, sources of raw material. It must foster a spirit of world civilization among all the people of the planet.

The president, that is the Executive Branch of the Universal House of Justice, is that promised return of the descendant of the lineage of King David, reestablished by Baha'u'llah. The office of President carries with it the right and obligation of the Executive Branch, a duty which is permitted to no one else, as defined and delineated in the sacred Will and Testament of Abdu'l-Baha. The Davidic King is therefore the permanent head of the Universal House of Justice, which is the executive branch of the New World Order, God's Kingdom on earth as it is in heaven.

Together, and inseparable, the Universal House of Justice with the Davidic King, Abdu'l-Baha's great grandson, as its President, forms the nucleus of the Kingdom of God on Earth as it is in heaven, the New World Order. As this institution has been established with its component parts, its organic institutions, and is functioning with efficiency and vigor, it is, by the unfolding of world events and the predestined Will of Omnipotent God, being projected to all the people of the world. Not by the will of man or any scheme or plan of any group of people, but by an act of Almighty Providence alone, this victory is given over to the people of God. Coinciding with great world calamity, catastrophe and social upheaval, the divine banner of the genealogy of Baha'u'llah is now being unfurled and upraised above the heads and ramparts of all the onlooking and terrified people of the world, showing the continuation of the line of David in the Executive Branch of this Universal House of Justice, which is to last forever (see Psalms 89). Such is the inescapable mind and plan of God; for by this method, world disaster and calamity contrasting the good news (gospel) of the proclamation of this Kingdom of God (Davidic), God has vouchsafed and made certain that His and only His Universal House of Justice should be asserting its claims and demonstrating its unfailing capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fullness of time the whole of mankind.

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"Enter the rock and hide in the dust from before the terror of the Lord and the Glory of His Majesty."

"And men shall enter the caves of the rocks, and the holes of the ground, from before the terror of the Lord, and from the Glory of His Majesty, when He rises to terrify to the earth." (Isaiah 2:10,19)

"The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore, a curse devours the earth, and the inhabitants suffer for their guilt; therefore, the inhabitants of the earth are scorched, and few men are left." (Isaiah 24:5,6)

"The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Man-kind's ordered life hath been revolutionized through the agency of this unique, this wondrous System –

the like of which mortal eyes have never witnessed." Baha'u'llah

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The American nation…stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi, Citadel of Faith

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Had the Shi'i realized that Baha'u'llah and 'Abdu'l-Baha, during their lifetimes, were seated upon the throne of King David (as did Omar and Ali, the second and fourth Caliphs, recognize the living Davidic King exilarch Bostanai in their day) Persia would be the world leader now instead of America. But **the throne of David came into exile here in America. And no matter how inept, foolish or adept American policy may or may not be it is UNDER THE PROTECTION OF GOD.** Had the Israelis protected 'Abdu'l-Baha's son (an aghsan) Mason Remey from the "Hands"-instead of exiling him from the Holy Land-Israel would be the world leader, instead of the world loser it is today. When Israel under King Saul rejected King David (and exiled him) it was Palestine that took him in, and became the world leader in that time. **Whatever people recognizes and protects the throne of King David and the basic human rights of the living one seated upon that throne in that day and age will be exalted, and its nation preserved and its peoples protected both materially and spiritually. Should they violate basic human rights, become an arrogant abomination of worthless consumption, or be hijacked by corrupt leadership God Himself shall depose them-through unforeseen world events-and those who oppose this mighty Covenant of God will be dispersed and degraded**-like the Ottoman and Persian Empires that are no more who failed to recognize Baha'u'llah and 'Abdu'l-Baha in their own lifetimes. Like that of Rome which opposed Christ and is gone. Like that of Hitler who sought to kill off all the Jewish people including the heir to the throne of David by exterminating an entire peoples-and now that empire is nothing.

But these worldly affairs mean nothing in the sight of those whose hearts are pure, whose minds are elevated upon the love of God, and whose souls are set free!

And that is the whole point!

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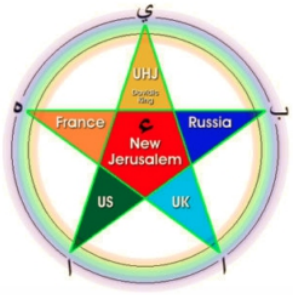
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

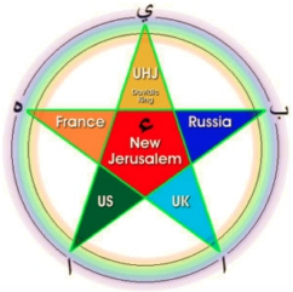
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Sunday, January 9th, 2022 at 3:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 15, 178 B.E. (1/14/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



On July 28th, 1954, Baha'is were told what America would have to pass through in the coming decades by Shoghi Effendi, Guardian of the Baha'i Faith, 1921-1957. This was almost 4 months before six year old Ruby Bridges had to be escorted to her first day of school by Federal Marshals at the inauguration of the desegregation of the U.S. Public School System. Ruby had to be escorted to her new school in that same way every day for the entire year due to racist threats aimed at her and her family from people in her hometown and across the U.S.A. As we can see, even from just this single example, we are still living through these predictions:

> The American nation…stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.
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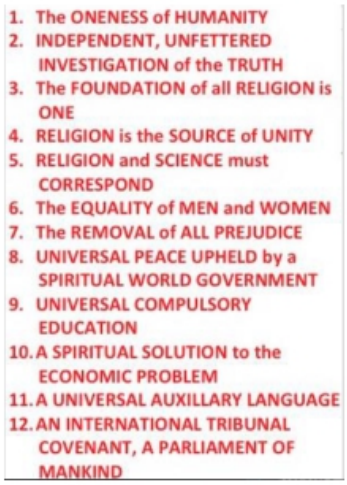
> Shoghi Effendi, Citadel of Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Friday, January 14th, 2022 at 2:46 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 178 B.E. (1/20/2022)

Súriy-i-Mulúk/Tablet of Kings

Revealed By

Baha'u'llah

Adrianople, ca. 1868

HE IS THE ALMIGHTY!

THIS is a Tablet from this Servant, who is called Ḥusayn in the kingdom of names, to the concourse of the kings of the earth. Haply they may approach it in a spirit of open-mindedness, discover from its message the mysteries of divine providence, and be of those that comprehend its meaning, and perchance they may forsake all they possess, turn towards the retreats of holiness, and draw nigh unto God, the All-Glorious, the Incomparable.

O kings of the earth! Give ear unto the Voice of God, calling from this sublime, this fruit-laden Tree, that hath sprung out of the Crimson Hill, upon the holy Plain, intoning the words: "There is none other God but He, the Mighty, the All-Powerful, the All-Wise." This is a Spot which hath been sanctified by God for those who approach it, a Spot wherein His Voice may be heard from the celestial Tree of Holiness. Fear God, O concourse of kings, and suffer not yourselves to be deprived of this most sublime grace. Fling away, then, the things ye possess, and take fast hold on the Handle of God, the Exalted, the Great. Set your hearts towards the Face of God, and abandon that which your desires have bidden you to follow, and be not of those who perish.

Relate unto them, O Servant, the story of 'Alí, when He came unto them with truth, bearing His glorious and weighty Book, and holding in His hands a testimony and proof from God, and holy and blessed tokens from Him. Ye, however, O kings, have failed to heed the Remembrance of God in His days and to be guided by the lights which arose and shone forth above the horizon of a resplendent Heaven. Ye examined not His Cause when so to do would have been better for you than all that the sun shineth upon, could ye but perceive it. Ye remained careless until the divines of Persia—those cruel ones—pronounced judgement against Him, and unjustly slew Him. His spirit ascended unto God, and the eyes of the inmates of Paradise and the angels that are nigh unto Him wept sore by reason of this cruelty. Beware that ye be not careless henceforth as ye have been careless aforetime. Return, then, unto God, your Maker, and be not of the heedless.

Say: The Sun of vicegerency hath dawned, the Point of knowledge and wisdom hath been made plain, and

the Testimony of God, the Almighty, the All-Wise, hath been made manifest. Say: The Moon of eternity hath risen in the midmost heaven, and its light hath illumined the dwellers of the realms above. My face hath come forth from the veils, and shed its radiance upon all that is in heaven and on earth; and yet, ye turned not towards Him, notwithstanding that ye were created for Him, O concourse of kings! Follow, therefore, that which I speak unto you, and hearken unto it with your hearts, and be not of such as have turned aside. For your glory consisteth not in your sovereignty, but rather in your nearness unto God and your observance of His command as sent down in His holy and preserved Tablets. Should any one of you rule over the whole earth, and over all that lieth within it and upon it, its seas, its lands, its mountains, and its plains, and yet be not remembered by God, all these would profit him not, could ye but know it.

Know ye that a servant's glory resideth in his nearness unto God, and that, unless he draweth nigh unto Him, naught else can ever profit him, even should he hold sway over the entire creation. Say: The breeze of God hath wafted over you from the retreats of Paradise, but ye have neglected it and chosen to persist in your waywardness. Guidance hath been given unto you from God, but ye have failed to follow it and preferred to reject its truth. The Lamp of God hath been lit within the niche of His Cause, but ye have neglected to seek the radiance of its glory and to draw nigh unto its light. And still ye slumber upon the couch of heedlessness!

Arise, then, and make steadfast your feet, and make ye amends for that which hath escaped you, and set then yourselves towards His holy Court, on the shore of His mighty Ocean, so that the pearls of knowledge and wisdom, which God hath stored up within the shell of His radiant heart, may be revealed unto you. Such is the counsel that shall profit you most; make of it your provision, that ye may be of those who are guided aright. Beware lest ye hinder the breeze of God from blowing over your hearts, the breeze through which the hearts of such as have turned unto Him can be quickened. Hearken unto the clear admonitions that We have revealed for you in this Tablet, that God, in turn, may hearken unto you, and may open before your faces the portals of His mercy. He, verily, is the Compassionate, the Merciful.

Lay not aside the fear of God, O kings of the earth, and beware that ye transgress not the bounds which the Almighty hath fixed. Observe the injunctions laid upon you in His Book, and take good heed not to overstep their limits. Be vigilant, that ye may not do injustice to anyone, be it to the extent of a grain of mustard seed. Tread ye the path of justice, for this, verily, is the straight path.

Compose your differences and reduce your armaments, that the burden of your expenditures may be lightened, and that your minds and hearts may be tranquillized. Heal the dissensions that divide you, and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth. Fear ye God, and take heed not to outstrip the bounds of moderation and be numbered among the extravagant.

We have learned that ye are increasing your outlay every year, and are laying the burden thereof on your subjects. This, verily, is more than they can bear, and is a grievous injustice. Decide justly between men, O kings, and be ye the emblems of justice amongst them. This, if ye judge fairly, is the thing that behoveth you, and beseemeth your station.

Beware not to deal unjustly with anyone that appealeth to you and entereth beneath your shadow. Walk

ye in the fear of God, and be ye of them that lead a godly life. Rest not on your power, your armies, and treasures. Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs. Succour cometh from Him alone. He succoureth whom He willeth with the hosts of the heavens and of the earth.

Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous. Ye will most certainly be called upon to answer for His trust on the day when the Balance of Justice shall be set, the day when unto everyone shall be rendered his due, when the doings of all men, be they rich or poor, shall be weighed.

If ye pay no heed unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine chastisement shall assail you from every direction, and the sentence of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall recognize your own impotence. Have mercy on yourselves and on those beneath you, and judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.

Examine Our Cause, inquire into the things that have befallen Us, and decide justly between Us and Our enemies, and be ye of them that act equitably towards their neighbour. If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the downtrodden, what right have ye then to vaunt yourselves among men? What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasuries, on the diversity and the cost of the ornaments with which ye deck yourselves? If true glory were to consist in the possession of such perishable things, then the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you, these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye glory! Would that ye could perceive it!

Nay, by Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your wholehearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course.

O kings of Christendom! Heard ye not the saying of Jesus, the Spirit of God, “I go away, and come again unto you”? Wherefore, then, did ye fail, when He did come again unto you in the clouds of heaven, to draw nigh unto Him, that ye might behold His face, and be of them that attained His Presence? In another passage He saith: “When He, the Spirit of Truth, is come, He will guide you into all truth.” And yet behold how, when He did bring the truth, ye refused to turn your faces towards Him, and persisted in disporting yourselves with your pastimes and fancies. Ye welcomed Him not, neither did ye seek His Presence, that ye might hear the verses of God from His own mouth, and partake of the manifold wisdom of the Almighty, the All-Glorious, the All-Wise. Ye have, by reason of your failure, hindered the breath of God from being wafted over you, and have withheld from your souls the sweetness of its fragrance. Ye

continue roving with delight in the valley of your corrupt desires. By God! Ye, and all ye possess, shall pass away. Ye shall, most certainly, return to God, and shall be called to account for your doings in the presence of Him Who shall gather together the entire creation.

Again, heard ye not that which hath been recorded in the Gospel concerning those "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—that is, those who have been made manifest through the power of God? Wherefore it becometh evident that one may well be manifested in the world of creation who is truly of God, the Almighty, the All-Knowing, the All-Wise. How is it then that when word reached you of Our Cause, ye failed to inquire from Our own lips, that ye might distinguish truth from falsehood, discover Our aim and purpose, and learn of the afflictions which We have suffered at the hands of an evil and wayward generation?

O Minister of the King of Paris! Hast thou forgotten the pronouncement recorded in the Gospel according to John concerning the Word and those who are its Manifestations? And hast thou ignored the counsels of the Spirit concerning the Manifestations of the Word, and been numbered with the heedless? If not, wherefore then didst thou conspire with the Minister of Persia to inflict upon Us that which hath caused the hearts of men of insight and understanding to melt, the tears of the denizens of the Realm of eternity to flow, and the souls of them who are nigh unto God to mourn? And all this thou didst commit without seeking to examine Our Cause or to discern its truth. For is it not thy clear duty to investigate this Cause, to inform thyself of the things that have befallen Us, to judge with equity, and to cleave unto justice?

Thy days shall pass away, thy ministry shall come to an end, and thy possessions shall vanish and be no more. Then, in the presence of the almighty King, thou shalt be called to answer for that which thy hands have wrought. How many the ministers who came before thee into this world, men who exceeded thee in power, excelled thee in station, and surpassed thee in wealth, and yet returned to dust, leaving upon the face of the earth neither name nor trace, and are now plunged in grievous remorse. Amongst them were those who failed in their duty towards God, followed their own desires, and trod the path of lust and wickedness. And amongst them were those who observed that which hath been prescribed in the verses of God, judged with fairness by the divine guidance that overshadowed them, and entered beneath the shelter of the mercy of their Lord.

I admonish thee, and those who are like thee, to deal not with anyone as ye have dealt with Us. Beware lest ye follow in the footsteps of the Evil One and walk in the ways of the unjust. Take from this world only to the measure of your needs, and forgo that which exceedeth them. Observe equity in all your judgements, and transgress not the bounds of justice, nor be of them that stray from its path.

Twenty years have passed, O kings, during which We have, each day, tasted the agony of a fresh tribulation. No one of them that were before Us hath endured the things We have endured. Would that ye could perceive it! They that rose up against Us have put us to death, have shed our blood, have plundered our property, and violated our honour. Though aware of most of our afflictions, ye, nevertheless, have failed to stay the hand of the aggressor. For is it not your clear duty to restrain the tyranny of the oppressor, and to deal equitably with your subjects, that your high sense of justice may be fully demonstrated to all mankind?

God hath committed into your hands the reins of the government of the people, that ye may rule with justice over them, safeguard the rights of the downtrodden, and punish the wrongdoers. If ye neglect the duty prescribed unto you by God in His Book, your names shall be numbered with those of the unjust in His sight. Grievous, indeed, will be your error. Cleave ye to that which your imaginations have devised, and cast behind your backs the commandments of God, the Most Exalted, the Inaccessible, the All-Compelling, the Almighty? Cast away the things ye possess, and cling to that which God hath bidden you observe. Seek ye His grace, for he that seeketh it treadeth His straight Path.

Consider the state in which We are, and behold ye the ills and troubles that have tried Us. Neglect Us not, though it be for a moment, and judge ye between Us and Our enemies with equity. This will, surely, be a manifest advantage unto you. Thus do We relate to you Our tale, and recount the things that have befallen Us, that ye might take off Our ills and ease Our burden. Let him who will, relieve Us from Our trouble; and as to him that willeth not, My Lord is assuredly the best of helpers.

Warn and acquaint the people, O Servant, with the things We have sent down unto Thee, and let the fear of no one dismay Thee, and be Thou not of them that waver. The day is approaching when God will have exalted His Cause and magnified His testimony in the eyes of all who are in the heavens and all who are on the earth. Place, in all circumstances, Thy whole trust in Thy Lord, and fix Thy gaze upon Him, and turn away from all them that repudiate His truth. Let God, Thy Lord, be Thy sufficing succourer and helper. We have pledged Ourself to secure Thy triumph upon earth and to exalt Our Cause above all men, though no king be found who would turn his face towards Thee.

Call Thou to remembrance Thine arrival in the City, how the Ministers of the Sulṭán thought Thee to be unacquainted with their laws and regulations, and believed Thee to be one of the ignorant. Say: Yea, by My Lord! I am ignorant of all things except what God hath, through His bountiful favour, been pleased to teach Me. To this We assuredly testify, and unhesitatingly confess it.

Say: If the laws and regulations to which ye cleave be of your own making, We will, in no wise, follow them. Thus have I been instructed by Him Who is the All-Wise, the All-Informed. Such hath been My way in the past, and such will it remain in the future, through the power of God and His might. This, indeed, is the true and right way. If they be ordained by God, bring forth, then, your proofs, if ye be of them that speak the truth. Say: We have written down in a Book which leaveth not unrecorded the work of any man, however insignificant, all that they have imputed to Thee, and all that they have done unto Thee.

Say: It behoveth you, O Ministers of State, to keep the precepts of God, and to forsake your own laws and regulations, and to be of them who are guided aright. Better is this for you than all ye possess, did ye but know it. If ye transgress the commandment of God, not one jot or one tittle of all your works shall be acceptable in His sight. Ye shall, erelong, discover the consequences of that which ye shall have done in this vain life, and shall be repaid for them. This, verily, is the truth, the undoubted truth.

How great the number of those who, in bygone ages, have committed the things ye have committed, and who, though superior to you in rank, have, in the end, returned unto dust, and been consigned to their inevitable doom! Would that ye might ponder the Cause of God in your hearts! Ye shall follow in their

wake, and shall be made to enter a habitation wherein none shall be found to befriend or help you. Ye shall, of a truth, be asked of your doings, shall be called to account for your failure in duty with regard to the Cause of God, and for having disdainfully rejected His loved ones who, with manifest sincerity, have come unto you.

It is ye who have taken counsel together regarding them, ye that have preferred to follow the promptings of your own desires, and forsaken the commandment of God, the Help in Peril, the Almighty.

Say: What! Cleave ye to your own devices, and cast behind your backs the precepts of God? Ye, indeed, have wronged your own selves and others. Would that ye could perceive it! Say: If your rules and principles be founded on justice, why is it, then, that ye follow those which accord with your corrupt inclinations and reject such as conflict with your desires? By what right claim ye, then, to judge fairly between men? Are your rules and principles such as to justify your persecution of Him Who, at your bidding, hath presented Himself before you, your rejection of Him, and your infliction on Him every day of grievous injury? Hath He ever, though it be for one short moment, disobeyed you? All the inhabitants of ʻIráq, and beyond them every discerning observer, will bear witness to the truth of My words.

Be fair in your judgement, O ye Ministers of State! What is it that We have committed that could justify Our banishment? What is the offence that hath warranted Our expulsion? It is We Who have sought you, and yet, behold how ye refused to receive Us! By God! This is a sore injustice that ye have perpetrated—an injustice with which no earthly injustice can measure. To this the Almighty is Himself a witness.

Have I at any time transgressed your laws, or disobeyed any of your ministers in ʻIráq? Inquire of them, that ye may act with discernment towards Us and be numbered with those who are well-informed. Hath anyone ever brought before them a plaint against Us? Hath anyone amongst them ever heard from Us a word contrary to that which God hath revealed in His Book? Bring forth, then, your evidence, that We may approve your actions and acknowledge your claims!

Had ye wished to deal with Us in accordance with your principles and standards, it would have behoved you to respect and honour Us for complying with your commands and following that which ye have pleased to ordain. Likewise, it would have beseemed you to repay the debts which We incurred in ʻIráq in the execution of your wishes. Ye should have given ear then unto Us, heard the account of Our woes, and judged with equity, as ye would judge your own selves. Ye should not have wished for Us that which ye have not wished for yourselves, but rather chosen to act with generosity. By God! Ye dealt with Us neither in accordance with your own principles and standards, nor with those of any man living, but in accordance with the promptings of your evil and wayward passions, O ye concourse of the froward and the arrogant!

O Bird of Holiness! Soar in the heaven of communion with Me, and acquaint the people with that which We disclosed unto Thee in the billowing oceans of immortality beyond the mount of glory. Let the fear of no one dismay Thee, and put Thy trust in God, the Almighty, the Beneficent. We, verily, shall protect Thee from those who, without a clear token from God or an enlightening Book, have grievously wronged Thee.

Say: God is My witness, O concourse of the negligent! We came not unto you to spread disorder in your lands or to sow dissension amongst your peoples. Nay rather, We came in obedience to the command of the sovereign, and in order to exalt your authority, to instruct you in the ways of Our wisdom, and to remind you of that which ye had forgotten—even as He saith in truth: “Warn them, for, in truth, Thy warning will profit the believers.” But ye hearkened not unto the sweet melodies of the Spirit, and gave ear unwittingly unto Our enemies, they who follow the promptings of their corrupt inclinations, whose deeds the Evil One hath made fair-seeming in their own eyes, and whose tongues utter calumnies against Us. Heard ye not that which hath been revealed in His all-glorious and unerring Book: “If a wicked man come to you with news, clear it up at once”? Wherefore have ye then cast the command of God behind your backs, and followed in the footsteps of them that are bent on mischief?

We have heard that one of these calumniators hath alleged that this Servant practised usury whilst residing in ‘Iráq, and was engaged in amassing riches for Himself. Say: How can ye judge a matter whereof ye have no knowledge? How can ye hurl calumnies against the servants of God, and entertain such evil suspicions? And how could this accusation be true, when God hath forbidden this practice unto His servants in that most holy and well-guarded Book revealed unto Muḥammad, the Apostle of God and the Seal of the Prophets, a Book which He hath ordained to be His abiding testimony, and His guidance and monition unto all mankind? This is but one of the matters in which We have opposed the divines of Persia, inasmuch as We have, according to the text of the Book, forbidden unto all men the practice of usury. God Himself beareth witness to the truth of My words. “Yet I hold not myself clear, for the soul is prone to evil.” We intend only to impart unto you the truth, that ye might be informed thereof and be of them that lead a godly life. Beware lest ye give ear to the words of those from whom the foul smell of malice and envy can be discerned; pay no heed to them, and stand ye for righteousness.

Know ye that the world and its vanities and its embellishments shall pass away. Nothing will endure except God’s Kingdom which pertaineth to none but Him, the Sovereign Lord of all, the Help in Peril, the All-Glorious, the Almighty. The days of your life shall roll away, and all the things with which ye are occupied and of which ye boast yourselves shall perish, and ye shall, most certainly, be summoned by a company of His angels to appear at the spot where the limbs of the entire creation shall be made to tremble, and the flesh of every oppressor to creep. Ye shall be asked of the things your hands have wrought in this, your vain life, and shall be repaid for your doings. This is the day that shall inevitably come upon you, the hour that none can put back. To this the Tongue of Him that speaketh the truth and is the Knower of all things hath testified.

Fear God, ye inhabitants of the City, and sow not the seeds of dissension amongst men. Walk not in the paths of the Evil One. Walk ye, during the few remaining days of your life, in the ways of the one true God. Your days shall pass away as have the days of them who were before you. To dust shall ye return, even as your fathers of old did return.

Know ye that I am afraid of none except God. In none but Him have I placed My trust; to none will I cleave but Him, and wish for naught except the thing He hath wished for Me. This, indeed, is My heart’s desire, did ye but know it. I have offered up My soul and My body as a sacrifice for God, the Lord of all worlds. Whoso hath known God shall know none but Him, and he that feareth God shall be afraid of no

one except Him, though the powers of the whole earth rise up and be arrayed against him. I speak naught except at His bidding, and follow naught, through the power of God and His might, except His truth. He, verily, shall recompense the truthful.

Narrate, O Servant, the things Thou didst behold at the time of Thine arrival in the City, that Thy testimony may endure amongst men, and serve as a warning unto them that believe. We found, upon Our arrival in the City, its governors and elders as children gathered about and disporting themselves with clay. We perceived no one sufficiently mature to acquire from Us the truths which God hath taught Us, nor ripe for Our wondrous words of wisdom. Our inner eye wept sore over them, and over their transgressions and their total disregard of the thing for which they were created. This is what We observed in that city, and which We have chosen to note down in Our Book, that it may serve as a warning unto them, and unto the rest of mankind.

Say: If ye be seekers after this life and the vanities thereof, ye should have sought them while ye were still enclosed in your mothers' wombs, for at that time ye were continually approaching them, could ye but perceive it. Ye have, on the other hand, ever since ye were born and attained maturity, been all the while receding from the world and drawing closer to dust. Why, then, exhibit such greed in amassing the treasures of the earth, when your days are numbered and your chance is well-nigh lost? Will ye not, then, O heedless ones, shake off your slumber?

Incline your ears to the counsels which this Servant giveth you for the sake of God. He, verily, asketh no recompense from you and is resigned to what God hath ordained for Him, and is entirely submissive to God's Will.

The days of your life are far spent, O people, and your end is fast approaching. Put away, therefore, the things ye have devised and to which ye cleave, and take firm hold on the precepts of God, that haply ye may attain that which He hath purposed for you, and be of them that pursue a right course. Delight not yourselves in the things of the world and its vain ornaments, neither set your hopes on them. Let your reliance be on the remembrance of God, the Most Exalted, the Most Great. He will, erelong, bring to naught all the things ye possess. Let Him be your fear, and forget not His covenant with you, and be not of them that are shut out as by a veil from Him.

Beware that ye swell not with pride before God, and disdainfully reject His loved ones. Defer ye humbly to the faithful, they that have believed in God and in His signs, whose hearts witness to His unity, whose tongues proclaim His oneness, and who speak not except by His leave. Thus do We exhort you with justice, and warn you with truth, that perchance ye may be awakened.

Lay not on any soul a load which ye would not wish to be laid upon you, and desire not for anyone the things ye would not desire for yourselves. This is My best counsel unto you, did ye but observe it.

Respect ye the divines and learned amongst you, they whose conduct accords with their professions, who transgress not the bounds which God hath fixed, whose judgements are in conformity with His behests as revealed in His Book. Know ye that they are the lamps of guidance unto them that are in the heavens and on the earth. They who disregard and neglect the divines and learned that live amongst them—these have

truly changed the favour with which God hath favoured them.

Say: Wait ye till God will have changed His favour unto you. Nothing whatsoever escapeth Him. He knoweth the secrets both of the heavens and of the earth. His knowledge embraceth all things. Rejoice not in what ye have done, or will do in the future, nor delight in the tribulation with which ye have afflicted Us, for ye are unable by such means as these to exalt your stations, were ye to examine your works with acute discernment. Neither will ye be capable of detracting from the loftiness of Our state. Nay, God will add unto the recompense with which He shall reward Us, for having sustained with persevering patience the tribulations We have suffered. He, verily, shall increase the reward of them that endure with patience.

Know ye that trials and tribulations have, from time immemorial, been the lot of the chosen Ones of God and His beloved, and such of His servants as are detached from all else but Him, they whom neither merchandise nor traffic beguile from the remembrance of the Almighty, they that speak not till He hath spoken, and act according to His commandment. Such is God's method carried into effect of old, and such will it remain in the future. Blessed are the steadfastly enduring, they that are patient under ills and hardships, who lament not over anything that befalleth them, and who tread the path of resignation.

That which hath befallen Us hath been witnessed before. Ours is not the first goblet dashed to the ground in the lands of Islám, nor is this the first time that such schemers have intrigued against the beloved of the Lord. The tribulations We have sustained are like unto the trials endured aforetime by Imám Ḥusayn. For he was approached by messengers from malicious and evil-hearted plotters, inviting him to come forth from the city; yet when he came unto them, accompanied by his kindred, they rose up against him with all their might, until at last they slew him, slaughtered his sons and his brothers, and took captive the remainder of his family. So did it come to pass in an earlier age, and God, verily, is a witness unto My words. Of his lineage there survived none, whether young or old, save his son 'Alí al-Awsat, known as Zaynu'l-'Ábidín.

Behold then, O heedless ones, how brightly the fire of the love of God blazed aforetime in the heart of Ḥusayn, if ye be of them that ponder! So intense grew its flame that fervour and longing at last seized the reins of patience from his grasp, and the love of Him Who is the All-Compelling so enraptured his heart that he surrendered his soul, his spirit, his substance, and his all in the path of God, the Lord of the worlds. By God! Sweeter was this in his sight than the empire of earth and heaven. For the true lover desireth naught save reunion with his beloved and the seeker hath no goal but to attain unto the object of his quest. Their hearts long for reunion even as the body yearneth for the spirit, nay greater indeed is their longing, could ye but perceive it!

Say: That same fire now blazeth in Mine own breast, and My wish is that this Ḥusayn may lay down His life in like manner, in the hope of attaining unto so august and sublime a station, that station wherein the servant dieth to himself and liveth in God, the Almighty, the Exalted, the Great. Were I to disclose unto you the mysteries which God hath enshrined therein, ye would, of a truth, offer up your lives in His path, renounce your riches, and forsake all that ye possess, that ye might attain this transcendent and all-glorious station. God, however, hath veiled your hearts and obscured your eyes, lest ye should apprehend

His mysteries and be made aware of their meaning.

Say: The sincere soul longeth for nearness to God even as the suckling babe yearneth for its mother's breast, nay more ardent is his longing, could ye but know it! Again, his longing is even as the panting of one sore athirst after the living waters of grace, or the yearning of the sinner for forgiveness and mercy. Thus do We expound unto you the mysteries of the Cause, and impart unto you what shall render you independent of all that hath so far occupied you, that perchance ye may enter the Court of Holiness within this exalted Paradise. I swear by God! Whoso entereth therein shall never abandon its precincts, and whoso gazeth thereon shall never turn away therefrom, even should the swords of infidels and deniers rain blows upon him. Thus have We related unto you that which befell Ḥusayn, and We beseech God that He may destine for Us that which He had decreed for him. He, verily, is the Most Generous, the All-Bountiful.

By the righteousness of God! Through his deed the fragrances of holiness were wafted over all things, the proof of God was perfected, and His testimony made manifest to all men. And after him God raised up a people who avenged his death, who slew his enemies, and who wept over him at dawn and at eventide. Say: God hath pledged in His Book to lay hold upon every oppressor for his tyranny, and to uproot the stirrers of mischief. Know ye that such holy deeds exert, in themselves, a great influence upon the world of being—an influence which is, however, inscrutable to all save those whose eyes have been opened by God, whose hearts He hath freed from obscuring veils, and whose souls He hath guided aright.

The day is approaching when God will have raised up a people who will call to remembrance Our days, who will tell the tale of Our trials, who will demand the restitution of Our rights from them that, without a tittle of evidence, have treated Us with manifest injustice. God, assuredly, dominateth the lives of them that wronged Us, and is well aware of their doings. He will, most certainly, lay hold on them for their sins. He, verily, is the fiercest of avengers.

Thus have We recounted unto you the tales of the one true God, and sent down unto you the things He had preordained, that haply ye may ask forgiveness of Him, may return unto Him, may truly repent, may realize your misdeeds, may shake off your slumber, may be roused from your heedlessness, may atone for the things that have escaped you, and be of them that do good. Let him who will, acknowledge the truth of My words; and as to him that willeth not, let him turn aside. My sole duty is to remind you of your failure in duty towards the Cause of God, if perchance ye may be of them that heed My warning. Wherefore, hearken ye unto My speech, and return ye to God and repent, that He, through His grace, may have mercy upon you, may wash away your sins, and forgive your trespasses. The greatness of His mercy surpasseth the fury of His wrath, and His grace encompasseth all who have been called into being and been clothed with the robe of life, be they of the past or of the future.

O concourse of Ministers of State! Do ye believe in your hearts that We have come to divest you of your earthly possessions and vanities? Nay, by the One in Whose hand is My soul! Our intention hath been to make clear that We oppose not the commands of the sovereign, nor are We to be numbered with the rebellious. Know ye of a certainty that all the treasures of the earth, all the gold, the silver, and the rare and precious gems they contain, are, in the sight of God, of His chosen ones and His loved ones, as

worthless as a handful of clay. For erelong all that is on earth shall perish, and the kingdom will remain unto God, the All-Powerful, the Incomparable. That which perisheth can never profit Us, nor can it profit you, were ye but to reflect.

By the righteousness of God! I speak not falsely, and utter naught save that which God hath bidden Me. To this bear witness the very words of this Tablet, if ye but reflect upon its contents. Follow not the promptings of your own desires, nor the whisperings of the Evil One in your souls. Follow rather the Cause of God, both in your outward and your inner lives, and be not of the heedless. Better is this for you than all that ye have laid up in your houses, and all that ye have sought by day and night.

The world will pass away, and so will all the things whereat your hearts rejoice, or wherein ye pride yourselves before men. Cleanse the mirrors of your hearts from the dross of the world and all that is therein, that they may reflect the resplendent light of God. This, indeed, shall enable you to dispense with all save God, and to attain unto the good pleasure of your Lord, the Most Bountiful, the All-Knowing, the All-Wise. We, verily, have unfolded before your eyes that which shall profit you both in this world and in the realm of faith, and which will lead you to the path of salvation. Would that ye might turn thereunto!

Hearken, O King, to the speech of Him that speaketh the truth, Him that doth not ask thee to recompense Him with the things God hath chosen to bestow upon thee, Him Who unerringly treadeth the straight Path. He it is Who summoneth thee unto God, thy Lord, Who showeth thee the right course, the way that leadeth to true felicity, that haply thou mayest be of them with whom it shall be well.

Beware, O King, that thou gather not around thee such ministers as follow the desires of a corrupt inclination, as have cast behind their backs that which hath been committed into their hands and manifestly betrayed their trust. Be bounteous to others as God hath been bounteous to thee, and abandon not the interests of thy people to the mercy of such ministers as these. Lay not aside the fear of God, and be thou of them that act uprightly. Gather around thee those ministers from whom thou canst perceive the fragrance of faith and of justice, and take thou counsel with them, and choose whatever is best in thy sight, and be of them that act generously.

Know thou for a certainty that whoso disbelieveth in God is neither trustworthy nor truthful. This, indeed, is the truth, the undoubted truth. He that acteth treacherously towards God will, also, act treacherously towards his king. Nothing whatever can deter such a man from evil, nothing can hinder him from betraying his neighbour, nothing can induce him to walk uprightly.

Take heed that thou resign not the reins of the affairs of thy state into the hands of others, and repose not thy confidence in ministers unworthy of thy trust, and be not of them that live in heedlessness. Shun them whose hearts are turned away from thee, and place not thy confidence in them, and entrust them not with thine affairs and the affairs of such as profess thy faith. Beware that thou allow not the wolf to become the shepherd of God's flock, and surrender not the fate of His loved ones to the mercy of the malicious. Expect not that they who violate the ordinances of God will be trustworthy or sincere in the faith they profess. Avoid them, and preserve strict guard over thyself, lest their devices and mischief hurt thee. Turn away from them, and fix thy gaze upon God, thy Lord, the All-Glorious, the Most Bountiful. He that giveth up himself wholly to God, God shall, assuredly, be with him; and he that placeth his

complete trust in God, God shall, verily, protect him from whatsoever may harm him, and shield him from the wickedness of every evil plotter.

Wert thou to incline thine ear unto My speech and observe My counsel, God would exalt thee to so eminent a position that the designs of no man on the whole earth can ever touch or hurt thee. Observe, O King, with thine inmost heart and with thy whole being, the precepts of God, and walk not in the paths of the oppressor. Seize thou, and hold firmly within the grasp of thy might, the reins of the affairs of thy people, and examine in person whatever pertaineth unto them. Let nothing escape thee, for therein lieth the highest good.

Render thanks unto God for having chosen thee out of the whole world, and made thee king over them that profess thy faith. It well beseemeth thee to appreciate the wondrous favours with which God hath favoured thee, and to magnify continually His name. Thou canst best praise Him if thou lovest His loved ones, and dost safeguard and protect His servants from the mischief of the treacherous, that none may any longer oppress them. Thou shouldst, moreover, arise to enforce the law of God amongst them, that thou mayest be of those who are firmly established in His law.

Shouldst thou cause rivers of justice to spread their waters amongst thy subjects, God would surely aid thee with the hosts of the unseen and of the seen, and would strengthen thee in thine affairs. No God is there but Him. All creation and its empire are His. Unto Him return the works of the faithful.

Place not thy reliance on thy treasures. Put thy whole confidence in the grace of God, thy Lord. Let Him be thy trust in whatever thou doest, and be of them that have submitted themselves to His Will. Let Him be thy helper and enrich thyself with His treasures, for with Him are the treasuries of the heavens and of the earth. He bestoweth them upon whom He will, and from whom He will He withholdeth them. There is none other God but Him, the All-Possessing, the All-Praised. All are but paupers at the door of His mercy; all are helpless before the revelation of His sovereignty, and beseech His favours.

Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs, and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice.

Allow not the abject to rule over and dominate them who are noble and worthy of honour, and suffer not the high-minded to be at the mercy of the contemptible and worthless, for this is what We observed upon Our arrival in the City, and to it We bear witness. We found among its inhabitants some who were possessed of an affluent fortune and lived in the midst of excessive riches, while others were in dire want and abject poverty. This ill beseemeth thy sovereignty, and is unworthy of thy rank.

Let My counsel be acceptable to thee, and strive thou to rule with equity among men, that God may exalt thy name and spread abroad the fame of thy justice in all the world. Beware lest thou aggrandize thy ministers at the expense of thy subjects. Fear the sighs of the poor and of the upright in heart who, at every break of day, bewail their plight, and be unto them a benignant sovereign. They, verily, are thy

treasures on earth. It behoveth thee, therefore, to safeguard thy treasures from the assaults of them who wish to rob thee. Inquire into their affairs, and ascertain, every year, nay every month, their condition, and be not of them that are careless of their duty.

Set before thine eyes God's unerring Balance and, as one standing in His Presence, weigh in that Balance thine actions every day, every moment of thy life. Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble.

It behoveth every king to be as bountiful as the sun, which fostereth the growth of all beings, and giveth to each its due, whose benefits are not inherent in itself, but are ordained by Him Who is the Most Powerful, the Almighty. The King should be as generous, as liberal in his mercy as the clouds, the outpourings of whose bounty are showered upon every land, by the behest of Him Who is the Supreme Ordainer, the All-Knowing.

Have a care not to entrust thine affairs of state entirely into another's hands. None can discharge thy functions better than thine own self. Thus do We make clear unto thee Our words of wisdom, and send down upon thee that which can enable thee to pass over from the left hand of oppression to the right hand of justice, and approach the resplendent ocean of His favours. Such is the path which the kings that were before thee have trodden, they that acted equitably towards their subjects, and walked in the ways of undeviating justice.

Thou art God's shadow on earth. Strive, therefore, to act in such a manner as befitteth so eminent, so august a station. If thou dost depart from following the things We have caused to descend upon thee and taught thee, thou wilt, assuredly, be derogating from that great and priceless honour. Return, then, and cleave wholly unto God, and cleanse thine heart from the world and all its vanities, and suffer not the love of any stranger to enter and dwell therein. Not until thou dost purify thine heart from every trace of such love can the brightness of the light of God shed its radiance upon it, for to none hath God given more than one heart. This, verily, hath been decreed and written down in His ancient Book. And as the human heart, as fashioned by God, is one and undivided, it behoveth thee to take heed that its affections be, also, one and undivided. Cleave thou, therefore, with the whole affection of thine heart, unto His love, and withdraw it from the love of anyone besides Him, that He may aid thee to immerse thyself in the ocean of His unity, and enable thee to become a true upholder of His oneness. God is My witness. My sole purpose in revealing to thee these words is to sanctify thee from the transitory things of the earth, and aid thee to enter the realm of everlasting glory, that thou mayest, by the leave of God, be of them that abide and rule therein.

Hast thou heard, O King, what We have suffered at the hands of thy ministers and how We have been treated by them, or art thou of the negligent? If indeed thou hast heard and known, wherefore didst thou not forbid thy ministers to commit such deeds? How didst thou desire for Him Who hath complied with thy command, and been obedient to thy behest, that which no king would desire for any of his subjects? And if thou knowest not, this indeed is a more grievous error, wert thou of the God-fearing. Wherefore shall I recount to thee that which We have suffered at the hands of these oppressors.

Know, then, that We came unto thy city at thine own behest, and entered therein with conspicuous honour. They expelled Us, however, from thy city with an abasement with which no abasement on earth can compare, if thou be of them that are well-informed. They made Us journey until We reached the place[4] which none entereth except such as have rebelled against the authority of the sovereign, and as are numbered with the transgressors. All this, notwithstanding that We had never disobeyed thee, though it be for a single moment, for when We heard thy bidding We observed it and submitted to thy will. In dealing with Us, however, thy ministers neither honoured the standards of God and His commandments, nor heeded that which hath been revealed to the Prophets and Messengers. They showed Us no mercy and committed against Us that which no one among the faithful hath ever wrought against his fellow, nor any believer inflicted upon an infidel. God knoweth and is a witness unto the truth of Our words.

When they expelled Us from thy city, they placed Us in such conveyances as the people use to carry baggage and the like. Such was the treatment We received at their hands, shouldst thou wish to know the truth. Thus were We sent away, and thus were We brought to the city which they regard as the abode of rebels. Upon our arrival, We could find no house in which to dwell, and perforce resided in a place where none would enter save the most indigent stranger. There We lodged for a time, after which, suffering increasingly from the confined space, We sought and rented houses which by reason of the extreme cold had been vacated by their occupants. Thus in the depth of winter we were constrained to make our abode in houses wherein none dwell except in the heat of summer. Neither My family, nor those who accompanied Me, had the necessary raiment to protect them from the cold in that freezing weather.

Would that thy ministers had dealt with Us according to the principles they uphold amongst themselves! For, by God, they dealt with Us neither in accordance with the commandments of God, nor with the practices they uphold, nor with the standards current amongst men, nor even with the manner in which the destitute of the earth receive a wayfarer. Such is the account of what We suffered at their hands, and which We have related unto thee in a language of truthfulness and sincerity.

All this befell Me, though I had come unto them at their own behest and did not oppose their authority, which deriveth from thine own. Thus did We accept and observe their bidding. They, however, appear to have forgotten that which God hath commanded. He saith, and His Word is the truth: “Act with humility towards the believers.” Methinks that their only concern was their own comfort and repose, and that their ears were deaf to the sighs of the poor and the cries of the oppressed. They seem to imagine that they have been created from pure light, while others have been fashioned out of dust. How wretched are their imaginings! We have all been created from a sorry germ.

I swear by God, O King! It is not My wish to make My plaint to thee against them that persecute Me. I only plead My grief and My sorrow to God, Who hath created Me and them, Who well knoweth our state and Who watcheth over all things. My wish is to warn them of the consequences of their actions, if perchance they might desist from treating others as they have treated Me, and be of them that heed My warning.

The tribulations that have touched Us, the destitution from which We suffer, the various troubles with which We are encompassed, shall all pass away, as shall pass away the pleasures in which they delight

and the affluence they enjoy. This is the truth which no man on earth can reject. The days in which We have been compelled to dwell in the dust will soon be ended, as will the days in which they occupied the seats of honour. God shall, assuredly, judge with truth between Us and them, and He, verily, is the best of judges.

We render thanks unto God for whatsoever hath befallen Us, and We patiently endure the things He hath ordained in the past or will ordain in the future. In Him have I placed My trust; and into His hands have I committed My Cause. He will, certainly, repay all them that endure with patience and put their confidence in Him. His is the creation and its empire. He exalteth whom He will, and whom He will He doth abase. He shall not be asked of His doings. He, verily, is the All-Glorious, the Almighty.

Let thine ear be attentive, O King, to the words We have addressed to thee. Let the oppressor desist from his tyranny, and cut off the perpetrators of injustice from among them that profess thy faith. By the righteousness of God! The tribulations We have sustained are such that any pen that recounteth them cannot but be overwhelmed with anguish. No one of them that truly believe and uphold the unity of God can bear the burden of their recital. So great have been Our sufferings that even the eyes of Our enemies have wept over Us, and beyond them those of every discerning person. And to all these trials have We been subjected, in spite of Our action in approaching thee, and in bidding the people to enter beneath thy shadow, that thou mightest be a stronghold unto them that believe in and uphold the unity of God.

Have I, O King, ever disobeyed thee? Have I, at any time, transgressed any of thy laws? Can any of thy ministers that represented thee in ‘Iráq produce any proof that can establish My disloyalty to thee? Nay, by Him Who is the Lord of all worlds! Not for one short moment did We rebel against thee, or against any of thy ministers. Never, God willing, shall We revolt against thee, though We be exposed to trials more severe than any We suffered in the past.

In the daytime and in the night season, at even and at morn, We pray to God on thy behalf, that He may graciously aid thee to be obedient unto Him and to observe His commandment, that He may shield thee from the hosts of the evil ones. Do, therefore, as it pleaseth thee, and treat Us as befitteth thy station and beseemeth thy sovereignty. Be not forgetful of the law of God in whatever thou desirest to achieve, now or in the days to come. Say: Praise be to God, the Lord of all worlds!

Dost thou imagine, O Minister of the Sháh in the City, that I hold within My grasp the ultimate destiny of the Cause of God? Thinkest thou that My imprisonment, or the shame I have been made to suffer, or even My death and utter annihilation, can deflect its course? Wretched is what thou hast imagined in thine heart! Thou art indeed of them that walk after the vain imaginings which their hearts devise. No God is there but Him. Powerful is He to manifest His Cause, and to exalt His testimony, and to establish whatsoever is His Will, and to elevate it to so eminent a position that neither thine own hands, nor the hands of them that have turned away from Him, can ever touch or harm it.

Dost thou believe thou hast the power to frustrate His Will, to hinder Him from executing His judgement, or to deter Him from exercising His sovereignty? Pretendest thou that aught in the heavens or in the earth can resist His Faith? Nay, by Him Who is the Eternal Truth! Nothing whatsoever in the whole of creation can thwart His Purpose. Cast away, therefore, the mere conceit thou dost follow, for mere

conceit can never take the place of truth. Be thou of them that have truly repented and returned to God, the God Who hath created thee, Who hath nourished thee, and made thee a minister among them that profess thy faith.

Know thou, moreover, that He it is Who hath, by His own behest, created all that is in the heavens and all that is on the earth. How can, then, the thing that hath been created at His bidding prevail against Him? High is God exalted above what ye imagine about Him, ye people of malice! If this Cause be of God, no man can prevail against it; and if it be not of God, the divines amongst you, and they that follow their corrupt desires and such as have rebelled against Him will surely suffice to overpower it.

Hast thou not heard what a man of the family of Pharaoh, a believer, hath said of old, and which God recounted unto His Apostle, Whom He hath chosen above all human beings, and entrusted with His Message, and made the source of His mercy unto all them that dwell on earth? He said, and He, verily, speaketh the truth: “Will ye slay a man because he saith my Lord is God, when he hath already come to you with proofs of his mission? And if he be a liar, on him will be his lie, but if he be a man of truth, part at least of what he threateneth will fall upon you.” This is what God hath revealed unto His Well-Beloved One, in His unerring Book.

And yet, ye have failed to incline your ears unto His bidding, have disregarded His law, have rejected His counsel as recorded in His Book, and have been of them that have strayed far from Him. How many those who, every year, and every month, have because of you been put to death! How manifold the injustices ye have perpetrated—injustices the like of which the eye of creation hath not seen, which no chronicler hath ever recorded! How numerous the babes and sucklings who were made orphans, and the fathers who lost their sons, because of your cruelty, O ye unjust doers! How oft hath a sister pined away and mourned over her brother, and how oft hath a wife lamented after her husband and sole sustainer!

Your iniquity waxed greater and greater until ye slew Him Who had never taken His eyes away from the face of God, the Most Exalted, the Most Great. Would that ye had put Him to death after the manner men are wont to put one another to death! Ye slew Him, however, in such circumstances as no man hath ever witnessed. The heavens wept sore over Him, and the souls of them who are nigh unto God cried out for His affliction. Was He not a Scion of your Prophet’s ancient House? Had not His fame as a direct descendant of the Apostle been spread abroad amongst you? Why, then, did ye inflict upon Him what no man, however far ye may look back, hath inflicted upon another? By God! The eye of creation hath never beheld your like. Ye slay Him Who is a Scion of your Prophet’s House, and rejoice and make merry while seated on your seats of honour! Ye utter your imprecations against them who were before you, and who have perpetrated what ye have perpetrated, and remain yourselves all the time unaware of your enormities!

Be fair in your judgement. Did they whom ye curse, upon whom ye invoke evil, act differently from yourselves? Have they not slain the descendant of their Prophet as ye have slain the descendant of your own? Is not your conduct similar to their conduct? Wherefore, then, claim ye to be different from them, O ye sowers of dissension amongst men?

And when ye took away His life, one of His followers arose to avenge His death. He was unknown of men,

and the design he had conceived was unnoticed by anyone. Eventually he committed what had been preordained. It behoveth you, therefore, to attach blame to no one except to yourselves, for the things ye have committed, if ye but judge fairly. Who is there on the whole earth who hath done what ye have done? None, by Him Who is the Lord of all worlds!

All the rulers and kings of the earth honour and revere the descendants of their Prophets and holy men, could ye but perceive it. Ye, on the other hand, are responsible for such acts as no man hath, at any time, performed. Your misdeeds have caused every understanding heart to be consumed with grief. And yet, ye have remained sunk in your heedlessness, and failed to realize the wickedness of your actions.

Ye have persisted in your waywardness until ye rose up against Us, though We had committed nothing to justify your enmity. Fear ye not God Who hath created you, and fashioned you, and caused you to attain your strength, and joined you with them that have resigned themselves to Him?[7] How long will ye persist in your waywardness? How long will ye refuse to reflect? How long ere ye shake off your slumber and are roused from your heedlessness? How long will ye remain unaware of the truth?

Ponder in thine heart. Did ye, notwithstanding your behaviour and the things your hands have wrought, succeed in quenching the fire of God or in putting out the light of His Revelation—a light that hath enveloped with its brightness them that are immersed in the billowing oceans of immortality, and hath attracted the souls of such as truly believe in and uphold His unity? Know ye not that the Hand of God is over your hands, that His irrevocable Decree transcendeth all your devices, that He is supreme over His servants, that He is equal to His Purpose, that He doth what He wisheth, that He shall not be asked of whatever He willeth, that He ordaineth what He pleaseth, that He is the Most Powerful, the Almighty? If ye believe this to be the truth, wherefore, then, will ye not cease from troubling and be at peace with yourselves?

Ye perpetrate every day a fresh injustice, and treat Me as ye treated Me in times past, though I never attempted to meddle with your affairs. At no time have I opposed you, neither have I rebelled against your laws. Behold how ye have, at the last, made Me a prisoner in this far-off land! Know for a certainty, however, that whatever your hands or the hands of the infidels have wrought will never, as they never did of old, change the Cause of God or alter His ways.

Give heed to My warning, ye people of Persia! If I be slain at your hands, God will assuredly raise up one who will fill the seat made vacant through My death, for such is God's method carried into effect of old, and no change can ye find in God's method of dealing. Seek ye to put out God's light that shineth upon His earth? Averse is God from what ye desire. He shall perfect His light, albeit ye abhor it in the secret of your hearts.

Pause for but a little while and reflect, O Minister, and be fair in thy judgement. What is it that We have committed that could justify thee in having slandered Us unto the King's Ministers, in following thy desires, in perverting the truth, and in uttering thy calumnies against Us? We have never met each other except when We met thee in thy father's house, in the days when the martyrdom of Imám Ḥusayn was being commemorated. On those occasions no one could have had the chance of making known to others his views and beliefs in conversation or in discourse. Thou wilt bear witness to the truth of My words, if

thou be of the truthful. I have frequented no other gatherings in which thou couldst have learned My mind or in which any other could have done so. How, then, didst thou pronounce thy verdict against Me, when thou hadst not heard My testimony from Mine own lips? Hast thou not heard what God, exalted be His glory, hath said: “Say not to everyone who meeteth you with a greeting, ‘Thou art not a believer’.” “Thrust not away those who cry to their Lord at morn and even, craving to behold His face.” Thou hast indeed forsaken what the Book of God hath prescribed, and yet thou deemest thyself to be a believer!

Despite what thou hast done I entertain—and to this God is My witness—no ill will against thee, nor against anyone, though from thee and others We receive such hurt as no believer in the unity of God can sustain. My cause is in the hand of none except God, and My trust is in no one else but Him. Erelong shall your days pass away, as shall pass away the days of those who now, with flagrant pride, vaunt themselves over their neighbour. Soon shall ye be gathered together in the presence of God, and shall be asked of your doings, and shall be repaid for what your hands have wrought, and wretched is the abode of the wicked doers!

By God! Wert thou to realize what thou hast done, thou wouldst surely weep sore over thyself, and wouldst flee for refuge to God, and wouldst pine away and mourn all the days of thy life, till God will have forgiven thee, for He, verily, is the Most Generous, the All-Bountiful. Thou wilt, however, persist, till the hour of thy death, in thy heedlessness, inasmuch as thou hast, with all thine heart, thy soul and inmost being, busied thyself with the vanities of the world. Thou shalt, after thy departure, discover what We have revealed unto thee, and shalt find all thy doings recorded in the Book wherein the works of all them that dwell on earth, be they greater or less than the weight of an atom, are noted down. Heed, therefore, My counsel, and hearken thou, with the hearing of thine heart, unto My speech, and be not careless of My words, nor be of them that reject My truth. Glory not in the things that have been given thee. Set before thine eyes what hath been revealed in the Book of God, the Help in Peril, the All-Glorious: “And when they had forgotten their warnings, We set open to them the gates of all things,” even as We did set open to thee and to thy like the gates of this earth and the ornaments thereof. Wait thou, therefore, for what hath been promised in the latter part of this holy verse, for this is a promise from Him Who is the Almighty, the All-Wise—a promise that will not prove untrue.

I know not the path ye have chosen and which ye tread, O congregation of My ill-wishers! We summon you to God, We remind you of His Day, We announce unto you tidings of your reunion with Him, We draw you nigh unto His court, and send down upon you tokens of His wondrous wisdom, and yet lo, behold how ye reject Us, how ye condemn Us, through the things which your lying mouths have uttered, as an infidel, how ye devise your devices against Us! And when We manifest unto you what God hath, through His bountiful favour, bestowed upon Us, ye say, “It is but plain magic.” The same words were spoken by the generations that were before you and were what ye are, did ye but perceive it. Ye have thereby deprived yourselves of the bounty of God and of His grace, and shall never obtain them till the day when God will have judged between Us and you, and He, verily, is the best of judges.

Certain ones among you have said: “He it is Who hath laid claim to be God.” By God! This is a gross calumny. I am but a servant of God Who hath believed in Him and in His signs, and in His Prophets and in His angels. My tongue, and My heart, and My inner and My outer being testify that there is no God but

Him, that all others have been created by His behest, and been fashioned through the operation of His Will. There is none other God but Him, the Creator, the Raiser from the dead, the Quickener, the Slayer. I am He that telleth abroad the favours with which God hath, through His bounty, favoured Me. If this be My transgression, then I am truly the first of the transgressors. I and My kindred are at your mercy. Do ye as ye please, and be not of them that hesitate, that I might return to God My Lord, and reach the place where I can no longer behold your faces. This, indeed, is My dearest wish, My most ardent desire. Of My state God is, verily, sufficiently informed, observant.

Imagine thyself to be under the eye of God, O Minister! If thou seest Him not, He, in truth, clearly seeth thee. Observe, and judge fairly Our Cause. What is it that We have committed that could have induced thee to rise up against Us, and to slander Us to the people, if thou be of them who are just? We departed out of Ṭihrán, at the bidding of the King, and, by his leave, transferred Our residence to ʻIráq. If I had transgressed against him, why, then, did he release Me? And if I were innocent of guilt, wherefore did ye afflict Us with such tribulation as none among them that profess your faith hath suffered? Hath any of Mine acts, after Mine arrival in ʻIráq, been such as to subvert the authority of the government? Who is it that can be said to have detected anything reprehensible in Our behaviour? Enquire for thyself of its people, that thou mayest be of them who have discerned the truth.

For eleven years We dwelt in that land, until the Minister representing thy government arrived, whose name Our pen is loth to mention, who was given to wine, who followed his lusts, and committed wickedness, and was corrupt and corrupted ʻIráq. To this will bear witness most of the inhabitants of Baghdád, wert thou to inquire of them, and be of such as seek the truth. He it was who wrongfully seized the substance of his fellow-men, who forsook all the commandments of God, and perpetrated whatever God had forbidden. Eventually, he, following his desires, rose up against Us, and walked in the ways of the unjust. He accused Us, in his letter to thee, and thou didst believe him and followed in his way, without seeking any proof or trustworthy evidence from him. Thou didst ask for no explanation, nor didst thou attempt either to investigate or ascertain the matter, that the truth might be distinguished from falsehood in thy sight, and that thou mightest be clear in thy discernment. Find out for thyself the sort of man he was by asking those Ministers who were, at that time, in ʻIráq, as well as the Governor of the City[9] and its high Counsellor, that the truth may be revealed to thee, and that thou mayest be of the well-informed.

God is Our witness! We have, under no circumstances, opposed either him, or others. We observed, under all conditions, the precepts of God, and were never one of those that wrought disorders. To this he himself doth testify. His intention was to lay hold on Us, and send Us back to Persia, that he might thereby exalt his fame and reputation. Thou hast committed the same crime, and for the self-same purpose. Ye both are of equal grade in the sight of God, the sovereign Lord of all, the All-Knowing.

It is not Our purpose in addressing to thee these words to lighten the burden of Our woe, or to induce thee to intercede for Us with anyone. Nay, by Him Who is the Lord of all worlds! We have set forth the whole matter before thee, that perchance thou might realize what thou hast done, might desist from inflicting on others the hurt thou hast inflicted on Us, and might be of them that have truly repented to God, Who created thee and created all things, and might act with discernment in the future. Better is this

for thee than all thou dost possess, than thy ministry whose days are numbered.

Beware lest thou be led to connive at injustice. Set thy heart firmly upon justice, and alter not the Cause of God, and be of them whose eyes are directed towards the things that have been revealed in His Book. Follow not, under any condition, the promptings of thine evil desires. Keep thou the law of God, thy Lord, the Beneficent, the Ancient of Days. Thou shalt most certainly return to dust, and shalt perish like all the things in which thou takest delight. This is what the Tongue of truth and glory hath spoken.

Rememberest thou not God's warning uttered in times past, that thou mayest be of them that heed His warning? He said, and He, verily, speaketh the truth: "From it (earth) have We created you, and unto it will We return you, and out of it will We bring you forth a second time." This is what God ordained unto all them that dwell on earth, be they high or low. It behoveth not, therefore, him who was created from dust, who will return unto it, and will again be brought forth out of it, to swell with pride before God, and before His loved ones, to proudly scorn them, and be filled with disdainful arrogance. Nay, rather it behoveth thee and those like thee to submit yourselves to them Who are the Manifestations of the unity of God, and to defer humbly to the faithful, who have forsaken their all for the sake of God, and have detached themselves from the things which engross men's attention, and lead them astray from the path of God, the All-Glorious, the All-Praised. Thus do We send down upon you that which shall profit you and profit them that have placed their whole trust and confidence in their Lord.

O ye divines of the City! We came to you with the truth, whilst ye were heedless of it. Methinks ye are as dead, wrapt in the coverings of your own selves. Ye sought not Our presence, when so to do would have been better for you than all your doings. Know ye that the Sun of vicegerency hath dawned in all truth, and yet ye have turned away therefrom. The Moon of guidance hath risen high in the midmost heaven, and yet ye remain veiled therefrom. The Star of divine bounty hath shone forth above the horizon of eternal holiness, and yet ye have strayed far therefrom.

Know ye, that had your leaders, to whom ye owe allegiance, and on whom ye pride yourselves, and whom ye mention by day and by night, and from whose traces ye seek guidance—had they lived in these days, they would have circled around Me, and would not have separated themselves from Me, whether at eventide or at morn. Ye, however, did not turn your faces towards My face, for even less than a moment, and waxed proud, and were careless of this Wronged One, Who hath been so afflicted by men that they dealt with Him as they pleased. Ye failed to inquire about My condition, nor did ye inform yourselves of the things which befell Me. Thereby have ye withheld from yourselves the winds of holiness, and the breezes of bounty, that blow from this luminous and perspicuous Spot.

Methinks ye have clung to outward things, and forgotten the inner things, and say that which ye do not. Ye are lovers of names, and appear to have given yourselves up to them. For this reason make ye mention of the names of your leaders. And should anyone like them, or superior unto them, come unto you, ye would flee him. Through their names ye have exalted yourselves, and have secured your positions, and live and prosper. And were your leaders to reappear, ye would not renounce your leadership, nor would ye turn in their direction, nor set your faces towards them.

We found you, as We found most men, worshipping names which they mention during the days of their

life, and with which they occupy themselves. No sooner do the Bearers of these names appear, however, than they repudiate them, and turn upon their heels. Thus have We found you, and thus have We reckoned up your actions and borne witness to all your doings in this day. Know ye that God will not, in this day, accept your thoughts, nor your remembrance of Him, nor your turning towards Him, nor your devotions, nor your vigilance, unless ye be made new in the estimation of this Servant, could ye but perceive it.

By God! The Tree of vicegerency hath been planted, the Point of knowledge hath been made plain, and the sovereignty of God, the Help in Peril, the Self-Subsisting, hath been established. Fear ye the Lord. Follow not the promptings of your evil desires, but keep the law of God all your days. Renew the rules of the ways ye follow, that ye may be led by the light of guidance and may hasten in the path of the True One.

O ye wise men of the City and philosophers of the world! Beware lest human learning and wisdom cause you to wax proud before God, the Help in Peril, the Self-Subsisting. Know ye that true wisdom is to fear God, to know Him, and to recognize His Manifestations. This wisdom, however, can be attained only by those who detach themselves from the world, and who walk in the ways of the good pleasure of their Lord. Are ye possessed of greater wisdom than the one who contrived a moon which would rise from one well and set in another, and whose light was visible at a distance of three leagues? God, verily, blotted out every trace of his works and returned him unto dust, as ye have already heard or are now informed.

How many the sages and philosophers who equalled or surpassed him in learning and wisdom! And how vast the number of those who equalled or surpassed yourselves! Some of them believed in God, while others disbelieved and joined partners with Him. The latter were at last cast into the Fire, there to take up their abode, while the former returned unto the mercy of their Lord, therein to abide. For God doth not ask you of your sciences, but of your faith and of your conduct. Are ye greater in wisdom than the One Who brought you into being, Who fashioned the heavens and all that they contain, the earth and all that dwell upon it? Gracious God! True wisdom is His. All creation and its empire are His. He bestoweth His wisdom upon whomsoever He chooseth amongst men, and withholdeth it from whomsoever He desireth. He, in truth, is the Bestower and the Withholder, and He, verily, is the All-Bountiful, the All-Wise.

O ye learned of the world! Ye failed to seek Our presence, that ye might hearken unto the sweet melodies of the Spirit and perceive that which God in His bounty hath pleased to bestow upon Me. Verily, this grace hath now escaped you, did ye but know. Had ye sought Our presence, We would have imparted unto you a knowledge that would have rendered you independent of all else. But this ye failed to do, and thus hath the decree of God been fulfilled. Now have I been forbidden to disclose it, since We stand accused of sorcery, if ye perceive Our meaning. The same words were uttered by the deniers of old, men whom death hath long since overtaken and who now dwell in the fire bewailing their plight. The deniers of this day shall likewise meet their doom. Such is the irrevocable decree of Him Who is the All-Powerful, the Self-Sufficient.

I counsel you, in the end, not to overstep the bounds of God, nor to heed the ways and habits of men, for these can neither “fatten nor appease your hunger”. Fix, rather, your gaze upon the precepts of God.

Whosoever desireth, let him accept this counsel as a path leading unto his Lord, and whosoever desireth, let him return to his own idle imaginings. My Lord, verily, is independent above all who are in the heavens and on the earth, and above all that they say and do.

I close with these words uttered by God, exalted be His glory: “Say not to everyone who meeteth you with a greeting, ‘Thou art not a believer’.”

Peace be upon you, O concourse of the faithful, and praise be to God, the Lord of the worlds.

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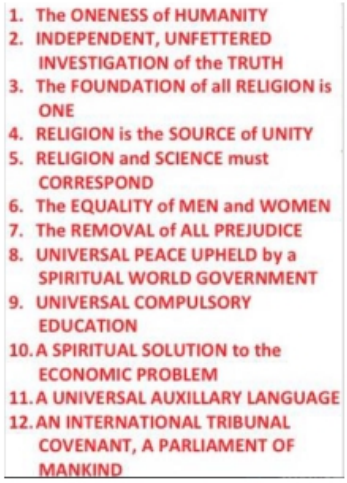
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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BAHA'I JUSTICE

Baha'i Sabbath: Sultan 9, 178 B.E. (1/28/2022)

O THOU who art captivated by the truth and magnetized by the Heavenly Kingdom! Thy long letter hath come and it brought great joy, as it clearly betokened thy strenuous efforts and high purposes. Praised be God, thou wishest well to men, and yearnest after the Kingdom of Bahá, and art longing to see the human race press forward. It is my hope that because of these high ideals, these noble intimations of the heart, and these tidings of heaven, thou shalt become so luminous that down all the ages the light of thy love for God will shed its glory.

Thou hast described thyself as a student in the school of spiritual progress. Fortunate art thou! If these schools of progress lead to the university of heaven, then branches of knowledge will be developed whereby humanity will look upon the tablet of existence as a scroll endlessly unfolding; and all created things will be seen upon that scroll as letters and words. Then will the different planes of meaning be learned, and then within every atom of the universe will be witnessed the signs of the oneness of God. Then will man hear the cry of the Lord of the Kingdom, and behold the confirmations of the Holy Spirit coming to succor him. Then will he feel such bliss, such ecstasy, that the wide world with its vastness will no longer contain him, and he will set out for the Kingdom of God, and hurry along to the realm of the spirit. For once a bird hath grown its wings, it remaineth on the ground no more, but soareth upward into high heaven—except for those birds that are tied by the leg, or those whose wings are broken, or mired down.

O thou seeker after truth! The world of the Kingdom is one world. The only difference is that spring returneth over and over again, and setteth up a great new commotion throughout all created things. Then plain and hillside come alive, and trees turn delicately green, and leaves, blossoms and fruits come forth in beauty, infinite and tender. Wherefore the dispensations of past ages are intimately connected with those that follow them: indeed, they are one and the same, but as the world groweth, so doth the light, so doth the downpour of heavenly grace, and then the Daystar shineth out in noonday splendor.

O thou seeker after the Kingdom! Every divine Manifestation is the very life of the world, and the skilled physician of each ailing soul. The world of man is sick, and that competent Physician knoweth the cure, arising as He doth with teachings, counsels and admonishments that are the remedy for every pain, the healing balm to every wound. It is certain that the wise physician can diagnose his patient's needs at any season, and apply the cure. Wherefore, relate thou the Teachings of the Abhá Beauty to the urgent needs of this present day, and thou wilt see that they provide an instant remedy for the ailing body of the world. Indeed, they are the elixir that bringeth eternal health.

The treatment ordered by wise physicians of the past, and by those that follow after, is not one and the same, rather doth it depend on what aileth the patient; and although the remedy may change, the aim is always to bring the patient back to health. In the dispensations gone before, the feeble body of the world

could not withstand a rigorous or powerful cure. For this reason did Christ say: “I have yet many things to say unto you, matters needing to be told, but ye cannot bear to hear them now. Howbeit when that Comforting Spirit, Whom the Father will send, shall come, He will make plain unto you the truth.”

Therefore, in this age of splendors, teachings once limited to the few are made available to all, that the mercy of the Lord may embrace both east and west, that the oneness of the world of humanity may appear in its full beauty, and that the dazzling rays of reality may flood the realm of the mind with light.

The descent of the New Jerusalem denoteth a heavenly Law, that Law which is the guarantor of human happiness and the effulgence of the world of God.

Emmanuel was indeed the Herald of the Second Coming of Christ, and a Summoner to the pathway of the Kingdom. It is evident that the Letter is a member of the Word, and this membership in the Word signifieth that the Letter is dependent for its value on the Word, that is, it deriveth its grace from the Word; it has a spiritual kinship with the Word, and is accounted an integral part of the Word. The Apostles were even as Letters, and Christ was the essence of the Word Itself; and the meaning of the Word, which is grace everlasting, cast a splendor on those Letters. Again, since the Letter is a member of the Word, it therefore, in its inner meaning, is consonant with the Word.

It is our hope that thou wilt in this day arise to promote that which Emmanuel foretold. Know thou for a certainty that thou wilt succeed in this, for the confirmations of the Holy Spirit are continually descending, and the power of the Word will exert such an influence that the Letter shall become the mirror in which the splendid Sun—the Word Itself—will be reflected, and the grace and glory of the Word will illumine the whole earth.

As for the heavenly Jerusalem that hath come to rest on the summits of the world, and God’s Holy of Holies, Whose banner is now lifted high, this comprehendeth within itself all the perfections, all the knowledge of the dispensations gone before. Beyond this, it heraldeth the oneness of the children of men. It is the flag of universal peace, the spirit of eternal life; it is the glory of the perfections of God, the circumambient grace of all existence, the ornament bedecking all created things, the source of inner quietude for all humankind.

Direct thine attention to the holy Tablets; read thou the Ishráqát, Tajallíyyát, the Words of Paradise, the Glad Tidings, the Ṭarázát, the Most Holy Book. Then wilt thou see that today these heavenly Teachings are the remedy for a sick and suffering world, and a healing balm for the sores on the body of mankind. They are the spirit of life, the ark of salvation, the magnet to draw down eternal glory, the dynamic power to motivate the inner self of man.

Abdu’l-Baha’-Selections #29

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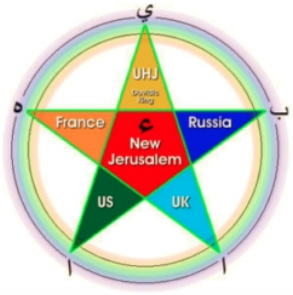
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Saturday, January 29th, 2022 at 3:31 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 16, 178 B.E. (2/4/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

Message to the American People

This terrestrial globe is a dark world of grossest matter. It is a world of sorrow and grief; a world of disappointment and unhappiness; a world of death. For the earth is after all the everlasting graveyard, the vast cemetery of man. Yet men fight to possess this graveyard, waging war and battle, killing one another. What an injustice is this! What ignorance! For the earth after all is spacious, and can hold all. It is so allotted that every man can derive his daily sustenance from it. The Lord does not suffer anyone to starve. All can be blessed with the abundant bestowals of God. But on account of pure superstitions, and by reason of old theological dogmas which have nothing to do with the fundamentals of Divine Religion, for the sake of such limitations, this bloodshed is taking place. [World War I]

As to the American people, this noble nation, intelligent, thoughtful, meditative, — it is quite disinterested, for its territory is insular and geographically separated from the other nations. Here we find a oneness of interest, a oneness of policy. These are indeed United States. Therefore the United States is possessed of the capacity and capability of holding aloft the banner of international peace.

May this nation, this noble people, be the cause of unifying humanity! May this noble people spread broadcast the heavenly civilization and illumination! May it be the cause of the diffusion of the Love of God! May it proclaim the solidarity of mankind! May it be the cause of the guidance of the human race!

Therefore I request you to give this all important question your most serious consideration and efforts. Thus may the world of humanity obtain peace and composure. Thus may this dark world be transformed into a realm of radiance. Thus may the East and the West clasp hands together. Thus may the Oneness of God become reflected and fully revealed or mirrored forth in the hearts of humanity and all mankind prove to be the manifestations of the Favors of God.

– 'Abdu'l-Baha (Star of the West, vol. 5, no. 13, November 4, 1914)

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, February 4th, 2022 at 2:25 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 178 B.E. (2/7/2022)

Black History Month 2022

Thelma Thurston Gorham, M.A.

Thelma Thurston Gorham, Baha'i Teacher and Pioneer Journalist of the Civil Rights Era of the 1950's delivers a talk to the Baha'i's of Springfield, MO, ca. 1955-1959. Mrs. Gorham is intoduced by Baha'i Educator and Establisher of the Baha'i Faith, Dr. Leland Jensen who opens the event with the reading of a prayer by Abdu'l-Baha' and a local Springfield, MO newspaper article, after which he presents Mrs. Gorham. Surviving reel to reel audiotape segments of the occasion which were uncovered in the early 2010's in Dr. Jensen's personal archive and recently converted to digital format are presented here in four segments:

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3 http://www.bahaijustice.com/wp-content/uploads/2020/02/2-Reading-Introduction-by-Dr.-Leland-Jensen-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-1.mp3 http://www.bahaijustice.com/wp-content/uploads/2020/02/3-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-2.mp3 http://www.bahaijustice.com/wp-content/uploads/2020/02/4-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-3.mp3

Below is an article on the life of Thelma Thurston Gorham from the Tallahassee Drifters Inc. Facebook page: https://www.facebook.com/TheTallahasseeDrifters/

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The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive

This entry was posted on Monday, February 7th, 2022 at 2:25 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 5, 178 B.E. (2/11/2022)-Black History Month 2022

Alain LeRoy Locke, A.B., Ph.D.

"If they will but see it, because of their complementary qualities, the two racial groups [Black & White] have great spiritual need, one of the other." Alain Locke (1933)

Below are 3 scans of one of the several articles written by Dr. Locke for publication in the early 20th century Baha'i publication; "The Baha'i World". This article by Dr. Locke was published in volume IV, 1930-1932 of that series. Click the pages to enlarge and read.

UNITY THROUGH DIVERSITY: A BAHÁ'Í PRINCIPLE

By Alain Locke, A.B., Ph.D.

THERE is one great spiritual advantage in the tidal series of negative upsets and breakdowns in the contemporary world and that is the ever-accumulative realization of the need for a complete reconstruction of life. Even among the unintellectual classes and in the most partisan circles the idea of reform and radical change meets no effective resistance, where but a short while ago, any suggestion of change would have met both emotional and doctrinal resistance to a serious degree. And although there is still a considerable amount of surviving partisanship in the notion of specific cures and panaceas, each based on some over-emphasis on some special view or theory or formula, in many cases,—perhaps the majority, there has come the recognition that superficial and local change are alike insufficient, and that to cure or affect modern ills, any seriously proposed must be fundamental and not superficial, and wide-scale or universal rather than local or provincial. And so the most usual sanctions of contemporary thinking even for partisan and sectarian causes are the words "universal," "international," "human." Ten years ago, national, racial, or some equivalent circumscribed loyalty and interest would have been unquestioningly assumed, and agitated almost without apology as axiomatic. I regard this change, although as yet a negative gain, as both one of the most significant and positive steps forward that humanity has taken,—or rather,—has been forced to take.

In this dilemma of doubt and frantic search, many are the gods and principles invoked, and doubtless a few of the many will turn out historically to have had serving grace. For certainly no pure principle can of itself do more than motivate or sanction; mankind is not saved by declarations and professions of faith, but by works and ideas. However, in the doing and the acting, there is always the important factor of the orientation and attitude which are so vital, and often the initial aspect of a new way of life. In this connection, I think, it is of the utmost importance to recognize as an influential factor in the contemporary situation a common trend toward universalism. Even though it is not yet accepted as a general principle, as a general desire and an ideal goal, the demand for universality is beyond doubt the most characteristic modern thing in the realm of spiritual values, and in the world of the mind that reflects this realm.

But when we come to the statement of this generally desired universality, we fall fool of countless motivations, and suffer again in the particularisms that we have inherited from tradition and our factional and denominationalized world. Here, then, is the present dilemma,—we feel and hope in the direction of universality, but still think and act particularistically. And in many ways and consciences, it seems that we must. Is there no solution to this typical but tragic situation?

It is just at this juncture that the idea of unity in diversity seems to me to become relevant, and to offer a spiritual common denominator of both ideal and practical efficacy. What the contemporary mind stands greatly in need of is the divorce of the association of uniformity with the notion of the universal, and the substitution of the notion of equivalence. Statesmen in different may be a difficult concept for us,—it is But the difficulty is historical and traditional, and is the specific blight and malady of the modern and Western mind. I take it for granted that the desire and effort to reach universality in the characteristic mod-

UNITY THROUGH DIVERSITY 375

ern and Western way would be fatal if possible, and is fortunately impossible in practice. Only in the chastenment of defeat will it be recognized how unnecessary and hopeless the association of the two concepts really is. Spiritual unity is never achieved by an exacting demand for conformity or through any program of imposed uniformity. In fact, the demands of such an attitude are self-defeating. What we need to learn most is how to discover unity and spiritual equivalence underneath the different which at present so dismiss and sunder us, and how to establish some basic spiritual reciprocity on the principle of unity in diversity.

This principle is basic in the Bahá'í teaching. In any lead us to another dangerous partisanship to assert it as exclusively Bahá'í; but there is no escaping the historical endeavors of its early advocacy and its uncompromising adoption by the Bahá'í prophets and teachers. But it is not the time for insisting on this side of the claim; the intelligent, loyal Bahá'í should stress not the source, but the importance of the idea, and reject not in the originality and uniqueness of the principle but rather in its pervasiveness and practicality. The idea has to be translated into every important province of modern life and thought, and in many of these must seem to be independently developed and justified. Suffice it, if the sound and not occult are in the same general and progressive direction and serve to bring some values and behaviour nearer to the main ideal. Through the realization of this, and the welcome acceptance of all possible subdivisions, a spiritual leadership and influence can be exerted that is otherwise impossible. And no narrow cultism, however pious and loyal, can accomplish this. The theory of Bahá'í principles must be gauged by their universality on this practical plane. Do they fraternize and fuse with all their kindred expressions? Are they happy in the collaborations that advocate other sanctions but advance toward the same spiritual goal? Can they reduce themselves to the vital common denominators necessary to mediate between other partisan loyalties?

We should not be over-optimistic. The historical statements of this and other basic Bahá'í teachings like the oneness of humanity are on the lips and tongues of many but almost every specific program enlisting the practical activities of men today still has in it dangerous elements of sectarianism. And to the old sectarianisms that we could possibly regard as having had their day, there is constantly being added new ones that are very righteous in the view of their adherents. Oppressed classes and races cannot be told that their counter-claims forced from them by the natural reactions and resistance to suppression and restriction should yield in the early hours of their infancy to broader and less specific loyalties. These new nationalisms and other causes will not listen immediately to such cautions or impose upon themselves voluntarily such unprecedented sacrifices. Let us take specific instances. Can anyone with a fair-minded sense of things, give wholesale condemnation to the partisanships of Indian Nationalism, or Chinese integrity and independence, or Negro and proletarian self-assertion after generations of persecution and restriction? Scarcely,—and certainly not at all unless the older partisanships that have aroused them repent, relax, and finally dedicate their claims and presumptions.

On questions like these we reach the crux of the problem, and seem to face a renewal and intensification of national, class and racial strife. Is there no remedy?

In my view, there is but one practical way to the ideal plane on which a cessation or abatement of the age-old struggle can be anticipated with any degree of warrant. And that is in the line of not asking a direct espousal of universalism at the expense of the natural ambitions and group interests concerned, but rather to ask on the basis of reciprocity a restriction of these movements in their own natural boundaries, scope and interests. Josiah Royce, one of the greatest of the American philosophers saw this problem more clearly than any other Western thinker, and worked out his admirable principle of loyalty, which is nothing more or less than a vindication of the principle of unity in diversity carried out to a practical degree of spiritual reciprocity.

Of course, it will be a long time yet before the mind of the average man can see

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and be willing to recognize the equivalence of value between his own loyalties and those of all other groups, and when he will be able to assert them without infringement of similar causes and loyalties. But when the realization comes from hard necessity that the only alternative policy is suicidal, perhaps we can count on a radical reversal of what still seems to be the dominant and ineradicable human failing and propensity to continue the tragic narrow self-assertiveness of the human past.

In starting with the unequivocal assertion of equivalence and reciprocity between religions, the Bahá'í teaching has touched one of the trunk-nerves of the whole situation. But it seems that this principle needs to be carried into the social and cultural fields, because there the support and adherence of the most vigorous and intellectual elements in most societies can be enlisted. Translated into more secular terms, a greater practical range will be opened up for the application and final vindication of the Bahá'í principles. Only the narrowly orthodox will feel any loss of spirituality in this, and the truly religious-minded person will see in it a positive multiplication of spiritual power, directly proportional to the breadth and variety of the interests touched and motivated. The Bahá'í teaching proposed a religion social and modern in its objectives; and so the challenge comes directly home to every Bahá'í believer to carry the universal dimension of tolerance and spiritual reciprocity into every particular cause and sectarianism that he can reach. His function there is to share the loyalties of the group, but upon a different plane and with a higher perspective. He must partake of partisanship in order to work toward its transformation, and help keep it within the bounds of constructive and controlled self-assertion.

Each period of a faith imposes a special new problem. Is it too much to assume that for us the problem of this particular critical decade is just this task of transposing the traditional Bahá'í reciprocity between religions into the social and cultural denominationalisms of nation, race and class, and vindicating anew upon this plane the precious legacy of the inspired teachings of 'Abdu'l-Bahá and Bahá'u'lláh? Certainly that is my reverent conviction and my humble suggestion.

The link below contains priceless information regarding the fact of Dr. Alain Locke's adherance to and activity in the Baha'i Faith that is generally omitted from the historical record. Thanks go to Dr. Christopher Buck for all of his extensive research and publication of this and many other historically overlooked American Baha'i's

https://bahai-library.com/buck_alain_locke_bsr

The link below takes the reader to the Congressional Cemetary, a non-profit public cemetary in Washington, D.C. where Dr. Locke's cremains (ashes) were interred in a final resting place on 9/13/2014.

From the article: "Locke's black granite gravestone is inscribed with four symbols on the western elevation. The symbols are: **a 9-pointed Baha'i star** [Bold text added]; a Zimbabwe bird, representing the African country formerly called Rhodesia, which the American Rhodes community adopted; **a lambda, representing gay rights** [Bold text added]; and the Phi Beta Sigma symbol. A simplified reproduction of a bookplate created by Harlem Renaissance painter Aaron Douglas sits at the center of the stone. The emblem portrays a dramatic art-deco depiction of an African woman's face set against a sunburst. The words "Teneo te, Africa" translate to "I hold you, my Africa." "

[Alain LeRoy Locke, 1886-1954]

For the official Baha'i position on human rights and the elimination of all prejudice follow this link:

[Baha'i Open Epistle On Human Rights And Elimination Of All Prejudice]

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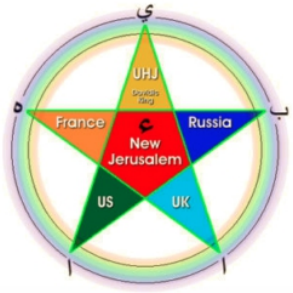

This entry was posted on Friday, February 11th, 2022 at 1:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 12, 178 B.E. (2/18/2022)

Pocahontas Pope

Abdu'l-Baha's Tablet to Pocahontas Pope

Render thanks to the Lord that among that race thou art the first believer, that thou hast engaged in spreading sweet-scented breezes, and hast arisen to guide others. It is my hope that through the bounties and favours of the Abhá Beauty thy countenance may be illumined, thy disposition pleasing, and thy fragrance diffused, that thine eyes may be seeing, thine ears attentive, thy tongue eloquent, thy heart filled with supreme glad-tidings, and thy soul refreshed by divine fragrances, so that thou mayest arise among that race and occupy thyself with the edification of the people, and become filled with light. Although the pupil of the eye is black, it is the source of light. Thou shalt likewise be. The disposition should be bright, not the appearance. Therefore, with supreme confidence and certitude, say: "O God! Make me a radiant light, a shining lamp, and a brilliant star, so that I may illumine the hearts with an effulgent ray from Thy Kingdom of Abhá."

'Abdu'l-Baha, Davidic King

[Read More About Pocahontas Pope]

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This entry was posted on Friday, February 18th, 2022 at 2:42 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 19, 178 B.E. (2/25/2022)

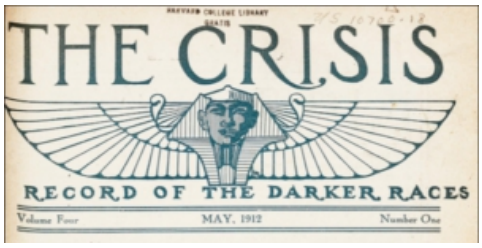
Black History Month

W.E.B and Nina Du Bois

The Du Bois Family, 1898

W. E. B. Du Bois, Ph.D., son Burghardt, wife Nina

W.E.B. Du Bois met Abdu'l-Baha', when he (Abdu'l-Baha') delivered a talk at the 4th annual conference of the NAACP in Chicago, IL., though he may have seen him prior to that date when he delivered a talk at Howard University in Washington, D.C., an Historically Black University (HBCU) on April 23, 1912. Their meeting began Mr. Du Bois' life-long and intimate relationship with the Baha'i Faith. Both W.E.B. Du Bois and his wife, Nina were very active teachers of the Baha'i Faith documented from at least as early as the 1930's and probably much earlier than that, given their encounter with Abdu'l-Baha' in 1912. What follows are two articles published by Mr. Dubois in the official magazine of the NAACP, "The Crisis", which was founded in 1910 by Du Bois and his associates.



and hospitable of men, and all are welcome to his table. He follows literally the Scriptural injunction to give his goods to the poor; the coat he wears is usually all he has.

Naturally, he is interested in the question of race prejudice in this country, where he has so many disciples. Recently he sent this message to one of them, Mrs. M. L. Botay, who has sent it to THE CRISIS:

"Give Mrs. Botay my greetings and love and tell her she must greatly endeavor through the assistance of heaven to cast light among the colored people, so that they may become as our brothers, no blacks, no whites, both as one. By this means you shall free America from all prejudice. Because in the Kingdom of God all are the same, whether black or white. The greater the faith of either, the more acceptable is he in the Kingdom. A faithful colored believer is a child of the Kingdom, while a white unbeliever is deprived. God looks upon hearts, not upon colors. He looks upon qualities, not upon bodies."

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Talk given by Abdu'l-Baha' at the Fourth Annual Conference of the NAACP, April 30, 1912
Handel Hall, Chicago, Illinois

As recorded in the Newspaper "The Crisis", the official magazine of the NAACP, published by W.E.B. Du Boise and associates, a facsimile of the original talk by Abdu'l-Baha', followed by the text of the article.

THE CRISIS

RECORD OF THE DARKER RACES

Volume Four JUNE, 1912 Number Two

The BROTHERHOOD OF MAN

An address delivered at the Chicago Conference by ABDUL BAHA of Persia

GOD has stated in the Bible, the Old Testament: "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God. This man who has been called the image and likeness of God! Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured.

If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such a one is colored with a certain hue and he therefore is the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color? Supposing we say a colored man is after all the image and likeness, just because of his color, or the reddened man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Hence we come to the conclusion that colors are of no importance.

Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine Virtues and that is the Merciful Bestowals. That is the Eternal Life. That is the Baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, who is the Manifestation of the Bestowals of God, he is acceptable at the threshold of God whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore, let that be the only criterion. That is the image of God.

As regards you here in this country, there is a point of importance, namely, patriotism. That is common to both. And from the standpoint of language, you share that, both of you speak one tongue. And you have in common the same civilization. And now, with these numerous points of partnership or contact and the one point of difference, which is of the least importance, that of color, are you going to allow this least of differences, namely, that of color, to separate you?

From the standpoint of the body, you have that in common. All the five senses and tangible properties of man you share. As regards intelligence, you are both endowed therewith. Patriotism is common to both. From the standpoint of language there is a point of contact. Your civilization is one and the same. From the standpoint of religion you are one and the same. One point of distinction, and that is color. Is it meet, is it becoming, with all the points of contact, for this least point of distinction or difference should there be any separation or difference? Indeed, no! God is not pleased, nor is any intelligent man pleased, nor is any reasonable man willing to have any difference because of that.

His Holiness, Baha'u'llah, has proclaimed to the world the Oneness of the world of humanity. He has caused the various nations and divergent sects and creeds to unite, and he has declared that the difference in color in the human kingdom is similar to the difference of the flowers, the variegated flowers in a garden. If you enter a garden you will see yellow flowers, white flowers, dark, variegated flowers, the red flower, for example, in the utmost of delicacy and beauty, radiant, and each one through difference lends a charm to the other. This difference in the human kingdom is similar to that. And now were you to be ushered into a garden where all the flowers were to be of the same hue or color, how monotonous!

Therefore, he has said that the various colors of human kind, one is white, one is black, one is yellow, one is red—this sort of difference lends a harmony of color and beauty to the whole. Therefore, all must associate with one another, even as flowers consort harmoniously together in a given garden.

GOD has stated in the Bible, the Old Testament: "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured.

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This entry was posted on Thursday, February 24th, 2022 at 11:50 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ayyám-i-Há 178 B.E. (2/25/2022-2/28/2022)

Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries, [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

This year the sun enters the constellation of Aries at 11:33 am Eastern Time (U.S.) on Sunday, March 20, 2022.

The Fast period begins at the begining of the Baha'i day at sunset, Monday, February 28, 2022 and ends at the begining of the Baha'i day at sunset, Saturday, March 19, 2022.

The Baha'i Holy Day of Naw-Ruz, 179 B.E. will begin at sunset, Saturday, March 19, 2022 and continue until sunset, Tuesday, March 22, 2022. The Baha'i Month of Baha' begins at sunset, Monday, March 21, 2022.

Ayyam-i-Ha begins at sunset, Friday, February 25, 2022 and continues until sunset, Monday, February 28, 2022.

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In this Book [Kitab-i-Aqdas] He [Baha'u'llah], moreover, prescribes the obligatory prayers; designates the time and period of fasting; prohibits congregational prayer except for the dead; fixes the Qiblih; institutes the Ḥuqúqu'lláh (Right of God); formulates the law of inheritance; ordains the institution of the Mashriqu'l-Adhkár; establishes the Nineteen Day Feasts, the Bahá'í festivals and the Intercalary Days; abolishes the institution of priesthood; prohibits slavery, asceticism, mendicancy, monasticism, penance, the use of pulpits and the kissing of hands; prescribes monogamy; condemns cruelty to animals, idleness and sloth, backbiting and calumny; censures divorce; interdicts gambling, the use of opium, wine and other intoxicating drinks; specifies the punishments for murder, arson, adultery and theft; stresses the importance of marriage and lays down its essential conditions; imposes the obligation of engaging in some trade or profession, exalting such occupation to the rank of worship; emphasizes the necessity of providing the means for the education of children; and lays upon every person the duty of writing a testament and of strict obedience to one's government.

Shoghi Effendi, God Passes By, Chapter 12

*****

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the

end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah, Kitab-I-Aqdas

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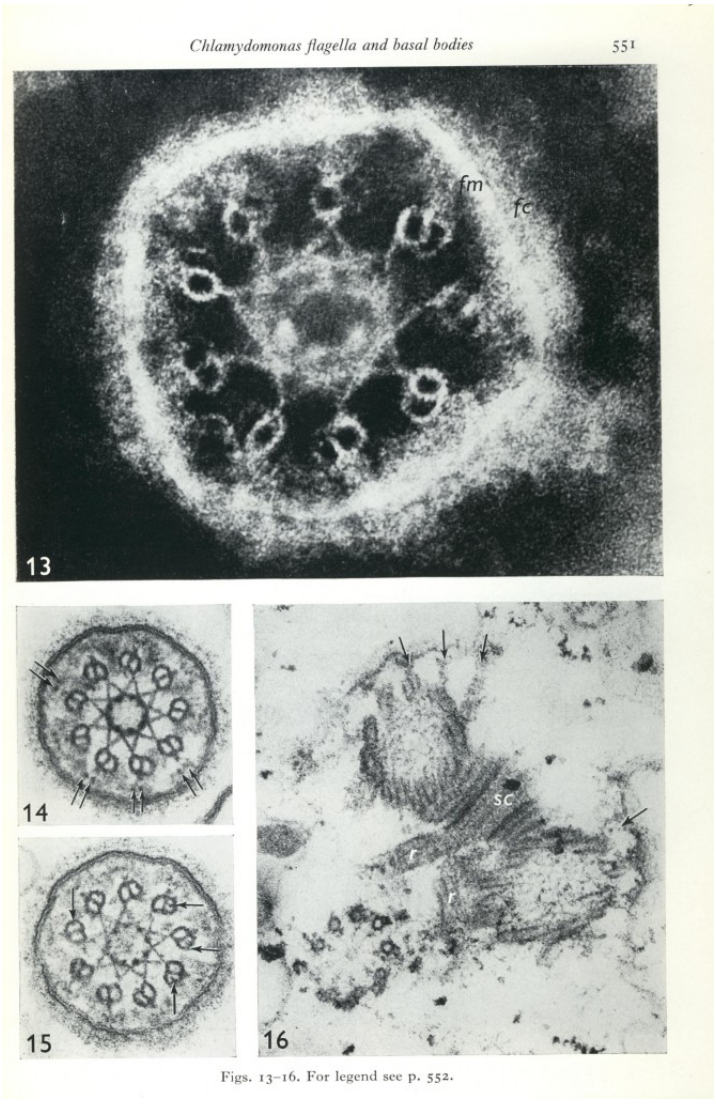
Known as Ayyám-i-Há (the Days of Há), the Intercalary Days have the distinction of being associated with "the letter Há". The abjad numerical value of this Arabic letter is five, which corresponds to the potential number of intercalary days.

The letter "Há" has been given several spiritual meanings in the Holy Writings, among which is as a symbol of the Essence of God.



Scanning Electron Microscope Images of cross sections of the flagellum of Chlamydomonas. They show a 9-pointed star tipped on each point by the

Persian letters He and Aleph combined making the letter “HA” of “Ayyam-i-HA”. The flagellum of Chlamydomonas serve purposes of mobility, sensation, communication, and sexual reproduction, the stimulus for which travel through these conduits which as shown, in cross section are formed in the shape of the Persian letters He and Aleph making the letter “HA” surrounding the 9-pointed star.

*****

Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God’s Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp. Indeed a man of insight can perceive naught therein save the effulgent splendor of Our Name, the Creator. Say: This is an existence which knoweth no decay, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.

Baha’u’llah, Lawh-i-Hikmat/Tablet-of-Wisdom

Witness the wondrous evidences of God’s handiwork, and reflect upon its range and character. He Who is the Seal of the Prophets hath said: “Increase my wonder and amazement at Thee, O God!”

Baha’u’llah, Gleanings #LXXXII

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Prayer for Ayyam-i-Ha

My God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary days) in Thy Book have begun, O Thou Who art the King of names, and the fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers & Meditations #XLV

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

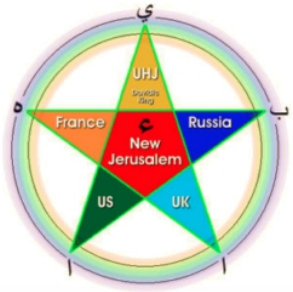
1. The Oneness of Humanity
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Friday, February 25th, 2022 at 6:10 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 3, 178 B.E. (3/4/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal, and from thence he has come onward to the human degree, or kingdom. Throughout this journey of progression he has ever and always been potentially man.

In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes; he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him.

Therefore, in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world.

What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him.

That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, or perfections, must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of everlasting life; it must be attained during this vanishing existence.

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements, he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and eternal life, nevertheless, he continues ignorant and negligent of all this? Consider how he seeks knowledge of everything except knowledge of God. For instance, his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten meters below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries but is not at all concerned about knowing the mysteries of the Kingdom, traversing the illimitable fields of the eternal world, becoming informed of the divine realities, discovering the secrets of God, attaining the knowledge of God, witnessing the splendors of the Sun of Truth and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter, and how completely unaware he is of the mysteries of Divinity! Nay, he is utterly negligent and oblivious of the secrets of Divinity. How great his ignorance! How conducive to his degradation! It is as if a kind and loving father had provided a library of wonderful books for his son in order that he might be informed of the mysteries of creation, at the same time surrounding him with every means of comfort and enjoyment, but the son amuses himself with pebbles and playthings, neglectful of all his father's gifts and provision. How ignorant and heedless is man! The Father has willed for him eternal glory, and he is content with blindness and deprivation. The Father has built for him a royal palace, but he is playing with the dust; prepared for him garments of silk, but he prefers to remain unclothed; provided for him delicious foods and fruits, while he seeks sustenance in the grasses of the field.

Praise be to God! You have heard the call of the Kingdom. Your eyes are opened; you have turned to God. Your purpose is the good pleasure of God, the understanding of the mysteries of the heart and investigation of the realities. Day and night you must strive that you may attain to the significances of the heavenly Kingdom, perceive the signs of Divinity, acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, an Architect—knowing this through proofs and evidences and not through susceptibilities, nay, rather, through decisive arguments and real vision—that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may you behold the presence of God and attain to the knowledge of the holy, divine Manifestations.

You must come into the knowledge of the divine Manifestations and Their teachings through proofs and evidences. You must unseal the mysteries of the supreme Kingdom and become capable of discovering the inner realities of things. Then shall you be the manifestations of the mercy of God and true believers,

firm and steadfast in the Cause of God.

Praise be to God! The door of divine knowledge has been opened by Bahá'u'lláh, for He has laid the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day. He is our Teacher and Adviser; He is our Seer and the One clement toward us. He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory, breathed upon us the life-quickening breaths of the Holy Spirit, opened before our faces the doors of the paradise of Abhá and caused the lights of the Sun of Truth to shine upon us. The clouds of mercy have poured down their precious rain. The sea of favor is swelling and surging toward us.

The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this? We must appreciate the divine generosity and act in accordance with the teachings of Bahá'u'lláh so that all good may be stored up for us and in both worlds we shall become precious and acceptable to God, attain to everlasting blessings, taste the delicacy of the love of God, find the sweetness of the knowledge of God, perceive the heavenly bestowal and witness the power of the Holy Spirit.

This is my advice, and this is my admonition.

Talk by Abdu'l-Baha' at 309 West Seventy-eighth Street, New York on July 6, 1912

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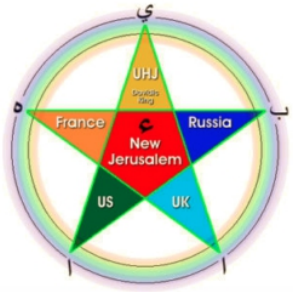
This entry was posted on Sunday, March 6th, 2022 at 3:13 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 10, 178 B.E. (3/11/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



THOU seest, O God of Mercy, Thou Whose power pervadeth all created things, these servants of Thine, Thy thralls, who, according to the good-pleasure of Thy Will, observe in the daytime the fast prescribed by Thee, who arise, at the earliest dawn of day, to make mention of Thy Name, and to celebrate Thy praise, in the hope of obtaining their share of the goodly things that are treasured up within the treasuries of Thy grace and bounty. I beseech Thee, O Thou that holdest in Thine hands the reins of the entire creation, in Whose grasp is the whole kingdom of Thy names and of Thine attributes, not to deprive, in Thy Day, Thy servants from the showers pouring from the clouds of Thy mercy, nor to hinder them from taking their portion of the ocean of Thy good-pleasure.

All the atoms of the earth bear witness, O my Lord, to the greatness of Thy power and of Thy sovereignty; and all the signs of the universe attest the glory of Thy majesty and of Thy might. Have mercy, then, O Thou Who art the sovereign Lord of all, Who art the King of everlasting days, and Ruler of all nations, upon these Thy servants, who have clung to the cord of Thy commandments, who have bowed their necks to the revelations of Thy laws which have been sent down from the heaven of Thy Will.

Behold, O my Lord, how their eyes are lifted up towards the dawning-place of Thy loving-kindness, how their hearts are set upon the oceans of Thy favors, how their voices are lowered before the accents of Thy most sweet Voice, calling, from the most sublime Station, in Thy name the All-Glorious. Help Thou Thy loved ones, O my Lord, them that have forsaken their all, that they may obtain the things Thou dost possess, whom trials and tribulations have encompassed for having renounced the world and set their affections on Thy realm of glory. Shield them, I entreat Thee, O my Lord, from the assaults of their evil passions and desires, and aid them to obtain the things that shall profit them in this present world and in the next.

I pray Thee, O my Lord, by Thy hidden, Thy treasured Name, that calleth aloud in the kingdom of creation, and summoneth all peoples to the Tree beyond which there is no passing, the seat of transcendent glory, to rain down upon us, and upon Thy servants, the overflowing rain of Thy mercy, that it may cleanse us from the remembrance of all else but Thee, and draw us nigh unto the shores of the ocean of Thy grace. Ordain, O Lord, through Thy most exalted Pen, that which will immortalize our souls

in the Realm of glory, will perpetuate our names in Thy Kingdom, and safeguard our lives in the treasuries of Thy protection and our bodies in the stronghold of Thy inviolable fastness. Powerful art Thou over all things, be they of the past or of the future. No God is there but Thee, the omnipotent Protector, the Self-Subsisting.

Thou seest, O Lord, our suppliant hands lifted up towards the heaven of Thy favor and bounty. Grant that they may be filled with the treasures of Thy munificence and bountiful favor. Forgive us, and our fathers, and our mothers, and fulfill whatsoever we have desired from the ocean of Thy grace and Divine generosity. Accept, O Beloved of our hearts, all our works in Thy path. Thou art, verily, the Most Powerful, the Most Exalted, the Incomparable, the One, the Forgiving, the Gracious.

Baha'u'llah-Gleanings #CXXXVIII

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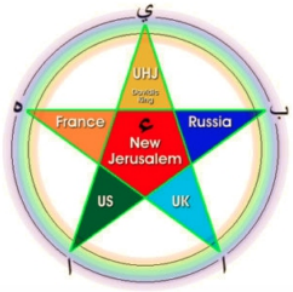
This entry was posted on Friday, March 11th, 2022 at 5:36 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ala' 17, 178 B.E. (3/18/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Excerpt from a provisional translation of the first Tablet revealed by Baha'u'llah during the time He spent in Baghdad between 3/19/1856 and 4/22/1863

Tafsīr al-ḥurūfāt al-muqaṭṭa`āt/Commentary on the Isolated Letters

There is no God except Him, the Elevated, the Transcendent

Praise be to God who created the letters (al-ḥurūfāt) in the worlds of the Theophanic Cloud (`awālim al-`amā') beyond the Pavilions of Holiness (surādiqāt al-qūds) in the Lofty Heights of the Most Rsplendent Sphere (rafā'rif al-asnā) then gave them to drink from the Goblet of Eternal Subsistence as ordained in the Tablets of the Divine Decree (alwāḥ al-qiḍā').

This that He might bring life to the inmost hearts of those who are nigh unto God in the Omnipotent sphere of Divine realization *(jabarūt al-qiḍā').*

He then clothed the letters in a black robe in accordance with what was decreed through the measure of His eternality respecting the possibilities of divine foreordination (qadar). This relative to the crimson domes (qibāb al-ḥamrā') and to the status of knowledge for He has concealed the Water of Life in the shadows of the worlds of Names nigh unto the Lote-Tree of the Extremity (sidrat al-muntahā'). He then caused them to descend into the Kingdom of the Divine Will (malakūt al-inshā') in the atmosphere of the Divine Decree (hawa' al-qiḍa') whereupon a great Cry was heard from the Most-Exalted Realm thus addressing the Primordial Pen (al-qalam al-awwalī), `O Pen! Set down the mysteries of pre-existence (asrār al-qidam) upon the Perspicuous, Snow-White Tablet (al-lawḥ al-munīr al-bayḍā').'

On account of this Cry (al-nidā') was the Pen stupefied with intense yearning for 70,000 years according to the computations of such as calculate these things. When it recovered from its having swooned away according to the further operations of the Divine Decree, it wept crimson tears for 70,000 years. Then it stood up erect between the hands of God at a time which was neither preceded by the decree of firstness in the beginning nor by the decree of lastness in the end. While it was burning in the fire of separation on account of the cessation of the most-sweet Cry, there appeared within its tears a black hue (lawn al-

sawda') in the heavenly sphere of fidelity (jabarūt al-wafā'). A black teardrop sprinkled down upon the Tablet whereupon the Point (al-nuqṭa) was made manifest in the world of origination (`ālam al-badā'). This Point assumed the primordial shape upon the mirrors of the letters in the beings of the Names. The ا "A" (al-alif) received it before all the other letters, in the elemental particles of things (fi dharr al-ashyā') for thus did this Divine Point take on the form of this Eternal ا "A" (alif). This inasmuch as the merciful breezes blew upon it from the Source of Singleness whereupon the Countenance of the Divine Singularity (wajh al-wahidiyya) was disclosed from behind the Green Veils. The substance (body, temple, form.. haykal) of the Point was made manifest in the shape of the letter ا "A" (al-alif) "A" and rose up from the Tablet for the promotion of the Most-Exalted, Most-Great Cause of God in the world of Names and Attributes. This is a station (maqām) which the reality of the Divine Will (al-mashiyya) was clothed in the nominal robe and invested in the garment of qualificative attributes in the City of Grandeur.

When this upright letter ا "A" (al-alif) was established upon the Luminous Tablet it was again transfigured with renewed splendor whereupon the isolated letters (al-ḥurūfāt al-muqaṭṭa`āt) shone forth in the primordial theophanies (awwal al-ẓuhūrāt) in order that they might be an evidence of the worlds of incomparability and command in the Citadels of origination. Then there appeared from these Letters which shone forth from the Primordial ا "A" (al-alif al-awwliyya) in the first of the theophanies, the worlds of delineation and multiplicity. They were differentiated, separated and isolated then gathered together, reconciled, united and linked together. Then assembled words and compounded letters appeared in the worlds of creation in the forms of Names and Attributes (hayākil al-asmā' wa'l-ṣifāt).

Wherefore was the completion of the creation of the worlds of dominion and the Predestined Ornament (ṭarāz al-qadariyya) among the manifestations of existing beings, to the end that all things might demonstrate, through the tongue of their inmost realities, that He, verily, is the Eternal, the Enduring, the Creator, the Powerful, the Mighty, the Sovereign. And that `Alī before Muhammad is the Manifestation of the Divine Essence (maẓhar al-dhāt) and the Manifestation of the Divine Attributes (maẓhar al-ṣifāt) from whom existence derives and unto whom beings return. And that he is the one from whose beneficent Logos-Self (nafsihi al-mannn) is the Breath of the All-Merciful (nafas al-rahman) for thereby were created the realities of the essences and the receptive dispositions (ḥaqā'iq al-jawhariyyāt al-qābiliyyāt) in the world of being as well as the manifestations of existing beings in the worlds of existence. The Mirrors that speak of Him and the Letters that cry out about Him are foremost in the creation of God; the source of outward things and the refuge for the servants in the Day of Dispersion. In this way God hath distinguished them above the rest of the creatures in the worlds of preexistence (`awālim al-qidam). Through them it was that the Lights shone forth, the moons gleamed, the suns shed splendor and the stars were evident. They all testify of Him and demonstrate Him such that there is no distinction between Him and between them except that they were created by His Command, were raised up in accordance with His Intention, and were assembled through His Power. They are those through whom is the cyclic scheme (tadūr al-adwār); the revolving of the spheres of existence (takūr al-akwār) and through whom the Trees of the Divine Unity sprung up and the incomparable fruits were made manifest.

Through them are the rains of detachment sent down until the Point returns to its original station after revolving around itself and arriving at its place whereupon the end returns unto the beginning. Then the Primal Call was raised up from the Furthermost Tree with the splendor of the Sun once again. And this is that which the Dove hath sung in the midst of Eternity in this singular Night in which the Fire of the Divine Oneness hath been ignited from the Tree of Sinai in the shade of the most-ancient Name and the Eternal Secret which was named the Living (al-ḥayy), the Pre-existent (al-qadim) in the Qayyūm al-asmā' in order that every manifestation may bear witness in the secret recesses of their hearts unto the secret things, that He, verily, is the Mighty, the Powerful, the Protector, the Bestower.

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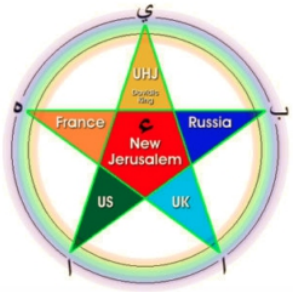
This entry was posted on Friday, March 18th, 2022 at 2:50 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Holy Day: Naw-Ruz, 179 B.E.:3/19/2022-3/22/2022

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Bahá'u'lláh explains: "The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries, [The vernal equinox in the Northern Hemisphere] **even should this occur no more than one minute before sunset."**

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Ayyam-i-Ha begins at sunset, Friday, February 25, 2022 and continues until sunset, Monday, February 28, 2022.

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An excerpt from the second of the Holy Writings revealed by Baha'u'llah during the time He spent in Baghdad between 3/19/1856 and 4/22/1863, The Seven Valleys, follows here:

An exposition of the mysteries enshrined in the stages of ascent for them that seek to journey unto God, the Almighty, the Ever-Forgiving

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE!

Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man a measure of the mysteries of His eternity; taught him from the storehouse of divine utterance that which he knew not; made him a perspicuous book unto such as have believed and surrendered their souls; given him to behold, in this dark and ruinous age, a new creation within all things; and caused him to speak forth, from the midmost heart of eternity, and in a new and wondrous voice, embodied in the most

excellent Temple. And all to this end: that every man may testify, in himself and by himself, before the Seat of the revelation of his Lord, that there is none other God but Him; and that all may reach that summit of realities where none shall contemplate anything but that he shall perceive God therein. This is the vision of the splendours which have been deposited within the realities of all things; for otherwise He, exalted be His glory, is entirely sanctified above being seen or witnessed: "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving."

And I praise and glorify that primal Sea which hath branched out from the ocean of the unseen Essence, and that primal Morn which hath broken forth upon the horizon of Singleness, and that primal Sun which hath risen in the heaven of everlasting splendour, and that primal Fire which was kindled from the Lamp of eternity within the Niche of oneness: He Who is called "Aḥmad" in the kingdom of the exalted ones, and "Muḥammad" amongst the concourse of the favoured ones, and "Maḥmúd" in the realm of the sincere; and in the hearts of the knowing, "whichsoever ye call upon, most beauteous are His names." And upon His kindred and His companions be abundant, abiding, and eternal peace!

To continue: I have hearkened to the song of the nightingale of knowledge upon the twigs of the tree of thine inmost being, and to the cooing of the dove of certitude upon the branches of the bower of thine heart. Methinks I inhaled the fragrance of purity from the raiment of thy love and, in perusing thy letter, attained thy very presence. I noted, moreover, thine allusions to thy death in God and thy life through Him, and the love thou dost cherish for the beloved of the Lord and for the Manifestations of His names and the Exponents of His attributes. I have purposed, therefore, to acquaint thee with holy and resplendent tokens from the realms of might and glory, that haply they may draw thee nigh unto the court of holiness, nearness, and beauty, and draw thee to a station wherein thou shalt see naught in all existence but the hallowed Countenance of thy Beloved, and wilt behold all of creation as a day wherein none was deemed worthy of mention.

Of this did the nightingale of oneness sing in the garden of his mystical treatise, saying, "And there shall appear upon the tablet of thine heart an inscription of the subtle mysteries of the verse 'Fear ye God; God will teach you', and the bird of thy spirit shall recall the sanctuaries of ancient splendour, and soar upon the wings of longing into the heaven of the command 'Walk the beaten paths of thy Lord', and partake of the choice fruits of communion in the gardens of the utterance 'Feed, moreover, on every kind of fruit.'"

By My life, O friend! Wert thou to taste the fruits of these verdant trees that spring from the soil of true understanding, once the effulgent light of His Essence hath been reflected in the Mirrors of His names and attributes, yearning would seize the reins of patience and restraint from out thy hand and stir thy spirit into commotion with the splendours of His light. It would draw thee from this abode of dust unto thy true and heavenly habitation in the midmost heart of mystic knowledge, and raise thee to a station wherein thou wilt soar in the air even as thou treadest upon the earth, and wilt walk upon the water even as thou movest over the land. Wherefore, may it rejoice me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart hath been revived by the breezes of certitude that waft from the Sheba of the All-Merciful upon the meadow of his inner being. Peace be upon him who followeth the way of guidance!

And further: the stages that mark the wayfarers' journey from their mortal abode to the heavenly homeland are said to be seven. Some have referred to them as seven valleys, and others, as seven cities. And it is said that until the wayfarer taketh leave of self and traverseth these stages, he shall never attain the ocean of nearness and reunion nor taste of the matchless wine.

The first is the Valley of Search.

The steed of this valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever become downhearted: If he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. For those who seek the Kaaba of "for Us" rejoice in the tidings "In Our ways shall We assuredly guide them." In their search, they have stoutly girded up the loins of service and at every moment journey from the plane of heedlessness into the realm of search. No bond shall hold them back and no counsel deter them.

It is incumbent upon these servants to cleanse the heart, which is the wellspring of divine treasures, of every marking; turn away from imitation, which is following the traces of their forefathers; and shut the door of friendship and enmity upon all the people of the earth.

In this journey the seeker reacheth a station wherein he seeth all created things wandering distracted in search of the Friend. How many a Jacob will he see searching after his Joseph, how many a lover will he behold hastening towards the Well-Beloved; a world of adoring souls will he witness tracing the path of the Adored One! At every moment he findeth a weighty matter, in every hour he becometh aware of a new mystery; for he hath severed his heart from both worlds and set out for the Kaaba of the Beloved. At every step, aid from the invisible Realm will attend him and the fervour of his search will grow.

One must judge of search by the standard of the Majnún of love. It is related that one day they came upon Majnún sifting the dust, his tears flowing down. They asked, "What doest thou?" He said, "I seek for Laylí." "Alas for thee!" they cried, "Laylí is of pure spirit, yet thou seekest her in the dust!" He said, "I seek her everywhere; haply somewhere I shall find her."

Yea, though to the wise it be shameful to seek the Lord of Lords in the dust, yet this betokeneth intense ardour in searching. "Whoso seeketh out a thing and persisteth with zeal shall find it."

The true seeker hunteth naught but the object of his quest, and the sincere lover hath no desire save reunion with his beloved. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood—all he must set at naught with "no God is there", that he may enter into the realm of the spirit, which is the city of "but God". Labour is needed, if we are to seek Him; ardour is needed, if we are to drink the nectar of reunion with Him; and if we taste of this cup, we shall cast away the world.

On this journey the wayfarer dwelleth in every abode, however humble, and resideth in every land. In every face he seeketh the beauty of the Friend; in every region he searcheth after the Beloved. He joineth every company and seeketh fellowship with every soul, that haply in some heart he may discern the secret of the Beloved, or in some face behold the beauty of the Adored One.

And if, by the help of the Creator, he findeth on this journey a trace of the traceless Friend, and inhaleth the fragrance of the long-lost Joseph from the heavenly herald, he shall straightway step into the

Valley of Love…

Baha'u'llah

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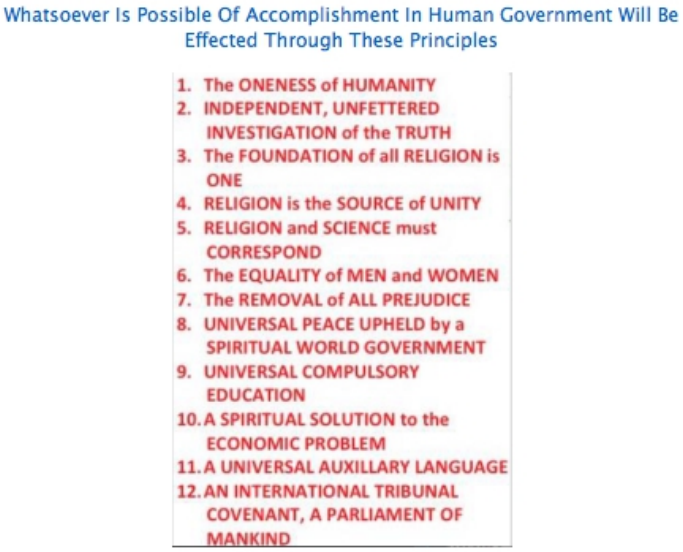
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
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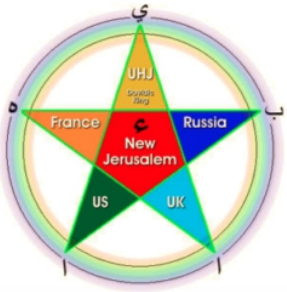
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Sunday, March 20th, 2022 at 3:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Holy Day: Naw-Ruz, 179 B.E.:3/19/2022-3/22/2022

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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An excerpt from a tablet revealed by Baha'u'llah wherein He proclaims that the Qiblih of the Baha'i Faith is established for the entire five thousand century Baha'i Cycle follows here:

بناعقين نبايد توجه كرد قوله تعالي :
One should not pay attention to the enemies, He saith, exalted be He:

سوف تسمعون ندا ناعق لا تلتفتوا اليه دعوه بنفسه
Erelong you will hear the call of the clamorous impostor, don't pay attention unto him, but leave him to himself

مقبلين الي قبلة الافاق قد تمت الحجة بهذه الحجة التي ظهرت بالحق
Set your faces toward Him Who is the Object (the Qiblih) of the adoration of all mankind, who has filled the Proof with this Proof that is revealed through the power of truth (God, al-Haqq)

و انتهت الانوار الي هذا الافق الذي منه اشرقت شمس العظمة و الاقتدار

The Lights have attained their consummation in this source (horizon) whence the splendor of (the) Might and (the) Grandeur is diffused.

طوبي لنفس تربي العباد بحدود الله التي نزلت في الزبر و الالواح

Blessed is the soul that hath been brought up as the servant with respect to God in that
Which has been sent down in the Scrolls and the Tablets.

_ قل لو يظهر في كل يوم احد لا يستقر امر الله في المدن و البلاد

Say: If in each day another is manifested, the cause of God will not find rest in the cities and the lands.

هذا لظهور يظهر نفسه فيكل خمسمائه الف سنة مرة

This is the Revelation that manifests itself once every 500,000 years time, only once.

واحدة كذلك كشفنا القناع و ارفعنا الاحجاب

Only once, furthermore, we unveiled (kashfana) the cover and lifted the veil.

طوبي لمن عرف مراد الله من عرفه يفرح قلبه

Blessed is the man that recognized (‘arif) the purpose of God, in recognition (‘irafah) rejoiced in his heart, and

و يستقيم علي الامر علي شان لايزله من في الابداع

been made firm in the cause such that he cannot be made to stumble by the entire creation.

قد كشفنا في هذا اللوح سرا من اسرار
هذا الظهورو سترنا ما هو المكنون لئلا ترتفع ضوضا الفجار

Verily We unveiled (kashfana) in this Tablet a secret wrapt in secrets.

This Revelation We have concealed that which is the Hidden, lest the tumult of the wicked rise.

Baha’u’llah

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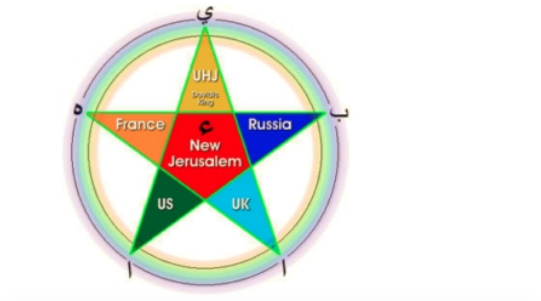

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A provisional translation of the fourth of the Holy Writings revealed by Baha'u'llah during the time He spent in Baghdad between 3/19/1856 and 4/22/1863, Lawh-i-Huriyyih/Tablet of the Maiden, follows here:

In the name of God, the most holy, the most exalted.

Praise be to Thee, O God, My God. I make mention of Thee at this time, when the sun of Thy Godhead hath risen from the horizon of the splendid divinity of Thy oneness, the lights of Thy lordship have flashed forth from the dawning of the ineffable encounter with the eternal kingdom of Thy self-sufficiency, and the darkness of this world hath been illumined by the radiance of the faithful realm of Thy cause–in such wise that the garden of paradise came into being above the essence of Thy glorious

selfhood. Therein were planted the trees of Thy quintessence, which put forth the fruits of Thine essence, and therein wafted the breezes of Thy spirit and the breaths of Thy sanctity. Therein were foreordained the gems of Thy bounties and the substance of Thy munificence; and therein were uncovered the treasures of Thy knowledge and mystery. Over its terraces flow the streams of Thy glorious life, the canals of Thy radiant eternality, and the springs of the wine of Thine inaccessibility. When Thou didst desire, O my God, to manifest it, Thou didst raise it up to the throne of grandeur and greatness, embellish it with the rays of might and power, render it effulgent by Thine essence, and didst make to shine upon it the sun of oneness from the pre-eternal lights of Thy features. Thou didst light for it the wick of eternity in the lamp of pre-existence. Now, Thy most exalted decree hath come to the kingdom of command by Thy signature, so that a visage might appear therefrom, that the brilliance of Thy beauty might be manifest to all who dwell on earth, and that the glory of Thy countenance might be seen by all who are in the realm of Thy cause.

There arose the houri, Who had dwelt in pre-eternity in the pavilions of holiness, protection, and glorification and in the canopies of sinlessness, greatness and splendor. Upon Her creamy brow the most high pen hath written in crimson ink, “Praise be to God! This is a houri upon Whom none have gazed save God, the exalted, the most high. God hath purified the hem of Her purity from the knowledge of the concourse of names in the realm of eternity, and Her face from the view of all who are in the kingdom of creation. When She arose with the ornament of God from Her palace, She looked with one glance toward the sky. The people of the heavens swooned at the rays of Her visage and at the wafting of Her perfume. Then She looked with another glance toward the earth, and it was illumined by the lights of Her beauty and the loveliness of Her splendor.

Praise be to Thee, O my God, for all the wonders of Thy handiwork that Thou hast shown Me in Her, for the ensemble of Thy power, manifest in Her creation. She hung there, suspended. Then She journeyed through the sky as though striding across the horizon in mid-air. It is as though I discovered that the chain of being was set in motion by Her footfalls. She descended, drew nigh, and came until She halted before Me. I was bewildered by the subtleties and wonders of Her creation. Behold, I discovered within myself a passion that grew out of my yearning for Her. I raised my hands toward Her, and lifted the hem of Her veil from Her shoulder. I found Her hair to be sandy, wavy and curly, lying on Her back in ringlets, hanging down almost to Her legs. And when the gales blew it to the right of Her shoulder, it perfumed the heavens and the earth. When it was blown to the left, from its fragrance there spread a holy musk-like scent. It is as though the motion of Her tresses caused the spirit of life to quake in the inner essence of creation, and caused the kingdom of mystical insight to tremble in the realities of being.

Exalted be God, Her creator, for what He caused Me to see in Her. Then blessed be God, Her fashioner, for the manifestation of might that I witnessed in Her beauty, and the modalities of power that I saw in Her splendor. At one time, I perceived Her as the sweet water of life, delicious and flowing through the realities of beings and the dark recesses of contingent things. I grew certain that the entirety of being survived by virtue of Her eternity, and continued to exist because of Her perpetuity. At another time, I perceived Her as a fire that had blazed forth in the divine bush, as though the element of fire had been created from a torch ignited by Her glowing embers. The hearts of both visible and invisible being were consumed by Her heat and flame when they were shaken by a delicate yearning for Her and a wondrous

hankering for Her. It is as though the fragrance of the All- Merciful wafted from the apertures in Her garments. Praise be to God, Her creator, originator and fashioner.

Then I drew near, till She stood before my face and gave utterance as a dove warbles in the realm of eternity, as though speaking in the wondrous music that hath no words, letters or sounds. It is as though all books appeared in commentary on the songs of Her innovation. I recognized all meaning in a single point therein. When I listened with my entire being, I heard the mention of God, the exalted, the most glorious, in Her tunes, and the name of God, the exalted, the most high, in Her melodies.

I raised my hand another time, and bared one of Her breasts that had been hidden beneath Her gown. Then the firmament was illumined by the radiance of its light, contingent beings were made resplendent by its appearance and effulgence, and by its rays infinite numbers of suns dawned forth, as though they trekked through heavens that were without beginning or end. I became bewildered at the pen of God's handiwork, and at what it had inscribed upon Her temple. It was as though She had appeared with a body of light in the forms of the spirit, as though She moved upon the earth of essence in the substance of manifestation. I noticed that the houris had poked their heads out of their rooms and were suspended in the air above Her. They grew perplexed at Her appearance and Her beauty, and were entranced by the raptures of Her song. Praise be to Her creator, fashioner, and maker–to the one Who made Her manifest.

Then she nearly swooned within herself, and with all her being she sought to inhale My fragrance. She opened Her lips, and the rays of light dawned forth from Her teeth, as though the pearls of the cause had appeared from Her treasures and Her shells.

She asked, "Who art Thou?"

I said, "A servant of God and the son of his maidservant."

She said, "I discern in Thee the signs of sorrow, which so sadden Thee that I find the lamp of joy in the niche of Thy heart to have been extinguished, and the lights of happiness in the lantern of Thy soul to have been cut off. I adjure Thee by God, other than Whom there is no God, not to conceal from Me what befell Thee. Inform Me, that I might know Thy circumstances with no departure from the whole truth, though it be less than a bit of overflowing foam."

I said to Her, "Do not ask Me about that, for Thou canst not bear to hear from Me concerning my sorrow–not even a mere letter thereof. I entreat you in the name of God, the All-Powerful, the protector, the eternal, to lift Thy hand from Me and leave Me alone. Return to Thy place in paradise, and do not ask about what I cannot disclose to Thee–even though it be a mere syllable thereof."

When She saw the quaking of my soul, the wailing of my heart, the lamenting of my being, the fire burning in my bones, the shuddering of my skin, the disturbance in my soul, and the uneasiness of my body, She called out to Me, asking, "Hast Thou a mother to bemoan Thy tribulations?"

I said, "I do not know."

She asked, "Hast Thou a sister, to weep at Thy fate, or a helper, to aid Thee in Thy trial and to give Thee

company in Thy loneliness?”

I said, “By my sorrow, to which no joy ever came, do not ask Me anything! Look at my heart, so that what Thou seekest may become apparent to Thee.”

She bowed Her head in the direction of my heart, scrutinizing all my limbs, members, bones and inner organs, as though She had lost something and sought it everywhere. Her examination lasted for a long time. Then She lifted Her head until it reached my breast. I saw that Her condition had undergone an alteration. Her head tilted once to the right, and once to the left. At one moment, She lifted Her gaze to the heavens with grief and misery, and at another She looked at the earth in confusion and regret. I saw Her lips move as though She were saying something beneath Her breath. I trained my ear on Her, and heard a faint cry, as though it issued from the depths of Her being in the essence of Her heart. When I brought my head close to Her mouth, I heard words that I cannot mention. Were I to disclose them, by God, nothing would be left of this world in the face of the searing of Her soul and the scorching of Her heart.

Then She addressed Me, saying, “Thy mother will die, O youth. For I have seen no one like Thee. My distress and bewilderment linger over Thee, and my perturbation hath increased at Thy condition. Would that I had never been created in the divine realm of eternity, had never been born from a breath of God in the most exalted chambers, had never imbibed the milk of life from the springs of glory! How sad is what I have come to know, and to see, how sorrowful what I have discovered. For however much I searched, I found within Thee no heart, whereby I might be informed about Thy circumstances.”

When I heard Her lift Her head up, I saw that Her eyes were overflowing with blood, as though oceans appeared from Her every teardrop. When Her eyes met mine, Her tears took the reins of patience from Her, and She shrieked Her lament such that I cannot mention or describe it. Then She was overcome with weeping. She lifted Her hands to my shoulder, and I placed my hand on Her shoulder, and we wept without moderation, such that it cannot be reckoned by time, eternity, eons, or epochs.

When Her weeping subsided, She said, “I adjure Thee by the One Who seized the pens in His powerful grasp and thereby established whatever He willed, to answer my questions about what hath befallen Thee, that I might be Thy companion in Thy calamities and make mention of Thine ordeals among the concourse on high in the sublime realm.”

I said to Her, “My beloved, by my life and Thine, I am not able to explain for Thee what befell Me. But look at my breast, that Thou mightest discover therein what will satisfy Thy quest, in the inmost recesses of my most hidden soul.”

Then She tilted Her head and brought it near once more to my breast, searching for so long a time that it cannot be expressed in the realm of glory, nor can it be uttered by the tongues of the eloquent. But She found no trace.

Behold, I saw the earth quake at the trembling of Her soul, and shake at the quivering of Her heart. She remained, before time, after time, above time. Then She raised Her head with a scream that cleft the sky and broke open the earth. Lands moved, and mountains were pulverized. Then She returned to Me and

said, “Thy mother hath died, O youth. Thy circumstances have bewildered Me and Thy deeds have caused Me to perish. I never found anyone with neither heart nor breast. How hast Thou survived on earth, how canst Thou exist in this world?”

At that point She was gazing at Me as a lover looketh on the beauty of the beloved. Then I saw Her shaking within Herself, as though the breeze of God from this coat had wafted upon Her. She turned to Me outwardly and inwardly and said, “By Thy life, I perceive from Thee the fragrance of the beloved. Thou art the darling of the worlds. If Thou art He, why dost Thou disguise Thy comely features? Is it because of the people of the Qur’an, or because of the people of the Bayan? Woe be unto all created things!”

When I smelled Her perfume and saw Her advancing toward Me, I guided Her to my soul. When She knew, She wailed, shook, lamented, trembled, and fell on Her face in the dust before my feet. When I turned to Her, I found Her stretched out on the ground, and the spirit had departed from Her as though She had never been created therein. Then the houris suspended in the air howled, and the purified houris in the cloud of unknowing lamented, and all of them returned to their palaces and their pavilions, forsaking all that had been ordained for them and created for their essences.

I was standing over Her body, stricken by Her grief, bewildered at Her condition, and Her love. I took Her and washed Her with the tears of my eyes, then wrapped Her in a shroud of my own clothing. Then I brought my lips close to Her right ear and gave Her the glad tidings of what no one can hear from Me in Her regard. When I had spoken to Her, She trembled at the Word of God. Then She gave Me the glad tidings of what I must not mention or even breathe. Thereafter, I consigned Her to the sacred receptacles and returned Her to the place of intimacy, the station that we had foreordained for Her. Thus do we address you, O concourse of paradise, with a vision of eternity. Interpret it for Me, if ye can interpret the vision of the spirit.

Baha’u’llah

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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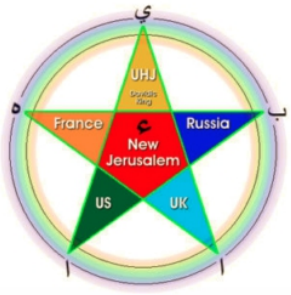
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Monday, March 21st, 2022 at 6:12 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 12, 179 B.E. (4/1/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



An excerpt from the fifth of the Holy Writings revealed by Baha'u'llah during the time He spent in Baghdad between 3/19/1856 and 4/22/1863, Kitab-i-Iqan/The Book of Certitude, follows here:

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O MY brother! When a true seeker determineth to take the step of search in the path leading unto the knowledge of the Ancient of Days, he must, before all else, cleanse his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the allusions of the embodiments of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertaineth to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate repel him away from the truth. Even as thou dost witness in this Day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of oblivion and error.

That seeker must, at all times, put his trust in God, must renounce the peoples of the earth, must detach himself from the world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above anyone, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, observe silence and refrain from idle talk. For the tongue is a smoldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a time, whilst the effects of the latter endureth a century.

That seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quencheth the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people a precious

benefit. At the dawn of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellowman, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfill. With all his heart he should avoid fellowship with evildoers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!

Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

These are among the attributes of the exalted, and constitute the hallmark of the spiritually minded. They have already been mentioned in connection with the requirements of the wayfarers that tread the path of Positive Knowledge. When the detached wayfarer and sincere seeker hath fulfilled these essential conditions, then and only then can he be called a true seeker. Whensoever he hath fulfilled the conditions implied in the verse: "Whoso maketh efforts for Us," he shall enjoy the blessings conferred by the words: "In Our Ways shall We assuredly guide him."

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart, and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, the mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelop his being. At that hour will the Mystic Herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the morn, and, through the trumpet-blast of knowledge, will awaken the heart, the soul, and the spirit from the slumber of heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within every atom a door that leadeth him to the stations of absolute certitude. He will discover in all things the mysteries of Divine Revelation, and the evidences of an everlasting Manifestation.

Excerpt from the Tablet of the True Seeker contained within the Kitab-i-Iqan

Baha'u'llah

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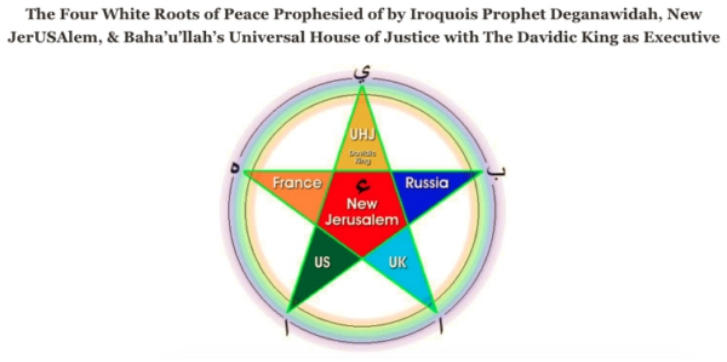
Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Friday, April 1st, 2022 at 10:31 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Jalal/Glory 1, 179 B.E. (4/9/2022)


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

4/4/2022

The UN Climate Report (https://www.pbs.org/newshour/amp/show/un-climate-report-warns-governments-are-falling-short-on-lowering-planets-temperature?fbclid=IwAR18M9Da8PsqxwAK1xRBvckd4lHP2VEBQeNTlsoZB5_SkIdTNMaVyXapMdY) calls for total global change in how we currently do most all things…a call for self-sustainability, conservation of energy, no waste, the total elimination of pollution, no more planned obsolescence, and high-tech in harmony with natural agriculture, etc. This video report called out almost every facet of humanities' collective life, to clean up its act on every front. Many have already begun making the changes, and the real work needed to reverse the man-made part of these problems will create millions of new jobs for caretaking our home global village planet earth.

The report calls for zero emissions by 2050, and warns that all nations must have unity of thought in this world endeavor and act together now, or there will not be a breathable world.

Meanwhile, the administration of our world village (the governments of the nations) are in no position, as of today, to help carry out such a task due to the 20 or more wars, including in Ukraine, being fought over religion and oil.

Therefore, the nations, especially the US and Russia, and their leaders and people, will not be able to coordinate a clean-up of these vital species ending events as the people choke themselves out by living in an environment like a man shut in his locked garage in his car with the motor running and all doors and windows locked.

Without a functional Universal Collective Security Agreement, how will the nations cooperate to open the doors and breathe the breaths of life?

At the first in 2020, the people marched across the entire world under the banner "I can't breathe"; then the pandemic poisoned the air and people had to breathe difficultly through masks, while the virus suffocated its victims, and this report also explains the man- made toxic atmosphere problem.

If the fruit on the tree the microbes live on eat up all the fruit without replenishing it, and allowing it to replenish then on “that day” the day they “ate the fruit” and the fruit, that is their home and life support system died, because they killed it when they ate it, then surely “on that day they surely die.” This just seems plain obvious.

Apparently, the destruction of the breathable atmosphere and the 2050 clean-up deadline will not destroy the actual planet, just life on the surface that uses oxygen to live. So that’s good news, because the earth will survive, and new life will arise after millions or billions of years again out of the sea. We saw how fast nature readjusted during the 40-day world standstill in 2020, when the people simply take a rest.

This period in history has been prophesied as the 7th day or the “day of rest.”

Putting a rest to war, to pollution, and being able to rest and enjoy the entire planet earth as a single beautiful world garden for all, would certainly put all our hearts at rest too.

If the fighting of these mismanaged polluting war machines are not turned off, scientists are warning they are going to choke themselves out.

Native American prophecy states that after this the world will be entirely restored and renewed and the great mystery, the Source of the cause of causes, the Creator of the universe and everything in it, the great Spirit, the indigenous God of Reality, the God of Abraham, Isaac and Jacob, the source of the power of the self-organizing universe will be known by all.

Dr. Neal Chase,

Guardian of the Baha’i Faith,

Executive of Baha’u’llah’s Universal House of Justice-UHJ

www.uhj.net

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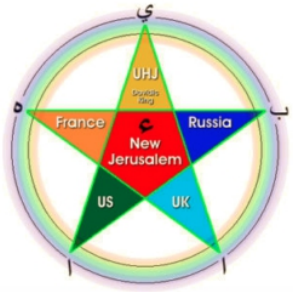
This entry was posted on Friday, April 8th, 2022 at 11:47 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jalal 7, 179 B.E. (4/15/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



TABLET FOR A DURABLE PEACE

(*Lawh-i-Hague*)

–'Abdu'l-Baha–

O YE ESTEEMED ONES WHO ARE PIONEERS AMONG THE WELL-WISHERS OF THE WORLD OF HUMANITY![1]

The letters which ye sent during the war were not received, but a letter dated 11 February 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while Universal Peace is construction; war is death while peace is life; war is rapacity and bloodthirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is heavenly light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of heaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the heavenly realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this bloodthirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal

Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore Baha'u'llah, fifty years ago, expounded this question of Universal Peace at a time when He was confined in the fortress of 'Akka and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the great sovereigns of the world, and established it among His friends in the orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time Baha'u'llah shone forth like the Sun from the horizon of the East and illumined Persia with the lights of these teachings.

Among His teachings was the Declaration of Universal Peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of Baha'u'llah were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings was the **Independent Investigation of Reality** so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of a thousand years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of Baha'u'llah is the **Oneness of the world of Humanity**; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.

And among the teachings of Baha'u'llah is that **Religion must be the cause of fellowship and Love**. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Baha'u'llah is that **Religion must be in conformity with Science and Reason**, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Baha'u'llah is that religious, racial, political, economic and patriotic **Prejudices destroy the edifice of humanity**. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6000 years history informs us about the world of humanity. During these 6000 years the world of humanity has not been free from war, strife, murder and

bloodthirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion consider that religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality consider that all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls, from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and **if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction.** No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our motherland, whereas the terrestrial globe is the motherland of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worthwhile that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the East and a dove from the West, a dove from the North and a dove from the South chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in

one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of Baha'u'llah is the origination of **One Language that may be spread Universally** among the people. This teaching was revealed from the pen of Baha'u'llah in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of Baha'u'llah is the **Equality of Women and Men**. The world of humanity has two wings–one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Baha'u'llah is **Voluntary Sharing** of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Baha'is.

And among the teachings of Baha'u'llah is **Man's Freedom**, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Baha'u'llah is that **Religion is a Mighty Stronghold** and bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrongdoing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the Religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the All-Inclusive Power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundations of Divine Religions and not human imitations.

And among the teachings of Baha'u'llah is that although **material civilization** is one of the means for the progress of the world of mankind, yet until it becomes **combined with Divine Civilization**, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp

guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombers–all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine Civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine Civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine Civilization is like the Spirit, and the body gets its life from the Spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the Spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world.

Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Baha'u'llah is the **Promotion of Education**. Every child (male and female) must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is well, otherwise the community must provide the means for the teaching of that child.

And among the teachings of Baha'u'llah are **Justice and Truth**. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it, so that results may accrue. Otherwise the realization of Universal Peace by itself in the world of mankind is difficult. As the teachings of Baha'u'llah are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of infinite bounty, that which he desires. If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. The teachings of Baha'u'llah are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in them the expression of their highest wish.

For example, the people of religions find, in the teachings of Baha'u'llah, the establishment of Universal Religion–a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable–for example, the enforcement of the laws of the Torah and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in

the teachings of Baha'u'llah in the most perfect presentation.

Similarly, with regard to the peoples who clamor for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of Baha'u'llah.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of Baha'u'llah.

Likewise with regard to the party of "equality" which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of Baha'u'llah which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of Baha'u'llah. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Torah, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of Universal Peace, about which Baha'u'llah says that **the Supreme Tribunal** must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the **Supreme Tribunal** which Baha'u'llah has described will fulfill this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation–that is to say parliaments–should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the **Supreme Tribunal** will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the **Supreme Tribunal**gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the **Supreme Tribunal**, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this **Supreme Tribunal**. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated.

Consider how powerful are the teachings of His Holiness Baha'u'llah. At a time when His Holiness was in the prison of 'Akka and was under the restrictions and threats of two bloodthirsty kings. Notwithstanding this fact, His teachings spread with all power in Persia and other countries. Should any teaching, or any principle, or any community fall under the threat of a powerful and bloodthirsty monarch, it will be

annihilated within a short space of time. At present for fifty years the Baha'is in Persia and most regions have been under severe restrictions and the threat of sword and spear. Thousands of souls have given their lives in the arena of sacrifice and have fallen as victims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of children have been made fatherless. Thousands of fathers have been bereft of their sons. Thousands of mothers have wept and lamented for their boys who have been beheaded. All this oppression and cruelty, rapacity and bloodthirstiness did not hinder or prevent the spread of the teachings of Baha'u'llah. They spread more and more every day, and their power and might became more evident.

It may be that some foolish person among the Persians will affix his name to the contents of the Tablets of His Holiness Baha'u'llah or to the explanations given in the letters (Tablets) of 'Abdu'l-Baha and send it to that esteemed Assembly. Ye must be aware of this fact, for any Persian who seeks fame or has some other intention will take the entire contents of the Tablets of His Holiness Baha'u'llah and *publish them in his own name* or in that of his community, just as happened at the Universal Races Congress in London before the war. A Persian took the substance of the Epistles of His Holiness Baha'u'llah, entered that Congress, gave them forth in *his own name* and published them, whereas the wording was exactly that of His Holiness Baha'u'llah. Some such souls have gone to Europe and have caused confusion in the minds of the people of Europe and have disturbed the thoughts of some Orientalists. Ye must bear this fact in mind, for not a word of these teachings was heard in Persia before the appearance of Baha'u'llah. Investigate this matter so that it may become to you evident and manifest. Some souls are like parrots. They learn any note which they may hear, and sing it, but they themselves are unaware of what they utter. There is a sect in Persia at present made up of a few souls who are called Babis, who claim to be the followers of His Holiness the Bab, whereas they are utterly unaware of His Holiness. They have some secret teachings which are entirely opposed to the teachings of Baha'u'llah and in Persia people know this. But when these souls come to Europe, they conceal their own teachings and utter those of His Holiness Baha'u'llah, for they know that the teachings of His Holiness Baha'u'llah are powerful and they therefore declare publicly those teachings of Baha'u'llah in *their own name*. As to their secret teachings, they say that they are taken from the Book of Bayan, and the Book of Bayan is from His Holiness the Bab. When ye get hold of the translation of the Book of Bayan, which has been translated in Persia, ye will discover the truth that the teachings of Baha'u'llah are utterly opposed to the teachings of this sect. Beware lest ye disregard this fact. Should ye desire to investigate the matter further, inquire from Persia.

In fine, when travelling and journeying throughout the world, wherever one finds construction, it is the result of fellowship and love, while everything that is in ruin shows the effect of enmity and hatred. Notwithstanding this, the world of humanity has not become aware and has not awakened from the sleep of heedlessness. Again it engages in differences, in disputes and wrangling, that it may set up ranks of war and may run to and fro in the arena of battle and strife.

So is it with regard to the universe and its corruption, existence and non-existence. Every contingent being is made up of different and numerous elements and the existence of everything is a result of composition. That is to say, when between simple elements a composition takes place a being arises; the creation of beings come about in this way. And when that composition is upset, it is followed by decomposition, the elements disintegrate, and that being becomes annihilated. That is to say, the

annihilation of everything consists in the decomposition and the separation of elements. Therefore every union and color of leaves, of flowers and of fruits, each will contribute to the beauty and charm of the others and will make an admirable garden, and will appear in the utmost loveliness, freshness and sweetness. Likewise, when difference and variety of thoughts, forms, opinions, characters and morals of the world of mankind come under the control of one Supreme Power, that influence of composition among the elements is the cause of life, while dissociation and separation is the cause of death. In short, attraction and harmony of things are the cause of the production of fruits and useful results, while repulsion and in harmony of things are the cause of disturbance and annihilation. From harmony and attraction, all living contingent beings, such as plant, animal and man, are realized, and from in harmony and repulsion decay sets in and annihilation becomes manifest. Therefore whatever is the cause of harmony, attraction and union among men is the life of the world of humanity, and whatever is the cause of difference, of repulsion and of separation is the cause of the death of mankind.

And when you pass by a garden wherein vegetable beds and plants, flowers and fragrant herbs are all combined so as to form a harmonious whole, this is an evidence that this plantation and this rose garden have been cultivated and arranged by the care of a perfect gardener, while when you see a garden in disorder, lacking arrangement and confused, this indicates that it has been deprived of the care of a skilful gardener, nay, rather it is nothing but a mass of weeds. It has therefore been made evident that fellowship and harmony are indicative of the training by the real Educator, while separation and dispersion prove wildness and deprivation of Divine training.

Should any one object that, since the communities and nations and races and peoples of the world have different formalities, customs, tastes, temperaments, morals, varied thoughts, minds and opinions, it is therefore impossible for ideal unity to be made manifest and complete union among men to be realized, we say that differences are of two kinds: One leads to destruction, and that is like the difference between warring peoples and competing nations who destroy one another, uproot each other's families, do away with rest and comfort and engage in bloodshed and rapacity. That is blameworthy. But the other difference consists in variation. This is perfection itself and the cause of the appearance of Divine bounty. Consider the flowers of the rose garden. Although they are of different kinds, various colors and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation and this difference cause each to enhance the beauty and splendor of the others. The differences in manners, in customs, in habits, in thoughts, opinions and in temperaments is the cause of the adornment of the world of mankind. This is praiseworthy. Likewise this difference and this variation, like the difference and variation of the parts and members of the human body, are the cause of the appearance of beauty and perfection. As these different parts and members are under the control of the dominant Spirit, and the Spirit permeates all the organs and members, and rules all the arteries and veins, this difference and this variation strengthen love and harmony and this multiplicity is the greatest aid to unity. If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color and one arrangement, there is no beauty or sweetness, but when there is variety in the World of Oneness, they will appear and be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts

and the spirits under the shade of one Tree. He is the potent in all things, the vivifier of souls, the preserver and the controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!

[1] This Tablet was written in response to a letter sent to ‘Abdu’l-Baha by the Executive Committee for a Durable Peace. In *God Passes By*, p. 308, Shoghi Effendi refers to this Tablet as of “far reaching importance” and states that it was “dispatched to…The Hague by the hands of a special delegation.”

Download a PDF of this Tablet here:

Tablet for a Durable Peace

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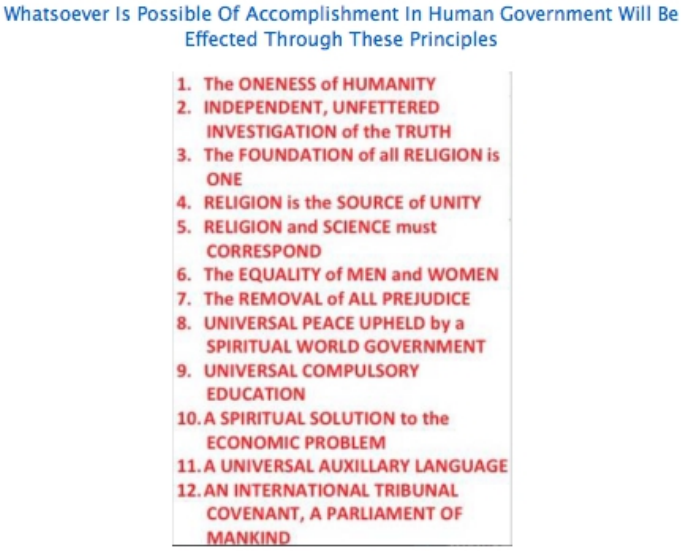
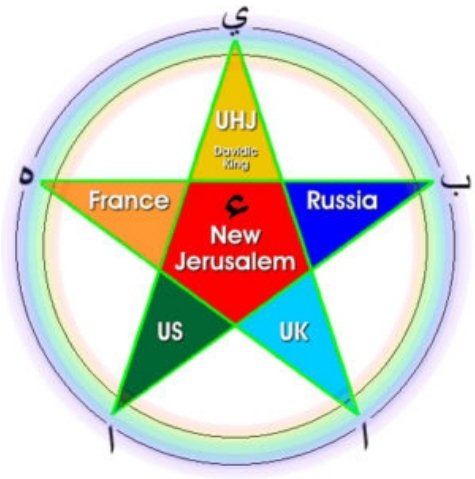

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, April 16th, 2022 at 12:00 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Current Events, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Holy Day, Ridvan 1*, Jala'l/Glory 12, 179 B.E. (April 20, 2022)



God hath, likewise, as a bounty from His presence, abolished the concept of "uncleanness", whereby divers things and peoples have been held to be impure. He, of a certainty, is the Ever-Forgiving, the Most Generous. Verily, all created things were immersed in the sea of purification when, on that **first day of Riḍván***, We shed upon the whole of creation the splendours of Our most excellent Names and Our most exalted Attributes. This, verily, is a token of My loving providence, which hath encompassed all the worlds. Consort ye then with the followers of all religions, and proclaim ye the Cause of your Lord, the Most Compassionate; this is the very crown of deeds, if ye be of them who understand.

Baha'u'llah, Kitab-i-Aqdas, paragraph 75

* This is a reference to the arrival of Bahá'u'lláh and His companions in the Najíbíyyih Garden outside the city of Baghdád, subsequently referred to by the Bahá'ís as the Garden of Riḍván. This event, which took place **thirty-one days after Naw-Rúz, in April 1863**, signalized the commencement of the period during which Bahá'u'lláh declared His Mission to His companions. In a Tablet, He refers to His Declaration as "the Day of supreme felicity" and He describes the Garden of Riḍván as "the Spot from which He shed upon the whole of creation the splendors of His Name, the All-Merciful." Bahá'u'lláh spent twelve days in this Garden prior to departing for Istanbul, the place to which He had been banished.

The Declaration of Bahá'u'lláh is celebrated annually by the twelve-day Riḍván Festival, described by Shoghi Effendi as "the holiest and most significant of all Bahá'í festivals"

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Suriy-i Sabr (Surih of Patience)/Lawh-i Ayyub (the Tablet of

Job)

Revealed by Baha'u'llah in The Garden of Ridvan on the first day, 1863.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the

salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests.[1] We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused,

until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be

manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, “This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God’s pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles.” So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. “Those who patiently persevere will truly receive a reward without measure.”[2] Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God’s Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God’s destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones[3] in His land so wax not proud in your selves and hurry towards the accepted land of God’s will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of

His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds."[4] How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition?[5] Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord."[6] And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali[7] and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We[8] taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him[9] and He has made His own hands chained[10] of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are

you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God"[11] in the "Days of God"[12]? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected[13] blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an[14], and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge[15]. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, "You have not been sent by God and Prophethood was sealed by the previous one." Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, "These are the verses of God that have been revealed in truth." Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, "By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell." They said, "God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the

One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: “They came to think as ye thought that God would not raise up any one (to Prophethood).”[16]

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say[17]: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end’; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the “Hour” has passed in truth and the “Resurrection” has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may follow the interpretation of the term “Seal” as was uttered by the Tongue of the Name of God ‘Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, “Muhammad the Sealer of what preceded Him and the Initiator of that which was to come[18].” In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after

Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God's Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be "firmly grounded in knowledge" and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, "May God hasten by His Advent our deliverance!" And when He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, "O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad![19]" And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi[20]. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said "O my people, in truth the testimony of God has come and the countenance of truth is unveiled." O people of the Qur'an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.[21]

0 my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble[22]. 0 people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, "O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner[23] is calling you and the day in which the heavens have been cloven asunder with the clouds[24]. Fear ye God and do not close your eyes from the most luminous and holy beauty."

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God. Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God[25] and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and

whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan, the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no

trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name.[26] And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them “Why did you kill those who believed in God and His verses?” they replied, “Because we find them to be unbelievers.”

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur’an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth[27]? So why have you ascribed falsehood to those whom the Book of God testified to their truth, a Book after which no falsehood comes[28] as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and

you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples' property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God's permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God's nearness and they are circumambulating His mighty throne and at all times the angels of God's bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God's knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world and the next and the word of retribution has been enacted against them from the Mighty the Wise One.

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land

changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.[29] Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.[30]

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment[31]! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew [maybe "the seal of"? (-J.W.)] the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror[32] and commands us to be forbearing in this Most Great Agitation[33] when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity[34] and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God's hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes[35] on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven.[36] All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali[37]. But the servants disagreed about it and the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of 'Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed[38] about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil

One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the "Samiri"[39] in your souls; beware lest ye fall behind the "Calf" when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment[40] of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour[41]! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who are circumambulating and directing themselves in the direction of divine love.

Notes

[1] Qur'an 20:40.

[2] Qur'an 39:10.

[3] Qur'an 35:15 and 47:38

[4] Qur'an 2:210.

[5] Qur'an 25:18 and 48:12.

[6] Qur'an 6:158.

[7] The Bab.

[8] Qur'an 36:12 and 78:29.

[9] Qur'an 40:74 and 72:7.

[10] Qur'an 5:64.

[11] Qur'an 6:31, 6:154, 10:45, 13:2, 18:110, 29:5, 32:10, 10:7, 10:11, 10:15, 18:105 and 29:23.

[12] Qur'an 14:5.

[13] Qur'an 20:124.

[14] Qur'an 2:143.

[15] Qur'an 3:7.

[16] Qur'an 72:7.

[17] This next verse is translated by Shoghi Effendi, The World Order of Bahá'u'lláh 116.

[18] This refers to the Tablet of Visitation of the Imam 'Ali addressing the spirit of the Prophet Muhammad, (quoted in the book of Mafatih al Jinan, by Qomi).

[19] Such maledictions are found in the Visitations of the Imams, see for example Mafátih al-Jinán of

Qummi, “Ziyárat al-Amir Yawmal-Ghadir Alláhummal-‘an awwala zálimin zalanu Aala Muhammadin.”
[20]20 Haji Muhammad Taqi, surnamed Ayyub, God Passes By 130.
[21] Qur’an 25:26.
[22] Qur’an 25:13 and 4:124.
[23] Qur’an 50:41
[24] Qur’an 25:25
[25] The afflictions of the Prophet’s grandson, the Imam Husayn.
[26] Shiraz.
[27] Qur’an 2:94 and 62:6
[28] Qur’an 41:42
[29] Crimson here refers to the Crimson Ark and the color red refers to the realm of divine decree called Qadá.
[30] It appears that in this passage there is a reference to the divine handmaidens mentioned in the Bab’s revelation of Qayyumu’l-Asma and that these handmaidens came to hear the new melodies revealed by Bahá’u’lláh but then at the end of that revelation He is seeking that these handmaidens return to their tabernacles because at that point Bahá’u’lláh is surrounded by opposition of two parties: the people of Islam and the people of the Bayan. Further there are multiple references to the twin revelations and echoes of “Twin-ness” of many passages of Qayyamal-Asmaa for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaa ….wa Inni An-al Nazir fi al Mashriqayn … Nurayn… Turayn…Satrayn (twin lights, twin mounts, etc.)
[31]31 There are many references in the Qayyumu’l-Asma’ to the blood-soaked Garment. The original story is from the Qur’an 12 where Joseph’s blood-soaked garment is brought to his father. In the Bab’s writings this brood becomes the blood of the Imam Husayn (Qayyumu’l-Asma 32 and 191). This blood-soaked Garment, according to the Bab, proclaims: “Verily, I am God …” For Bahá’ís, Bahá’u’lláh represents the spiritual Return of the Imam Husayn.
[32] Qur’an 21:103
[33] Qur’an 14:21
[34] Conscious of its many nuances (see Mazandarani, Asraru’l-Athar), ‘Ama has been rendered eternity.
[35] Qur’an 14:18
[36] Contrasting the “near” Baghdad to the “remote” Adrianople
[37] According to Bahá’u’lláh, the “Great Announcement” of Qur’an 78:2, 38:67 and 38:88 is the Bab.
[38] “Concerning what are they disputing? Concerning the Great Announcement. About which they cannot agree.” Qur’an 78:1-3
[39] Qur’an 20:85-95 references to Mirza Yahya and Siyyid Muhammad Isfahani
[40] There are many references to Hin [i.e. moment of time], thus Qur’an 38:88 and 28:15.
[41] Nearly fifty references in Qur’an to the Hour; see for example 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1.

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BAHA'I JUSTICE

Holy Day: The Ninth Day Of Ridvan-Jamal 2, 179 B.E. (4/29/2022)

Tablet of the Ninth Day of Ridvan

–Baha'u'llah–

("Revealed in the Ridvan for all to read during the Festival of Ridvan")

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day–the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day–the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover any one but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the

All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridvan and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: "He that was hidden from the eyes of men is revealed, girded with sovereignty and power!" This is the Paradise, the rustling of whose leaves proclaims: "O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come." From the whispering breeze that wafteth amidst its branches there cometh the cry: "He Who is the sovereign Lord of all is made manifest. The Kingdom is God's," while from its streaming waters can be heard the murmur: "All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty."

Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: "Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days

are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!"

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Baha have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors–favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: "The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler."

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: "Praise be to Thee, O Revealer of the signs of God!" By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the

multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: "Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!"

Rejoice with exceeding gladness, O people of Baha, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: "No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing."

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BAHA'I JUSTICE

Holy Day: Ridvan 12, Jamal 5, 179 B.E. (Sunset 5/1/2022-Sunset 5/2/2022)

A Tablet of the Feast of Ridvan

Revealed by Baha'u'llah

HE IS THE ALMIGHTY LORD!

Lo, this is the garden of Paradise wherein is raised the Voice of God, the Dominant, the Strong; Here do the immaculate Maids of Heaven dwell, they whom no eye hath seen save only God's, the Sanctified, the Well-Beloved; Herein the eternal nightingale singeth on the bough of the sacred Lote-Tree a song that bedazzaleth the minds, and herein are the needy led to the haven of wealth, and all men guided to the Word of God; verily this is a manifest truth.

Here is the song that the nightingale singeth;

IN THY NAME THAT IS GOD,

Thou art verily God!
O sacred Monk, ring out the bells, for the day of God hath come, and the Beauty of the All-Glorious is established on the holy, shining throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O prophet of wisdom, Hud, beat thou upon thy drum, in the name of the Lord, the Precious, the Bountiful, for the Temple of Holiness is seated upon His high, unapproachable throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou beauty of eternity, pluck with the fingers of the spirit at the strings of Thy lute that is wondrous and Holy, for the Heavenly Beauty hath come in His garment of glimmering silk.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O angel of light, sound thou thy trumpet to herald this appearance, for the letter HA hath mounted above the letter of pre-existent might.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Nightingale of Praise, sing out upon thy boughs within this garden and land, the well-beloved Name, for the beauty of the red rose hath shone from the impenetrable veils.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Dove of Paradise, sing upon the boughs in this wondrous day, when the Lord hath cast His rays upon all creatures.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Bird of Eternity, soar into this firmament, for the bird of faithfulness hath winged his flight to the presence of the merciful Lord.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Dwellers in Paradise, sing out and chant with melodious voices, for the melody of God is pealing from beyond the high pavilions of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O denizens of the Kingdom, sing in the name of the Well-beloved, for the beauty of commandment hath gleamed from behind the veils, in the shining mantle of the spirit.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O dwellers in the kingdom of names, adorn the zones of the furthermost heaven, for the Greatest Name is riding on the mighty clouds of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of the realm of holy attributes in the heaven of Abha, prepare to meet your God, for the breezes of sanctity have wafted from the exalted throne, and this is a manifest grace.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O thou Ridwan of the one God, rejoice within thyself, for the Ridwan of God, the Exalted, the Precious, the Wise, is made manifest.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O heaven of the grandeur, thank God within thyself, for the heaven of holiness is raised up in the realm of the sanctified heart.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Sun of this earth, eclipse thy face, for the sun of eternity hath dawned in the luminous heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O land of knowledge, swallow up thy learning, for the realm of wisdom is unfolding in the self of God., the Exalted, the Mighty, the Bountiful.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O lamp of the world, extinguish thyself, for the light of the Lord is kindled in the lamp of eternity, and hath illumined the denizens of heaven and earth.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O seas of the world, quiet your waves within you, for the crimson sea hath surged with a wondrous Cause.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O cock of everlasting life, crow out on the peaks of the realm of might, for the Herald of God hath sounded His Call from every lofty hill.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O concourse of lovers, give out the glad tidings with all your heart, for the time of waiting is over, and the covenant hath come, and the Beloved hath shone in wondrous beauty.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of knowledge, rejoice within your souls, for the day of parting is gone by, the time of certainty hath come, and the beauty of this Youth hath shone in sacred raiment within the paradise of the steadfast Name.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected, Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And I implore Thee by Thy Name which Thou made king of the Kingdom of Names and ruler over all in earth and heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

To make men free of all besides Thyself, and cause them to approach unto Thee and sever themselves from all but Thee. Verily Thou art the Powerful, the Precious, the Compassionate.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Then kindle, O my Beloved, in their hearts the flame of Thy love, till it shall burn away the memory of all save Thee, that they may testify with themselves that verily Thou hast dwelt from everlasting on the heights of immortality, that nothing hath been joined with Thee, and that Thou ever art as Thou hast been. There is no God save Thee, the Mighty, the Beneficent.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And those among Thy servants who seek to ascend the heights of Thy singleness, if their souls be set on the remembrance of aught else save Thee, they shall not be true believers in the unity of God, nor will the rank of a follower of the oneness of God be allotted them.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

The glory be to Thee, O my God, for as long as Thy command endureth. Wherefore send Thou down from the clouds of Thy Mercy that which shall cleanse the hearts of Thy lovers, and sanctify the souls of Thy friends.

Then raise them up in Thy Loftiness, and give them the victory over all on earth; for this is that which “We have desired to bring honor upon those who were brought low in the land, and to make them leaders of men, and to make them our heirs.”
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

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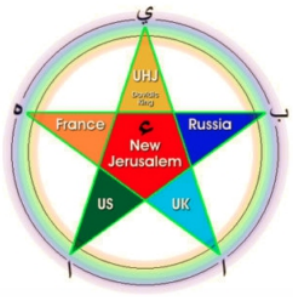
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
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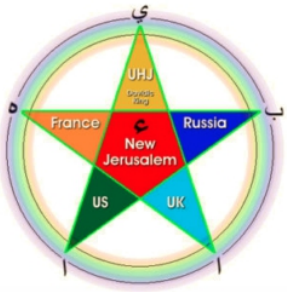
This entry was posted on Monday, May 2nd, 2022 at 12:48 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Ridvan 12, Jamal 5, 179 B.E. (Sunset 5/1/2022-Sunset 5/2/2022) Pt.2

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Baha'u'llah was exiled from Baghdad, Iraq, during these days of Ridvan, and traveled by Howdah in a caravan of exiles for 110 days until they reached the vicinity and shore of the Black Sea on August 6 and August 9. Asked to reveal a Tablet, He revealed the Tablet of the Howdah in connection with His prior revelation of the Tablet of the Holy Mariner.

The tale is a tale of the many and horrific violations of the Covenant (symbolized by huris) the world would see from that time until today. The Great Panoramic Vision at the Black Sea (Lawh-i Howdaj) we are all witnessing now. The center of lands and crossroads between East and West in Ukraine has called all of our attention to global fighting everywhere now at this time. Even Three Kings Day in the US (1-6-21) saw violence in the streets of DC and upon the room where the ballot box was kept.

The violation of this Covenant (1928 Kellogg-Briand Paris Peace Covenant) "she threw herself upon the dust" is depicted in moving and prophetic imagery by Baha'u'llah, and as the " Hands" violated the Baha'i Covenant, the nations were influenced to violate the Covenant of 1928.

This isn't about blaming. It's about personal accountability. The blood of the people is literally upon the hands of those "Hands."

The Baha'is were entrusted with the Covenant of Baha'u'llah to help bring about world peace as another New and burgeoning community among the family of mankind. Through their efforts, the Cause of Baha'u'llah (the Oneness of Humanity and peace on earth) was very successful. War was outlawed in 1928 during the first 7 years of the Guardianship of Shoghi Effendi, and Baha'u'llah's novel idea of a Supreme Tribunal for the peaceful settlement of disputes between the nation's was imitated three times in the World Court, the League of Nations, and the UN.

During His lifetime, He not only announced the abolition of war, but also the abolition of slavery. His call was immediately answered by Czar Alexander and Abraham Lincoln who worked together to end both

slavery and serfdom in their own countries. See what a success Baha'u'llah is! Look at the influence of one human being, a prisoner and exile for life, for this wonderful idea to abolish slavery and war, and to form a Supreme Tribunal for the peaceful resolution of differences between nations.

And we, as human beings, should always give credit where credit is due. If nothing else, as Einstein is credited with e=mc2, and Madame Curie worked with radiation, and "my sweet lord" is the music of John Mack; so Baha'u'llah is the source of the Supreme Tribunal remedy for the world's ills. Yet most are not aware of this, or what He really was all about and stood for. For example why was He banished and held in the most maximum security prison in the entire Ottoman Empire, with the order that no one was allowed to speak to Him at any time, and perpetual confinement for ever? What did He do? What crime did He commit?

The crime He committed was that when asked how He ever came up with so marvelous an idea to outlaw war and so novel a vision to elect the Supreme Tribunal, His answer was that He didn't, it was not His idea at all. In fact, He said, it is God's Idea, a Plan of God, for man, and that it came from God and not from Him. So He was jailed, beaten, banished, exiled, imprisoned, poisoned, slandered, humiliated, and disgraced. Why? For promoting the Oneness of Humanity, the end of wars, and advocating spirituality and the peaceful settlement of disputes.

The Baha'is were given a Covenant to continue His work. When the Hands broke the Baha'i Covenant in the years 1957-1960, we are now seeing the collapse of the UN, Bretton Woods, IMF, World Bank system, set up during the days of Shoghi Effendi and Abdu'l-Baha's son Mason Remey Aghsan. The Hands broke this Covenant, and 60 years later we taste the physical and material ramifications of this violation.

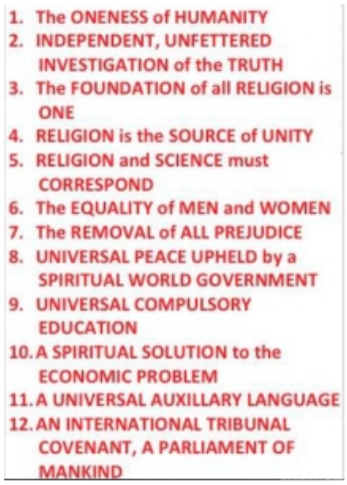
Like the majority of people who are ignorant of the provisions and legally binding authority of the 1928 Covenant of International World Peace (including myself until the day of the bonfire at Abdu'l-Baha's shrine this Jalal 1, 179 BE)–the majority of all Baha'is remain ignorant of the provisions of the 1921 Covenant of the sacred Will and Testament of Abdu'l-Baha and how it is fulfilled and fully operational and in operation now. In fact the first century of the Covenant (1921- 2021) demonstrates that it is always in effect and in fully working order. Nevertheless all the people of the world are bound to the Covenant of 1928, and the Baha'is firm in the Covenant of 1921, are continuing the important work that Baha'u'llah initiated according to the free and open principles He proclaimed that all humanity is one family, and all should love one another as members of a single household.

Elect the Supreme Tribunal!

Uphold the 1928 Covenant of Peace!

(Kellogg-Briand Paris Peace Promise)

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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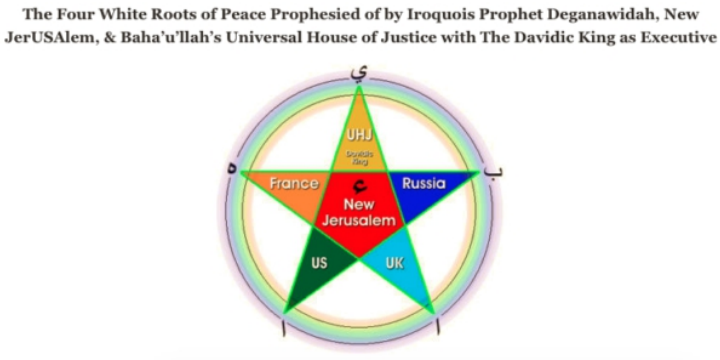
This entry was posted on Monday, May 2nd, 2022 at 1:16 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Ridvan 12, Jamal 5, 179 B.E. (Sunset 5/1/2022-Sunset 5/2/2022) Pt.3


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

Now that war is illegal, the time has come to elect the Supreme Tribunal that can enforce and prevent it.

The US, Russia, France and England will be the first four to do this and agree as charter members, as they were with the UN, which has failed.

The greatest human achievement in the 20th Century was making war illegal in 1928. The greatest human achievement of the 21st Century will be electing the Supreme Tribunal, the establishment of a fair and just Universal Collective Security Agreement, and a viable prevention remedy and enforcement of the 1928 International Covenant of Peace.

The Centenary of the Peace Covenant (Kellogg-Briand 1928-2028) will see humanity overcome the obstacles that ruined the false starts at the World Court, the League of Nations, and the UN, to form a more perfect union between the nation-states who will charter and form the Supreme Tribunal that shall bring peace to the world.

Spread the good news! War is illegal as of 1928. Elect the Supreme Tribunal!

We can no longer live in societies that remain in violation of the Covenant of 1928.

All nations are bound legally by the 1928 Peace Covenant, and all citizens of those countries, are held personally responsible to uphold it. Those individuals who violated the Covenant of 1928 were all found guilty of breaking the Covenant when they started WWII and were tried and prosecuted in the Nuremberg hearings. Every American citizen as of 1929 is bound by this Peace Covenant. People need to know this. We are all united globally in this agreement. If everyone knew this, we could elect the Supreme Tribunal to enforce and maintain real peace founded upon Justice. Therefore every one should be informed of this fact, so we can come out of violation to uphold the provisions of the peace Covenant as individuals and collectively as states.

Not until this fact of the peace Covenant of 1928 and its true implementation in the elected Supreme

Tribunal is brought forward to the forefront of knowledge in the minds of every citizen of the planet and is made clearly known to all, will the change take place to “LEARN war no more.” (Is. 2:4)

Therefore everyone needs to know about the 1928 Covenant of peace and the Supreme Tribunal remedy. Spread the news, the good news about it. We are all now in the valley of decision in the Ukraine crisis. This is the tipping point at the turn of the Centenary, the turning of the tide at the start of this new millennium.

The Cause of peace and justice for all will prevail. It shall prevail because that is simply who we really are–real human beings. People who actually have hearts, minds and souls who care, and who value human life, who uphold the unity of Spirit in the Oneness of all human kind, and who condemn violence and aggression in all its forms. Real human beings are now the majority on the planet. May the leadership establish the durable peace, by truly representing the best interests of the people, and not the so-called “special interests” of the war machine.

The war machine is polluting the world, destroying international trade and commerce, burning fossil fuels (oil and gas), exterminating human life and needs to be turned off. War got us to where we are now, and outlawing it in 1928, has gotten us even further. Now that war has preformed its necessary function in the nation-state period of the building of civilization it is now time to let it go, and change gears to the non-violent path of cooperation to survive and thrive. Following the US Civil War, the states embraced cooperation to survive and this nation is powerful, strong, and greater than it has ever been as a result. Thus the problems and obstacles are even greater than the past, and the capacity of the people, our strength and fortitude to overcome, is equal to match the current challenge.

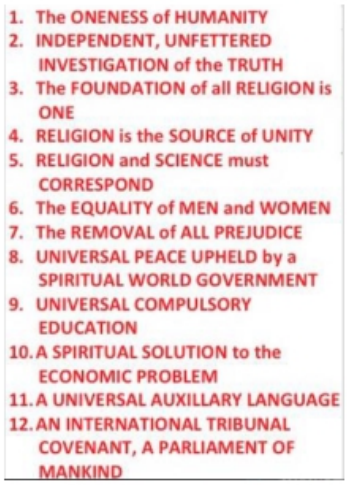
This world civil war will result in all nations overcoming and the Golden Age of human civilization shall be established for the planet and all peoples once and for all time. What a great day to be alive! Yesterday saw war outlawed and the Covenant of Peace established. Today shall see its perfect implementation and just administration in the Supreme Tribunal. In merely 100 years, in our day today, we shall see the causes for war permanently removed and the peaceful resolution of disputes become the new norm. What great work this is! What a great moment to be present! What great power and ability we now have, to make the living dream the waking reality of love and spiritual brotherhood for all human kind.

70 million were killed in WWII. Two billion can be killed in one hour of thermonuclear war. Now, in the face of this threat, we are all united and motivated to preserve life, and life abundantly, to avoid this obvious catastrophe. We know what we don’t want: war. What we do want is peace. But as peace on earth without justice is tyranny, what we want and need is the manifest JUSTICE of the real Supreme Tribunal, not fakes, frauds and imitations like the World Court, the League of Nations, or the UN.

Elect the Supreme Tribunal!

Bring peace thru justice to all humankind! Let the nations agree. Make all people firm in the Covenant, starting with our own selves, firm in upholding the 1928 International Covenant of Peace.

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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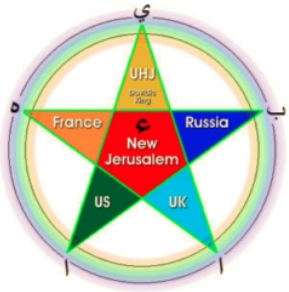
BAHA'I JUSTICE

Baha'i Sabbath: Jamal 16, 179 B.E. (5/13/2022)

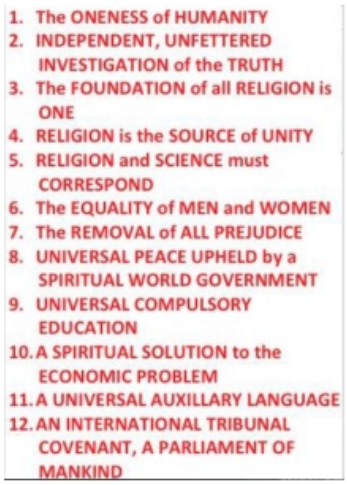
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now—praise be to God!—in all countries of the world, lovers of peace are to be found, and these principles are being spread among mankind, especially in this country. Praise be to God! This thought is prevailing, and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this wonderful democracy will be able to realize it, and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations, and I hope that you will be the means of spreading this light to all men. Thus may the Sun of Reality shine upon the East and West. The enveloping clouds shall pass away, and the heat of the divine rays will dispel the mist. The reality of man shall develop and come forth as the image of God, his Creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children, for the ideas and beliefs of the past and the prejudices regarding race and religion have ever lowered and been destructive to human evolution.

Exc. from A talk given by Abdu'l-Baha' at the Hotel Astor in New York City on May 13th, 1912. From The Promulgation of Universal Peace

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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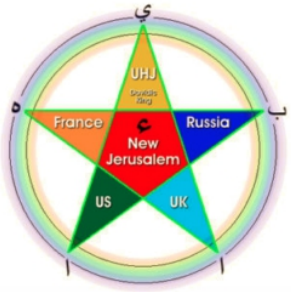
This entry was posted on Saturday, May 14th, 2022 at 5:36 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Azamat/Grandeur 1, 179 B.E. (5/17/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive

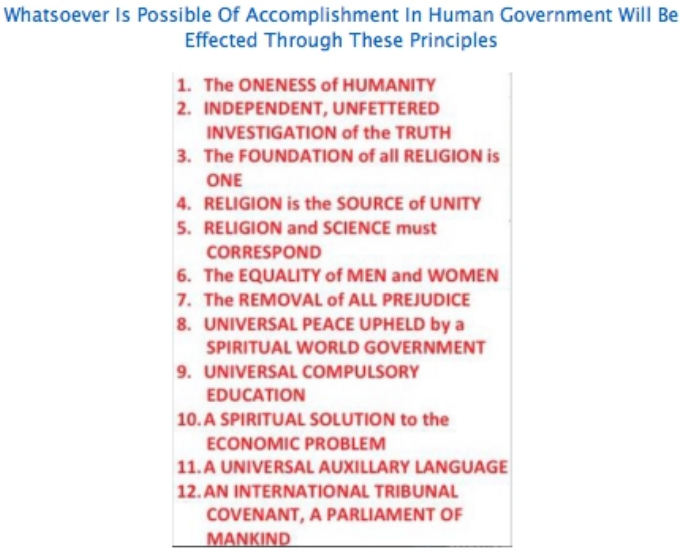


The question has been asked: Will the spiritual progress of the world equal and keep pace with material progress in the future? In a living organism the full measure of its development is not known or realized at the time of its inception or birth. Development and progression imply gradual stages or degrees. For example, spiritual advancement may be likened to the light of the early dawn. Although this dawn light is dim and pale, a wise man who views the march of the sunrise at its very beginning can foretell the ascendancy of the sun in its full glory and effulgence. He knows for a certainty that it is the beginning of its manifestation and that later it will assume great power and potency. Again, for example, if he takes a seed and observes that it is sprouting, he will know assuredly that it will ultimately become a tree. Now is the beginning of the manifestation of the spiritual power, and inevitably the potency of its life forces will assume greater and greater proportions. Therefore, this twentieth century is the dawn, or beginning, of spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical, so that divine susceptibilities will overpower material intelligence and the heavenly light dispel and banish earthly darkness. Divine healing shall purify all ills, and the cloud of mercy will pour down its rain. The Sun of Reality will shine, and all the earth shall put on its beautiful green carpet. Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs, and human equality will be universally established. The poor will receive a great bestowal, and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving, and the poor are everywhere in the state of abject need. Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully, and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy the privilege of this new economic condition as well as the poor, for owing to certain provisions and restrictions they will not be able to accumulate so much as to be burdened by its management, while the poor will be relieved from the stress of want and misery. The rich will enjoy his palace, and the poor will have his comfortable cottage.

The essence of the matter is that divine justice will become manifest in human conditions and affairs, and

all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. Necessarily there will be rich people and also those who will be in want of their livelihood, but in the aggregate community there will be equalization and readjustment of values and interests. In the future there will be no very rich nor extremely poor. There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad tidings of great joy revealed in the promises of the Holy Books will be fulfilled. Await ye this consummation.

Excerpt from a talk given by Abdu'l-Baha' on May 19, 1912 at the Brotherhood Church located at Bergen and Fairview Avenues in Jersey City, NJ. The complete talk can be found in the book "The Promulgation of Universal Peace"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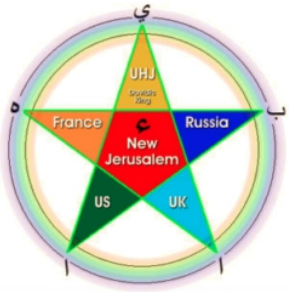
BAHA'I JUSTICE

Baha'i Sabbath: Azamat 4, 179 B.E. (5/20/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



In reality, God has created all mankind, and in the estimation of God there is no distinction as to male and female. The one whose heart is pure is acceptable in His sight, be that one man or woman. God does not inquire, "Art thou woman or art thou man?" He judges human actions. If these are acceptable in the threshold of the Glorious One, man and woman will be equally recognized and rewarded.

Furthermore, the education of woman is more necessary and important than that of man, for woman is the trainer of the child from its infancy. If she be defective and imperfect herself, the child will necessarily be deficient; therefore, imperfection of woman implies a condition of imperfection in all mankind, for it is the mother who rears, nurtures and guides the growth of the child. This is not the function of the father. If the educator be incompetent, the educated will be correspondingly lacking. This is evident and incontrovertible. Could the student be brilliant and accomplished if the teacher is illiterate and ignorant? The mothers are the first educators of mankind; if they be imperfect, alas for the condition and future of the race.

Abdu'l-Baha'-Excerpt from a talk given on May 20, 1912 at a women's sufferage meeting held at the Metropolitan Temple on Seventh Avenue and Fourteenth Street in New York City, New York. The full talk can be found in the book "The Promulgation of Universal Peace".

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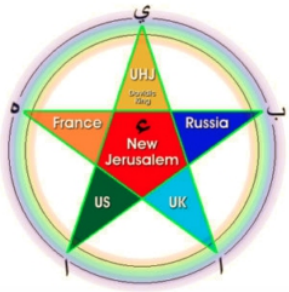
BAHA'I JUSTICE

Holy Day: The Anniversary of the Declaration of The Bab.

Azamat 7, 179 B.E. (5/23/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Scientific knowledge is the highest attainment upon the human plane, for science is the discoverer of realities. It is of two kinds: material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary—one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law.

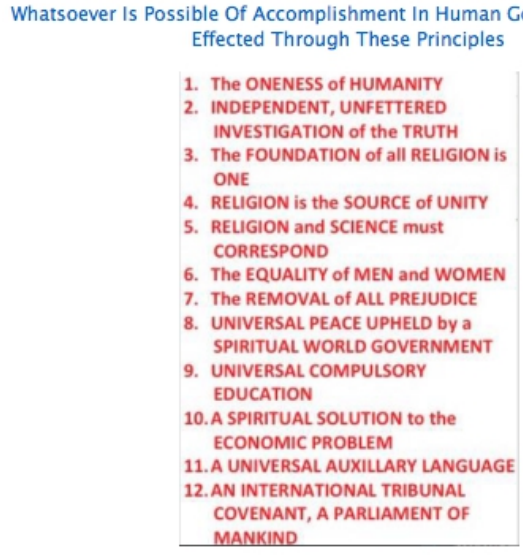
This is 23 May, the anniversary of the message and Declaration of the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the sun. Therefore, it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

The Báb was subjected to bitter persecution in Shíráz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Báb journeyed to Iṣfahán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabríz. From thence He was transferred to Mákú and finally imprisoned in the strong castle of Chihríq. Afterward He was martyred in Tabríz.

This is merely an outline of the history of the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the brighter it became. Day by day His Cause spread and strengthened. During the time when He was among the people He was constantly heralding the coming of Bahá'u'lláh. In all His Books and Tablets He mentioned Bahá'u'lláh and announced the glad tidings of His manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the Promised One of Whom I have spoken." He mentioned the Blessed Perfection, Bahá'u'lláh, by the title "Him Whom God shall make manifest." In brief, that blessed Soul offered His very life in the pathway of Bahá'u'lláh, even as it is recorded in historical writings and records. In His first Book, the Best of Stories, He says, "O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave nought but to be slain in Thy love; and God, the Supreme, sufficeth as an eternal protection."

Consider how the Báb endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Bahá'u'lláh; and how He announced the glad tidings of His manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Báb has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for His sake, to be lenient and merciful to all for Him and to upbuild the oneness of the world of humanity. Therefore, this day, 23 May, is the anniversary of a blessed event.

A talk given by Abdu'l-Baha' on May 23, 1912 at the home of Mr. and Mrs. Francis W. Breed 367 Harvard Street, Cambridge, MA-Published in The Promulgation Of Universal Peace.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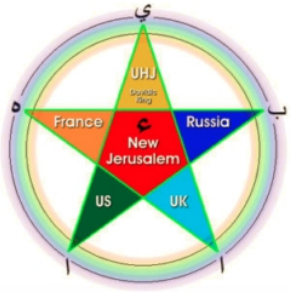
This entry was posted on Monday, May 23rd, 2022 at 2:18 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 11, 179 B.E. (5/27/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



The Fatherhood of God, His loving-kindness and beneficence are apparent to all. In His mercy He provides fully and amply for His creatures, and if any soul sins, He does not suspend His bounty. All created things are visible manifestations of His Fatherhood, mercy and heavenly bestowals. Human brotherhood is, likewise, as clear and evident as the sun, for all are servants of one God, belong to one humankind, inhabit the same globe, are sheltered beneath the overshadowing dome of heaven and submerged in the sea of divine mercy. Human brotherhood and dependence exist because mutual helpfulness and cooperation are the two necessary principles underlying human welfare. This is the physical relationship of mankind. There is another brotherhood—the spiritual—which is higher, holier and superior to all others. It is heavenly; it emanates from the breaths of the Holy Spirit and the effulgence of merciful attributes; it is founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

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Praise be to God! The springtime of God is at hand. This century is, verily, the spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand, the lights of reality are shining; on the other, the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident, and great spiritual discoveries are being made. Truly, this can be called the miracle of centuries, for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion, and racial and religious bias pass away. It is a day in which the oneness of humankind shall uplift its standard and international peace, like the true morning, flood the world with its light. Therefore, we offer supplications to God, asking Him to dispel these gloomy clouds and uproot these imitations in order that the East and West may become radiant with love and unity, that the nations of the world shall embrace each other and the ideal spiritual brotherhood illumine the world like the glorious sun of the high heavens. This is our hope, our wish and desire. We pray that through the bounty and grace of God we may attain thereto. I am very happy to be present at this meeting which has innate radiance, intelligence, perception and longing to investigate reality. Such meetings are the glory of the world of mankind. I ask the blessing of God in your

behalf.

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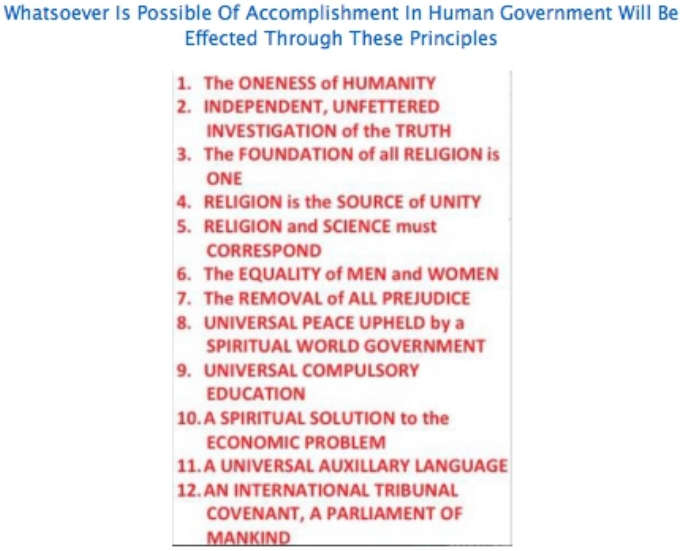
Two excerpts from a talk given by Abdu'l-Baha' on May 28, 1912. The complete talk is published in the book titled "The Promugation of Universal Peace".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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

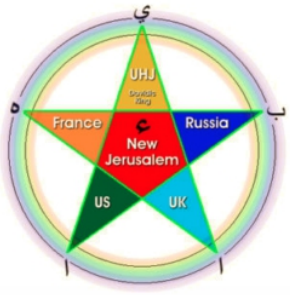
Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Friday, May 27th, 2022 at 6:29 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Anniversary of The Ascension of Baha'u'llah on 5/29/1892: Azamat 13, 179 B.E. (5/29/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



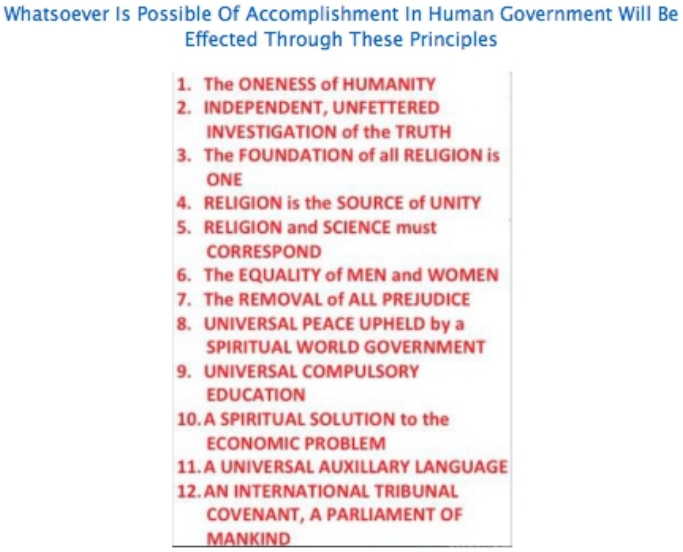
Today the human world is in need of a great power by which these glorious principles and purposes may be executed. The cause of peace is a very great cause; it is the Cause of God, and all the forces of the world are opposed to it. Governments, for instance, consider militarism as the step to human progress, that division among men and nations is the cause of patriotism and honor, that if one nation attack and conquer another, gaining wealth, territory and glory thereby, this warfare and conquest, this bloodshed and cruelty are the cause of that victorious nation's advancement and prosperity. This is an utter mistake. Compare the nations of the world to the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household, and you have the nation. Enlarge the circle of nations, and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should arise among its members, all fighting, pillaging each other, jealous and revengeful of injury, seeking selfish advantage? Nay, this would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families. Therefore, as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered.

All the heavenly Books, divine Prophets, sages and philosophers agree that warfare is destructive to human development, and peace constructive. They agree that war and strife strike at the foundations of humanity. Therefore, a power is needed to prevent war and to proclaim and establish the oneness of humanity.

But knowledge of the need of this power is not sufficient. Realizing that wealth is desirable is not becoming wealthy. The admission that scientific attainment is praiseworthy does not confer scientific knowledge. Acknowledgment of the excellence of honor does not make a man honorable. Knowledge of human conditions and the needed remedy for them is not the cause of their betterment. To admit that health is good does not constitute health. A skilled physician is needed to remedy existing human conditions. As a physician is required to have complete knowledge of pathology, diagnosis, therapeutics

and treatment, so this World Physician must be wise, skillful and capable before health will result. His mere knowledge is not health; it must be applied and the remedy carried out.

Excerpt from a talk given by Abdu'l-Baha' on May 30, 1912 at the Theosophical Lodge at Broadway and 79th Street in New York City, New York. The full talk is published in the book "The Promulgation of Universal Peace".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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

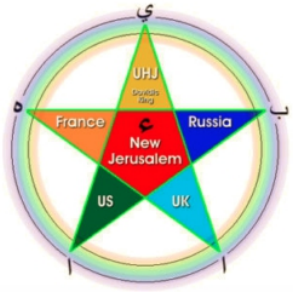
Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Sunday, May 29th, 2022 at 1:12 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 18, 179 B.E. (6/3/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Question: Is it not a fact that universal peace cannot be accomplished until there is political democracy in all the countries of the world?

Answer: It is very evident that in the future there shall be no centralization in the countries of the world, be they constitutional in government, republican or democratic in form. The United States may be held up as the example of future government—that is to say, each province will be independent in itself, but there will be federal union protecting the interests of the various independent states. It may not be a republican or a democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about international peace is woman's suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote, they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident.

Excerpt from a talk given by Abdu'l-Baha' at the Church of the Ascension, 5th Ave. and 10th St., NY, NY on June 2, 1912. The full talk is published in The Promulgation of Universal Peace.

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Dr. Neal Chase PhD-Aghsan Guardian of the Baha’i Faith

This entry was posted on Friday, June 3rd, 2022 at 2:16 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Nur/Light 1, 179 B.E. (6/5/2022)

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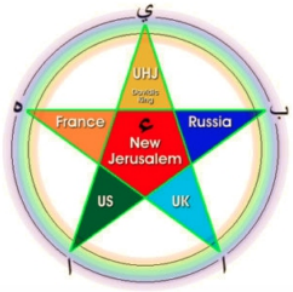
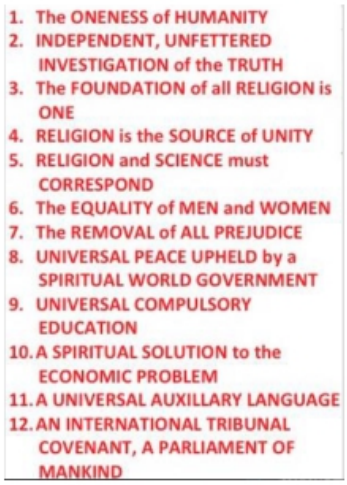


The body politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that, unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times, and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts.

Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soul-bond may be established, this heart-attachment realized and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance and attune our ears to enjoy the celestial melodies of the heavenly Word. This is our greatest hope. This is our ultimate purpose.

A talk given by Abdu'-Baha' on June 8th 1912 at 309 West 78th Street, NY, NY

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Sunday, June 5th, 2022 at 1:32 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 6, 179 B.E. (6/10/2022)

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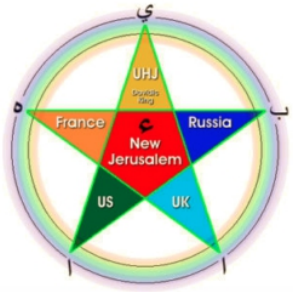
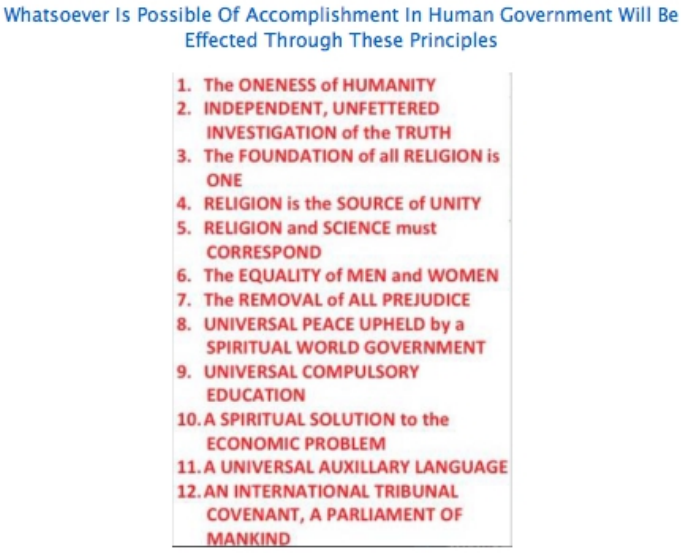


You are all exceedingly welcome. Do you realize how much you should thank God for His blessings? If you should thank Him a thousand times with each breath, it would not be sufficient because God has created and trained you. He has protected you from every affliction and prepared every gift and bestowal. Consider what a kind Father He is. He bestows His gift before you ask. We were not in the world of existence, but as soon as we were born, we found everything prepared for our needs and comfort without question on our part. He has given us a kind father and compassionate mother, provided for us two springs of salubrious milk, pure atmosphere, refreshing water, gentle breezes and the sun shining above our heads. In brief, He has supplied all the necessities of life although we did not ask for any of these great gifts. With pure mercy and bounty He has prepared this great table. It is a mercy which precedes asking. There is another kind of mercy, which is realized after questioning and supplication. He has bestowed both upon us—without asking and with supplication. He has created us in this radiant century, a century longed for and expected by all the sanctified souls in past periods. It is a blessed century; it is a blessed day. The philosophers of history have agreed that this century is equal to one hundred past centuries. This is true from every standpoint. This is the century of science, inventions, discoveries and universal laws. This is the century of the revelation of the mysteries of God. This is the century of the effulgence of the rays of the Sun of Truth. Therefore, you must render thanks and glorification to God that you were born in this age. Furthermore, you have listened to the call of Bahá'u'lláh. Your nostrils are perfumed with the breezes of the paradise of Abhá. You have caught glimpses of the light from the horizon of the Orient. You were asleep; you are awakened. Your ears are attentive; your hearts are informed. You have acquired the love of God. You have attained to the knowledge of God. This is the most great bestowal of God. This is the breath of the Holy Spirit, and this consists of faith and assurance. This eternal life is the second birth; this is the baptism of the Holy Spirit. God has destined this station for you all. He has prepared this for you. You must appreciate the value of this bounty and engage your time in mentioning and thanking the True One. You must live in the utmost happiness. If any trouble or vicissitude comes into your lives, if your heart is depressed on account of health, livelihood or vocation, let not these things affect you. They should not cause unhappiness, for Bahá'u'lláh has brought you divine happiness. He has prepared heavenly food for you; He has destined eternal bounty for you; He has bestowed everlasting glory upon you. Therefore, these glad tidings should cause you to soar in the

atmosphere of joy forever and ever. Render continual thanks unto God so that the confirmations of God may encircle you all.

A talk given by Abdu'l-Baha' on June 12, 1912 at 309 West Seventy Eighth Street in New York City, New York.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BAHA'I JUSTICE

Baha'i Month: Rahmat/Mercy 1, 179 B.E. (6/24/2022)

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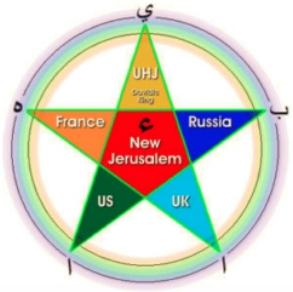

STAR OF THE WEST

A PRAYER FOR THE CONFIRMATION OF THE AMERICAN GOVERNMENT

REVEALED ABOUT THE YEAR 1900

O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

Thou are the confirmer of whomsoever thou willest.

Verily, thou are the powerful and the almighty!

(Signed) ABDUL-BAHA ABBAS.

America has become renowned for her discoveries, inventions and artistic skill, famous for equity of government and stupendous undertakings; now may she also become noted and celebrated as the herald and messenger of Universal Peace. Let this be her mission and undertaking and may its blessed impetus spread to all countries. I pray for all of you that you may render this service to the world of humanity.

Abdu'l-Baha'-Foundations of World Unity

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The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, Praise be to God! in all countries of the world, lovers of peace are to be found and these principles are being spread among mankind, especially in this country. Praise be to God! this thought is prevailing and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace.

There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations and I hope that you will be the means of spreading this light to all men.

Abdu'l-Baha'-Foundations of World Unity

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...the question of **Universal Peace**, about which **His Holiness Bahá'u'lláh says** that **the Supreme Tribunal must be established**; although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But **the Supreme Tribunal** which His Holiness Bahá'u'lláh has described will fulfill this sacred task with the utmost might and power. And his plan is this: that the national assemblies of each country and nation—that is to say, their parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly—that is, the parliament—must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so that these persons may be the elected ones of all the nation and the government. From among these people the members of **the Supreme Tribunal** will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When **the Supreme Tribunal** gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of **the Supreme Tribunal**, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of **this Supreme Tribunal**. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation which has been stated....

Abdu'l-Baha'-Foundations of World Unity

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The body of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting to all the surrounding countries. Nay, may America become the distributing center of spiritual enlightenment, and all the world receive this heavenly blessing! For America has developed powers and capacities greater and more wonderful than other nations. While it is true that its people have attained a marvelous material civilization, I hope that spiritual forces may animate this great body and a corresponding

spiritual civilization be established. May the inhabitants of this country become like angels of heaven with faces turned continually toward God. May all of them become the servants of the Omnipotent One. May they rise from present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world.

Abdu'l-Baha-The Promulgation of Universal Peace-16 April 1912
Talk at Hotel Ansonia to Baha'i' Friends of New Jersey
Broadway and Seventy-third Street, New York

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> The American nation…stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.
>
> Shoghi Effendi, Citadel of Faith

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O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

Abdu'l-Baha'-Prayer For America

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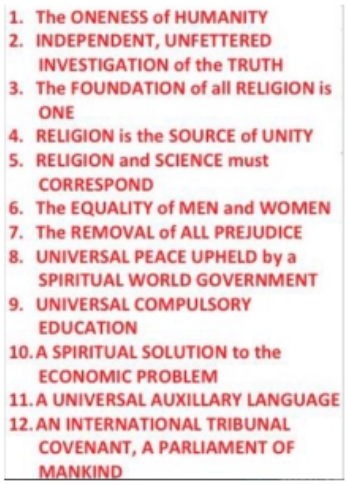
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

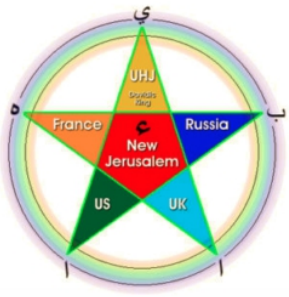
Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Friday, June 24th, 2022 at 3:16 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath, Month of Mercy, American Independence Day: 179 B.E./2022 A.D.

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



From Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith:

Read the entire text of The Kellogg–Briand Pact or Pact of Paris – for yourself – officially:

The General Treaty for Renunciation of War as an Instrument of National Policy!

This Treaty and its 3 articles is the Charter granting the legal authority of all the people of the world to democratically elect the International Supreme Court (ISC: The Supreme Tribual) that shall bring peace to the world–that is the Universal Justice Court that has the mandate from the Covenant of 1928 to uphold the Law–the renunciation of war–via the settlement of disputes through peaceful and nonviolent means.

The matter of self defense, national security, and the Universal Collective Security Agreement between the nations will give the ISC teeth to enforce the rule of law, where force is the servant of justice; for peace on earth without justice is tyranny!

Elect the Supreme Tribunal (ISC)!
Uphold The General Treaty for Renunciation of War as an Instrument of National Policy!
(1928 International Justice Covenant of Peace)!

Kellogg-Briand Paris Peace Pact Aug. 28, 1928
Signed by US July 24. 1929.
All national signatories deposited in Washington DC. Includes Russia, Ukraine, US, England, France, Iran (Persia), China, Japan, etc…

Come on folks! Let's read the TEXT and the 3 Articles and elect the Tribunal of the Supreme Court of the World Federation of United Human Beings of Planet Earth and end recourse to war once and for all time.

The Greatest Generation of the 20th Century banned war and made it illegal in 1928 and made it actionable in 1929.

Now, the Greatest Generation of the 21st Century shall implement it by democratically electing the Supreme Institution of Humanity, and moving out from the merely appointed stage of the UN to the elected phase of the Supreme Tribunal that shall eliminate the need for war and shall bring peace through justice to all the world. The real people's Court.

It's imperative for the survival of human civilization that everyone–EVERYONE– become educated to the Justice Law of 1928 and how it empowers all the people of the world to act as one soul in one body to eliminate and end war once and for all time.

From Kindergarten to Grad school the significance and importance of this 1928 Treaty advocating for nonviolence at every level of human society needs to be universally taught and upheld. This education to the foundation of true human civilization as set forth in the world Agreement of 1928 being taught at every level, and practiced as the core value of International policy, as M. Albright and others have set forth, will ultimately turn the tide on all violence everywhere as anathema, and school shootings will end, and violent insurrection will end, as the nations themselves abandon "trial by combat" for the rule of law of trial by jury at the highest level of human society in the International Supreme Court (ISC) of the Supreme Tribunal of a United World Federation of Peoples and Nation States.

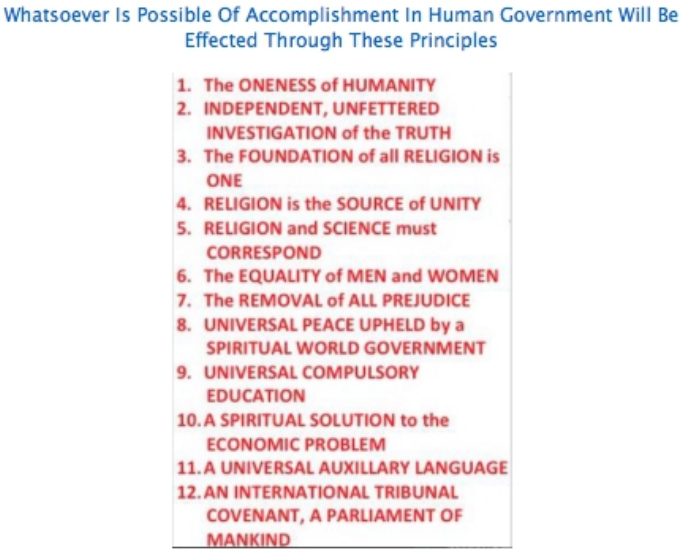
Elect the Supreme Tribunal (ISC)!
Uphold The General Treaty for Renunciation of War as an Instrument of National Policy!
(1928 International Justice Covenant of Peace)!

This CHARTER of 1928 empowers the human rights activists, the humanitarian reformers of the anti-war world peace program, the global green earth caretaker water-protectors for a self sustainable organic agricultural planetary ecology, the Healthcare providers of the world who work within and beyond borders, and the social justice peoples of all types and persuations to ELECT and RE- Elect the representative members of the Supreme Tribunal of the ISC every five years or so to solve all difficult problems for the purpose of maintaining the prevention of war through peaceful means of justice and liberty for all in the ever changing circumstances of each day and age.

Elect the Supreme Tribunal (ISC)!
Uphold The General Treaty for Renunciation of War as an Instrument of National Policy!
(1928 International Justice Covenant of Peace)!

It's the Charter that gives all human beings the power to act for the firm foundation and the firm establishment of a truly humane human civilization: a new golden era of human civilization in which war is unheard of, justice is the core value, peace and the golden rule are the conduct and the global norm, that is, a civilization truly worthy of the word civilized, meaning the manifestation and appearance of the inherent spiritual nobility hidden and concealed beneath the merely animalistic instincts of man.

Elect the Supreme Tribunal!
Educate all humanity to the truth and real significance of the 1928 International Charter for the Court of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BAHA'I JUSTICE

Rahmat/Mercy 11, 179 B.E. 7/4/2022

The Baha'i Guardian's Message on July 4, 2022

Previous generation: "We are called to be architects of the future, not its victims." – Buckminster Fuller.

This generation: "We are called to be the builders of the adytum, NOW, as well as its current and future benefactors!"

A home and safe haven for us all, here on planet earth…

Elect the Supreme Tribunal! It's easy! We, the people, have already democratically elected our national governments. We've done our role, now we must URGE our national governments who represent us to do the same. If we do not urge them to do the job we elected them to do–and right now their duty by law of 1928, by article 6 in the US, is the job to elect the Supreme Tribunal–then we have not done our job and we all stand in violation of the Covenant of 1928 and the punishment is getting nuked by Putin; or something worse that is as yet unforeseen.

Now DC, London, Paris, and Moscow governments will elect three representatives from each, approved, ratified, and confirmed by the national congress, parliament, senate, upper and lower houses, and the president and executive of these nations.

Now these representatives will be knowledgeable in international affairs and the safeguarding of the peaceful needs and nations of the countries that they represent. As they are so confirmed and elected by the people, and represent the best interests of their own people and the best humanitarian interests of all the people of the world, they will be loved and supported by all the people of the world, for they are purposed with one simple task, to provide for the end of war.

It is absolutely essential that at the appointed time that the temporary ceasefire is declared in Ukraine, that these four nations elect this International Jury of twelve representatives (3 from each, with at least

one female chosen amongst the three) to decide the aftermath of this “special operation” in light of the violation of the 1928 Covenant (Paris Peace Pact). This election is so to prevent the bias of appointed jurors that aggravated the situation and only made things worse at the colossal failure of the colonialism fire-sale at Versailles. Or like the political failure of the merely appointed membership of the US Supreme Court. Electing representative members from amongst all nations, not just cliques of ” winners” othering so-called ” losers” is key.

These first duly elected representatives have the powers of both judge and jury on the International Supreme Court (ISC) of the nations, the Supreme Tribunal, even as the 9 justices on the US Supreme Court have those same judicial powers in their Federation.

These first 12 Supreme Court justices of the world have one task, one job, and one job only: to uphold the 1928 Kellogg-Briand Paris Peace Pact and bring peace to the world. Job 1, bring an end to war.

This highest possibly imaginable world Supreme Court conceived at the international federal level between the nations globally, has absolutely no governmental powers within the jurisdictions of the nations or local areas governed by the nations. The nations already have their own armies and police to protect and safeguard the well being of their own citizens so the Supreme Tribunal needs no extra military force, or material military of its own, as all military force is at the nation-state level. Thus the principle of collective security, already approved and supported by all, is maintained.

What’s missing, is that despite the fact that we have a world system (oddly closely patterned with parallel aspects of the US Federal system) with the Foundational Legal Document of the World Charter of 1928, the UN, the IMF, the World Bank, the World Court, the ICC (the International Criminal Court), and at least two or more partisan Collective Security Agreements, like NATO and CSTO (both of which are bound to the 1928 Law via article 5 and 4 of their treaties and article 51 of the UN, all of which is operable in force as binding law upon all due to the Covenant of the 1928 Charter)–that is, despite all this, or because of it, we still are struggling to bring a permanent durable Peace to our world.

This is why Krisis in Ukraine means a good thing, protected by the archangel Michael, whose iconography is depicted in the Book of Revelation, who is revered in Kiev. WWI was the war to end all wars, and it did!! It was successful in establishing the Supreme Legal Instrument for the establishment of a durable Peace in the 1928 Covenant that outlaws war. When that NEW LAW OF THE WORLD went into force, all those who broke this law were punished by the community who chose to uphold that NEW LAW. Thus the Nazis broke that Law in WWII.

The Krisis in WWII meant a good thing. By testing and challenging this New Law of 1928, by violating the Covenant and starting WWII, the arch-violators amongst the Covenant Breakers who broke the Covenant of the 1928 Paris Peace Pact were prosecuted, convicted and executed, such as the Nuremberg 10.

Thus as WWI, was the war to end all wars, and it did legally, by legally forever banning it, WWII was the war to prosecute all violators of war, that is WWII was the war to enforce by LAW the end of all wars. Thus we see that natural progression and pattern for the underlying growth toward world peace through Justice, that is rule by law. First the outlawing of war (as WWI legally ended war for all time: 1928 Pact); and next the criminal prosecution and lawful execution of the violators of war. Thus enforcement.

Now with WWIII, Force is to become the servant of Justice! WWIII IS THE WAR TO END ALL UNJUST CAUSES FOR WAR!!!

That can only be accomplished by the democratic election of the Supreme Tribunal the ultimate and final level of appeal that is the world justice court for all! And the full time maintenance of it via its election and reelection every 5 years or so.

If this Supreme Tribunal Jury is duly elected immediately, then the crisis of WWIII has been contained in the Donbas and southern shore of Ukraine corridor to Sevastopol. In other words without waiting for others to act first the Big Four nuclear super powers need to be making arrangements to elect their three representative delegates now. Then the truce shall be declared and the 12 men and women shall meet, and WWIII has served its purpose to elect the Supreme Tribunal Court of World Justice, so that force shall be the servant of justice, and this war is the war to end all unjust causes for war, the way the last world War was the war to end all individual perpetrators of war, and world War one was the war to legally end all wars.

If we as mature real human beings rise up now, not to storm the bastille, or waddle our way ignorantly up Capital Hill on Three Kings Day, so to speak, but instead arise to elect the Supreme Tribunal–and re-elect it rhythmically in harmony with human natural cycles as other nations and peoples get in on the act and join in on the benefits of the peace dividend–then WWIV, and WWV, and six, seven, eight, nine and 10, on ad infinitum, will be fought INSIDE THE INNER COURT (adytum) OF THE SUPREME TRIBUNAL instead of out in the streets in the cities and towns like that of the Valley of Hamangog, Ukraine, the bread basket of the world, or the ruin of Syria and Damascus into a bloodstained narco state (Is. 17).

Had the Supreme Tribunal been duly elected in 1899, instead of that first plagiarized farce of Nicholas at the Hague (now replaced by something good) WWI would have been fought, settled, disputed, appealed, and peaceably and amicably concluded INSIDE CHAMBERS! No deaths in the field. The failure to duly elect the Supreme Tribunal, on the egalitarian, equal rights, and fundamental humanitarian principles and basic human rights and freedoms, as the Author of it has stated, and as Nicholas' bastard was an othering of the elites, it failed to remove the unjust causes of war in the first place and we had world War one. " Trial by combat" by war mongers in the streets!

Now after WWI, the winners gloated and were tyrannical immature vindictive bullies against the losers of WWI, and created the oppressive conditions that gave rise to WWII. The US was not even a member of the league of nations, having withdrawn from it, as they have now withdrawn from the ICC by rejecting the Rome Accords. Thus the League failed, the Supreme Tribunal was not duly and properly elected, and we had WWII.

Then, they got serious!

They hammered out the Universal Declaration of Human Rights, enforced the 1928 Law upon the Nazi violators and Covenant breaking ring-leaders of WWII, set up the Bretton Woods, IMF, UN systems. Now having remedied the lack of humanitarian principles problem, they were still hampered by the colonialism that was in place at the time, the phony borders the winners of WWI imposed upon the losers without justice or consideration of the peaceful inhabitants of those lands, and the abominable totalitarian atheism of the Communist block that falsely imposed an unrealistic spiritual oppression upon our human rights activist brothers and sisters in Russia and other countries who were all born anew in the Spirit, and came out from being driven underground and cast off the "bear" of communism to become the living "OX" of true Orthodox Christianity in the East by 1991, when the wall came tumbling down, and the CSTO was founded.

So the UN and all its apparatus has failed! It has failed our home (planet earth) it has failed our house! Our house is infested with rats and vermin (bad ideas and dysfunctional conduct) left over from the cold war, greedy behind the scenes private deals, and frozen into inaction by the ghosts of Khruschev, Catholic Kennedy, and the Cuban Missile crisis all banging its ugly head against a wall like the migrain pounding sound of a footless shoe. They did the best they could, given the situation at that time. Had the Baha'is not one and all violated all their Covenants and agreements, with the Founders, Baha'u'llah and Abdu'l-Baha in 1960, the outcome of the bay of pigs would have been the election of the Supreme Tribunal then around '63. Thus the blood of the people in Ukraine and WWIII is literally (and legally) upon the hands

of the “Hands” who are the first arch violators of the Covenant after WWII, even as the Nuremberg 10 and others, were found by law to be the Arch violators of the Covenant of 1928 after WWI.

But then the Baha’is came back to their Covenant–seeing through the distracting tricks of RK and the ” Hands”, regrouping by 1963 in league with the son of Abdu’l-Baha, and began to re-educate the public to duly elect the Supreme Tribunal as they continued to warn about the threat of nuclear catastrophe and to promote nuclear war survival skills and the best remedy for survival, survival by cooperation, by upholding the Covenant, that is the Pact for International Peace. Had that remnant in ’63 regathered from the first group, not yet again, one and all violated their own covenants and instructions forbidding them by Baha’u’llah and Abdu’l-Baha to create an organized religion, by forbidding them to elect any international body separate from the rest of humanity all electing the Supreme Tribunal together–then when the Berlin wall fell by 1991 and Russia was set free by their national belief in Jesus (of the “OX” (Orthodox Christianity)) from Atheism of Communism, had the Baha’is not violated, the Supreme Tribunal would have been permanently established on earth that year with the Big Four Nuclear, now all Christians, super powers as the four permanent members. NATO and CSTO would have been transformed and merged at that time, in time to prevent the 9-11 Krisis.

Now being a permanent member means perpetual Jury duty. It is not some ego trip or personal glorification for self-empowerment or self-agrandizment for the members. And it is not the tyrant’s childish thoughts of ruling the world. No! It is public service and the election of living-martyrs we send on behalf of our nations to sacrifice their time and their lives to maintain peace on earth by the just settlement of disputes without and renouncing all recourse to war. The root causes for the proliferation of WMDs will be ameliorated, and the Supreme Tribunal shall bring peace to the world.

The fighting is not going to stop! And frankly I for one don’t want it to. It’s the killing and the violence that is going to stop, from the TOP DOWN, from the Supreme Tribunal to Robb Elementary in Uvalde, TX.

If you want peace, go to the graveyard, it’s all very peaceful there, because their all dead. Rest in peace–in your grave.

No! I for one believe in life, and life abundantly, not death. Through the lively differences of pov and opinion we have growth and we have life! We fight that is, direct and focus our energies, all the time. We compete with each other and our very own selves to be even better. We fight to grow, fight to live, fight for recreation and sport, fight for fun, fight for scientific truth to prevail, fight for human rights, fight for a better way of life, and we fight off the ignorance that keeps people even now, in the dark, to the

Covenant of 1928.

If the last century of the over 100 years of 3 world wars is even as the valley of the shadow of death–the darkest most horrific brutal mechanised and inhumane wars of mass death and destruction out of all human history–even as Ukraine has now become the valley of death itself–then this Covenant of 1928 is The Great Light that has NOW shined!

If you want to get the darkness out of a room you don't beat it out with a stick, you turn on the light!

The Covenant of 1928 empowers all people to turn on that switch!

World War 4, 5, 6, 7, etc., will all have to be fought on the bloody open streets of our homes and towns, for as long as we remain heedless and do not direct those problems, differences, and fights, and battles, through the sewer treatment facility, so to speak, of the Supreme Tribunal. In fact every world war that receives a number, and all the little wars in between, are an immediate direct result of us not duly electing the Supreme Tribunal to do its one job, to end war.

Conflict and strife are forbidden. Individuals everywhere know of and personally practice the Golden Rule. Murder, killing, violence are all outlawed. These are some of the high standards of belief and conduct we have set for ourselves.

Let's make this sacrificial holocaust already incurred in Ukraine, or in its aftermath with one third (1/3) of mankind to be killed in one hour of thermonuclear war every American city population 100,000 or more targeted by Russian missiles, result in the election of the Supreme Tribunal asap!

WWI was the war to end all wars, that it did: legally, 1928 Pact.

WWII was the war to end all perpetrators of war, that it did: legally, enforcement of the 1928 Pact: e.g. upon the Nuremberg 10.

WWIII is the war to end all the unjust causes for war, that it did: legally, when the Big 4, duly elected the

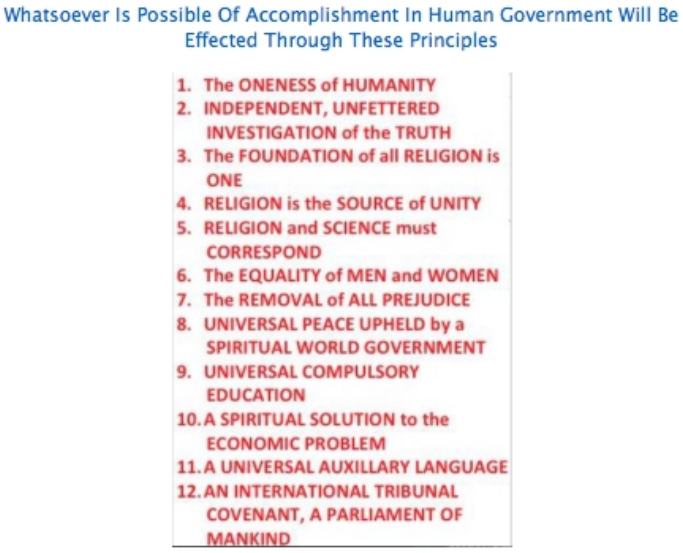
Supreme Tribunal, rightly implementing the correct humanitarian methods its Founder, Originator and Author has suggested.

The Author and his duly appointed legal sucessors in each generation have no right to interfere with the freedom of the people and nations on how to impliment the remedy and make actionable the power to act, the way the people and nations understand what they need to go do in conjuction with the current needs of the time.

The nations and people are free to choose to be in harmony with the current views freely expressed by the Author and His legal family sucessor or not, but they obviously must recognize the identity of the Author and His legal successor of the family in order for that to actually happen in the first place.

May the true Spirit of Hope and Life empower whosoever reads this letter. May the State Constitutions of all 50 States be amended to include the State and its people's publicly written acknowledgement of upholding the 1928 Pact. May the true meaning, significance, and importance of this Pact (1928, US Law under title 6, effective as of 1929) be taught in all public schools, from preschool to gradschool, so that all school shootings, capital insurrections, and direct military aggressions shall cease, that war, murder, killing, hate, prejudice and violence shall cease; that all people be educated to the LAW of 1928 and that at every level in American and human society we "shall learn war no more"!

Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith – Sunday, July 3, 2022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This entry was posted on Monday, July 4th, 2022 at 3:28 am and is filed under Baha'i Calendar, Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently

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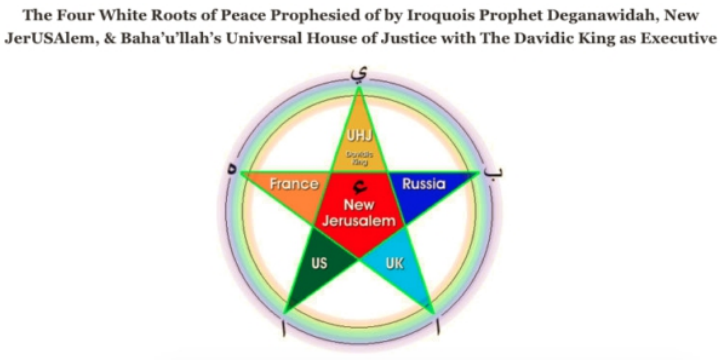
BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab: Rahmat 16, 179 B.E. (7/9/2022)


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

This treatise was written in reply to a seeker who had asked how the promised Mihdí could have become transformed into 'Alí-Muḥammad (the Báb). The opportunity provided by this question was seized to elaborate on a number of subjects, all of which are of use and benefit both to them that seek and to those who have attained, could ye perceive with the eye of divine virtue.

Baha'u'llah, Preface to Gems of Divine Mysteries

*****

I heard, with Mine own ears, one of their divines proclaim: "Should all these signs come to pass and the long-awaited Qá'im appear, and should He ordain, with respect to even our secondary laws, aught beyond that which hath been revealed in the Qur'án, we would assuredly charge Him with imposture, put Him to death, and refuse forever to acknowledge Him", and other statements such as these deniers make. And all this, when the Day of Resurrection hath been ushered in, and the Trumpet hath been sounded, and all the denizens of earth and heaven have been gathered together, and the Balance hath been appointed, and the Bridge hath been laid, and the Verses have been sent down, and the Sun hath shone forth, and the stars have been blotted out, and the souls have been raised to life, and the breath of the Spirit hath blown, and the angels have been arrayed in ranks, and Paradise hath been brought nigh, and Hell made to blaze! These things have all come to pass, and yet to this day not a single one of these people hath recognized them! They all lie as dead within their own shrouds, save those who have believed and repaired unto God, who rejoice in this day in His celestial paradise, and who tread the path of His good-pleasure.

Veiled as they remain within their own selves, the generality of the people have failed to perceive the sweet accents of holiness, inhale the fragrance of mercy, or seek guidance, as bidden by God, from those who are the custodians of the Scriptures. He proclaimeth, and His word, verily, is the truth: "Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not." Nay rather, they have turned aside from them and followed instead the Sámirí of their own idle fancies. Thus have they strayed far

from the mercy of their Lord and failed to attain unto His Beauty in the day of His presence. For no sooner had He come unto them with a sign and a testimony from God than the same people who had eagerly awaited the day of His Revelation, who had called upon Him in the daytime and in the night season, who had implored Him to gather them together in His presence and to grant that they may lay down their lives in His path, be led aright by His guidance and illumined by His light—this very people condemned and reviled Him, and inflicted upon Him such cruelties as transcend both My capacity to tell and thine ability to hear them. My very pen crieth out at this moment and the ink weepeth sore and groaneth. By God! Wert thou to hearken with thine inner ear, thou wouldst in truth hear the lamentations of the denizens of heaven; and wert thou to remove the veil from before thine eyes, thou wouldst behold the Maids of Heaven overcome and the holy souls overwhelmed, beating upon their faces and fallen upon the dust.

Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

*****

But as to Him Who appeared in the year sixty, He standeth in need of neither transformation nor interpretation, for His name was Muḥammad, and He was a descendent of the Imáms of the Faith. Thus it can be truly said of Him that He was the son of Ḥasan, as is undoubtedly clear and evident unto thine eminence. Nay, He it is Who fashioned that name and created it for Himself, were ye to observe with the eye of God.

Baha'u'llah, Gems of Divine Mysteries (excerpts)

*****

Reflect, O Shaykh, upon the Shí'ih sect. How many the edifices which they reared with the hands of idle fancies and vain imaginings, and how numerous the cities which they built! At length those vain imaginings were converted into bullets and aimed at Him Who is the Prince of the world. Not one single soul among the leaders of that sect acknowledged Him in the Day of His Revelation! Whenever His blessed name was mentioned, all would say: "May God hasten the joy His coming will bring!" On the day of the Revelation of that Sun of Truth, however, all, as hath been observed, have exclaimed, saying: "May God hasten His chastisement!" He Who was the Essence of being and Lord of the seen and unseen they suspended, and committed what made the Tablet to weep, and the Pen to groan, and the cries of the sincere to break forth, and the tears of the favored ones to flow.

Baha'u'llah, Epistle To The Son Of The Wolf

*****

Now the Siyyid Báb had disposed all His affairs before setting out from Chihríq towards Tabríz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mullá Báqir, who was one of His first associates, to Mullá 'Abdu'l-Karím of Qazvín. This trust Mullá Báqir delivered over to Mullá 'Abdu'l-Karím at Qum in presence of a numerous company. At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Bahá'u'lláh: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful minute *shikastih* hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word *Bahá*. Then Mullá 'Abdu'l-Karím conveyed the trust to its destination.

Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mírzá Ḥasan Khán, the gist of which order was this: "Obtain a formal and explicit sentence from the learned doctors of Tabríz who are the firm support of the Church of Ja'far (upon him be peace) and the impregnable stronghold of the Shí'ite faith; summon the Christian regiment of Urúmíyyih; suspend the Báb before all the people; and give orders for the regiment to fire a volley."

Mírzá Ḥasan Khán summoned his chief of the farráshes, and gave him his instructions. They removed the Báb's turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabríz, confined Him in a cell, and appointed forty of the Christian soldiers of Tabríz to guard Him.

Next day the chief of the farráshes delivered over the Báb and a young man named Áqá Muḥammad-'Alí who was of a noble family of Tabríz to Sám Khán, colonel of the Christian regiment of Urúmíyyih, at the sentences of the learned divine Mullá Muḥammad of Mamaqán, of the second ecclesiastical authority Mullá Mírzá Báqir, and of the third ecclesiastical authority Mullá Murtadá-Qulí and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Báb was suspended and by the other rope Áqá Muḥammad-'Alí, both being firmly bound in such wise that the head of that young man was on the Báb's breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb seated by the side of His amanuensis Áqá Siyyid Ḥusayn in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted.

Sám Khán the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farráshes withheld his hand. Áqá Ján Big of Khamsíh, colonel of the bodyguard, advanced; and they again bound the Báb together with that young man to the same nail. The Báb uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha'bán in the year [A.H.] one thousand two hundred and sixty-six. Suddenly he gave orders to fire. At

this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.

Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.

On the second night at midnight the Bábís carried away the two bodies.

On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, "The holy body of the immaculate Imám and that of the true Shí'ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces." But after the fullest investigation and inquiry it hath been proved that when the Báb had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulaymán Khán the son of Yaḥyá Khán, one of the nobles of Ádhirbáyján devoted to the Báb, arrived, and proceeded straightway to the house of the mayor of Tabríz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect, Sulaymán Khán divulged this secret to him saying, "Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way." "Such troubles," answered the mayor, "are in no wise necessary." He then sent one of his private servants named Ḥájí Alláh-Yár, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Ḥájí Sulaymán Khán. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Bábí of Milán: next day they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Ṭihrán, they sent it away from Ádhirbáyján. And this transaction remained absolutely secret.

Abdu'l-Baha'

Exc. from: A Traveler's Narrative-Written to Illustrate the Episode of the Bab

*****

It would indeed be no exaggeration to say that nowhere in the whole compass of the world's religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Bábí Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the

Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

Shoghi Effendi, God Passes By, pp. 56-57

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The Shrine of The Bab on Mount Carmel, Israel. Built by Abdul-Baha in 1909.

The 12 Basic Principles of the Baha'i Faith, the Revelation for which The Bab gave His life.

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
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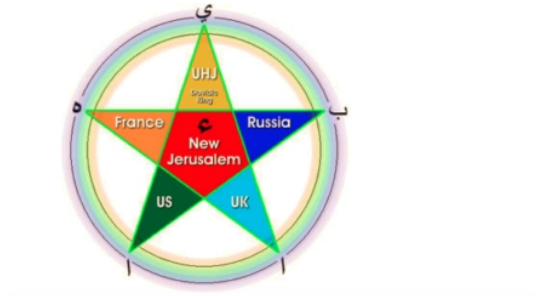
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, July 9th, 2022 at 2:32 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 179 B.E. (7/13/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behoveth every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God—exalted be His glory—to illumine the eyes of the people of the world with the splendour of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

Baha'u'llah, Tablet of Maqsud, para. 11

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The faults of kings, like their favours, can be great. A king who is not deterred by the vainglory of power and authority from observing justice, nor is deprived of the splendours of the day-star of equity by luxury, riches, glory or the marshalling of hosts and legions shall occupy a high rank and a sublime station amongst the Concourse on high. It is incumbent upon everyone to extend aid and to manifest kindness to so noble a soul. Well is it with the king who keepeth a tight hold on the reins of his passion, restraineth his anger and preferreth justice and fairness to injustice and tyranny.

Baha'u'llah-Kalimát-i-Firdawsíyyih (Words of Paradise), 4th Leaf, Exc.

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“Such is the true meaning of rendering assistance unto God. **Sedition** hath never been pleasing unto God, nor were the acts committed in the past by certain foolish ones acceptable in His sight. Know ye that to be killed in the path of His good pleasure is better for you than to kill. The beloved of the Lord must, in this day, behave in such wise amidst His servants that they may by their very deeds and actions guide all men unto the paradise of the All-Glorious.”

Baha’u’llah-The Summons of The Lord of Hosts

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The dust of **sedition** hath clouded the hearts of men, and blinded their eyes. Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

Baha’u’llah-Gleanings #XVI, Exc.

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It is incumbent upon them who are in authority to exercise moderation in all things. Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence. Consider for instance such things as liberty, civilization and the like. However much men of understanding may favourably regard them, they will, if carried to excess, exercise a pernicious influence upon men.

Baha’u’llah-Lawḥ-i-Maqṣúd (Tablet of Maqṣúd), Exc./Baha’u’llah-Proclamation Of, Exc.

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The American nation, of which the community of the Most Great Name forms as yet a negligible and infinitesimal part, stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by ‘Abdu’l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by ‘Abdu’l-Bahá’s unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi-Citadel of Faith, July 28, 1954 American Bahá’ís in the Time of World Peril, America Passing Through Crisis, Exc.

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STAR OF THE WEST

A PRAYER FOR THE CONFIRMATION OF THE AMERICAN GOVERNMENT

REVEALED ABOUT THE YEAR 1900

O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

Thou are the confirmer of whomsoever thou willest.

Verily, thou are the powerful and the almighty!

(Signed) ABDUL-BAHA ABBAS.

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PRAYER FOR AMERICA

by

Abdu'l-Baha'

O Thou kind Lord! This gathering is turning to Thee. These hearts are radiant with Thy love. These minds and spirits are exhilarated by the message of Thy glad-tidings. O God! Let this American democracy become glorious in spiritual degrees even as it has aspired to material degrees, and render this just government victorious. Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal.

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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Wednesday, July 13th, 2022 at 4:40 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 10, 179 B.E. (7/22/2022)

ALL ARE RAYS OF THE SAME SUN

'Abdu'l-Baha stated the relationships of the believers [in the Covenant of Justice to uphold the Peace Pact] to the Cause of God [the permanent renunciation of war in the settlement of disuptes] are of two kinds: One kind is like the relationship of the flower to the garden. The other relationship is that of the ray of the sun to the sun. "I hope", the Master says, "that your relationship will be of the second kind".

[Juliet Thompson said:] May we all be in just such a gathering with you in New York!

['Abdu'l-Bahá said:] I have made a pact with the American friends. If they keep the pact I will come.

[Juliet Thompson said:] The believers are much better friends than they were.

['Abdu'l-Bahá said:] I shall have to know that! Bahá'u'lláh, the Master continued, was bound with chains no longer than the distance from here to that post. With the sudden terrific agitation he rose and pointed to a column close to the table. He could scarcely move. Then he was exiled to Baghdad, to Adrianople, to Constantinople, to Akká four times! He bore all these hardships that unity [to elect the Supreme Tribunal for all peoples and nations] might be established among you. But if, among themselves, the believers [in the Covenant] cannot unite, how can they hope to unite the world? . . .

['Abdu'l-Bahá said:] if I come to America, Juliet, will you invite me to see such waterfalls!

[Juliet Thompson said:] I will invite you to Niagara if you will come to America! But surely, my Lord, your coming doesn't depend on my invitation.

['Abdu'l-Bahá said:] My invitation to America will be the unity of the believers.

[Juliet Thompson said:] Louise Stapfer asked me to give you her love and beg you to come and unite us. Otherwise, she said, we will never be United.

['Abdu'l-Bahá said:] No, you must do that yourselves. See in what perfect harmony we are now! You are not complaining of one another. But if I should go to America, they would all be complaining of one another and I would fly away!

Earl Redman, 'Abdu'l-Bahá in Their Midst, p. 20, 22

In 1875 he wrote:

True civilization will unfurl its banner in the midmost heart of the world whenever a certain number [12] of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace [uphold the 1928 Justice-Peace Pact] They [the 12 elected, confirmed and ratified representatives of England, France, the United States and Russia: three from each of the four charter nations, at least one woman elected amongst the three from each culture, forming 12 who are knowledge experts in law, human rights, jurisprudence and international relations] must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty [1928 General Treaty for the Renunciation of War] and establish a covenant [the Special Treaty to Elect the SupremeTribunal] the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race [already obtained by General Treaty of 1928]. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded AS SACRED by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing PACT [1928 Paris Peace Pact: The General Treaty for the Renunciation of War and the Special Treaty to elect the Court with full powers] the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion [fears and paranoia] of others [like N. Korea, Iran, Israel, Palestine. etc.]The fundamental principle underlying this solemn Pact [1928 Paris Peace Pact] should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise [in self-defense of upholding the Universal Collective Security Agreement] to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it

will assuredly recover from its ills and will remain eternally safe and secure.—The Secret of Divine Civilization, pp. 64–65.

Elect the Supreme Tribunal that shall bring peace through justice to all the peoples of the earth.
Uphold the 1928 International Covenant of Collective Peace and Security!
It's the civic act that unites us all! Uphold the Oneness of Humanity for the freedom, and security of your own self and for us all…

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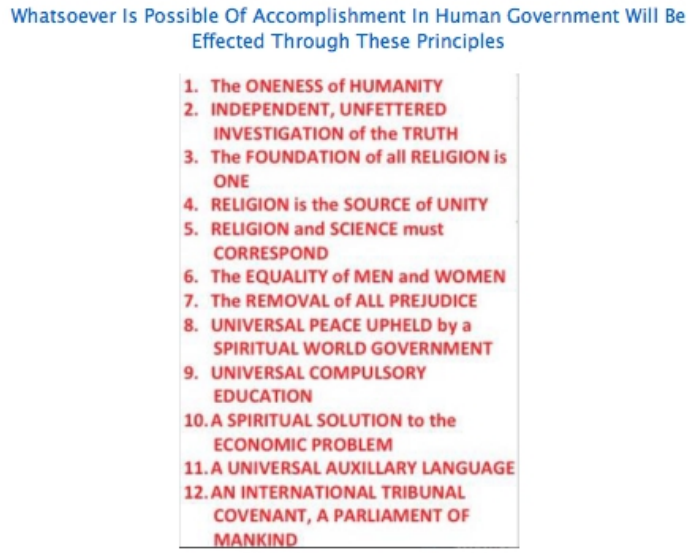
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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Saturday, July 23rd, 2022 at 10:56 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Twin Holy Days: The Birth of The Bab & The Birth of Baha'u'llah: Kalimat/Words 18 & 19, 179 B.E. (Sunset 7/29/2022 through Sunset 7/31/2022)

For Baha'is, the the first two days of Muharram on the Islamic Calendar, are Holy as they are the Days of the Birth of the Bab and Baha'u'llah as they happened according to the Lunar Calendar of the Islamic Faith.

The Bab's birthday was on the first day of the month of Muharram and Baha'u'llah's birthday on the second day of the same month although they were born two years apart, the Bab in 1819 and Baha'u'llah in 1817.

Baha'is are also free to comemmorate these Holy Days on their dates as marked on the Solar Calendar which fall on October 20 for The Bab and November 12 for Baha'u'llah.

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THE BAB

The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, 1 and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid 'Alí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

Abdu'l-Baha', A Traveler's Narrative, pg. 4

But as to Him Who appeared in the year sixty, He standeth in need of neither transformation nor interpretation, for His name was Muḥammad, and He was a descendent of the Imáms of the Faith. Thus it can be truly said of Him that He was the son of Ḥasan, as is undoubtedly clear and evident unto thine eminence. Nay, He it is Who fashioned that name and created it for Himself, were ye to observe with the eye of God.

Baha'u'llah, Gems of Divine Mysteries (excerpts)

The **Báb**, the Lord, the most exalted — may the life of all be a sacrifice unto Him, — hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. **"**Wherefore, take ye good heed ye who are men of insight!**"** By His references to their opposition He intended to invalidate the objections which the people of the Bayán might raise in the day of the manifestation of **"Mustagháth**,**"** the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayán a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. **"**Such is the bounty of God; to whom He will He giveth it.**"**

Baha'u'llah, Kitab-i-Iqan, pt.2

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BAHA'U'LLAH

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah 9:6-7

And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it.

Isaiah 40:5

Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee.

And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising.

Isaiah 60:1-3

Praise be to Him through Whose splendours [Ishraqat] the earth and the heavens are aglow, through Whose fragrant breathings the gardens of holiness that adorn the hearts of the chosen are trembling for joy, to Him Who hath shed His light [BAHA] and brightened the face of the firmament. Verily there appeared luminous and sparkling stars, glittering, shining out, and casting forth their rays upon the supreme horizon. They derived their grace and brilliance from the bounties of the ABHA Realm, then, stars of guidance, they poured down their lights upon this earth.

Praise be to Him Who hath fashioned this new era, this age of majesty, even as an unfolding pageant where the realities of all things can be exposed to view. Now are clouds of bounty raining down and the gifts of the loving Lord are clearly manifest; for both the seen and the unseen worlds have been illumined, and the Promised One hath come to earth and the beauty of the Adored One hath shone forth.

Salutations, blessings, and welcome to that Universal Reality, that Perfect Word, that Manifest Book, that Splendor [BAHA] which hath dawned in the highest heaven, that Guide of all nations, that Light [BAHA] of the world–the billowing ocean of Whose abounding grace hath flooded all creation, in such wise that the waves thereof have cast upon the sands of this visible world their shining pearls. Now hath the Truth appeared, and falsehood fled away; now hath the day dawned and jubilation taken over, wherefore men's souls are sanctified, their spirits purged, their hearts rejoiced, their minds purified, their secret thoughts made wholesome, their consciences washed clean, their inmost selves made holy: for the Day of Resurrection hath come to pass, and the bestowals of thy Lord, the Forgiving, have encompassed all things. Salutations and praise be unto those luminous, resplendent stars that are shedding down their rays from the highest heaven, those celestial bodies of the girdling zodiac of the ABHA Realm. May Glory [BAHA] rest upon them.

Abdu'l-Baha', Selections #19 (exc.)

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

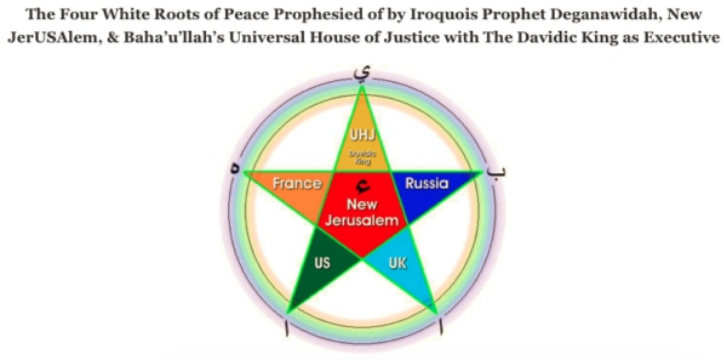
"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Friday, July 29th, 2022 at 6:58 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 179 B.E. (8/1/2022)


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

O PEOPLE! I swear by the one true God! This is the Ocean out of which all seas have proceeded, and with which every one of them will ultimately be united. From Him all the Suns have been generated, and unto Him they will all return. Through His potency the Trees of Divine Revelation have yielded their fruits, every one of which hath been sent down in the form of a Prophet, bearing a Message to God's creatures in each of the worlds whose number God, alone, in His all-encompassing Knowledge, can reckon. This He hath accomplished through the agency of but one Letter of His Word, revealed by His Pen—a Pen moved by His directing Finger—His Finger itself sustained by the power of God's Truth.

Baha'u'llah, Gleanings #LI

With fixed and steady gaze, born of the unerring eye of God, scan for a while the horizon of divine knowledge, and contemplate those words of perfection which the Eternal hath revealed, that haply the mysteries of divine wisdom, hidden ere now beneath the veil of glory and treasured within the tabernacle of His grace, may be made manifest unto you. The denials and protestations of these leaders of religion have, in the main, been due to their lack of knowledge and understanding. Those words uttered by the Revealers of the beauty of the one true God, setting forth the signs that should herald the advent of the Manifestation to come, they never understood nor fathomed. Hence they raised the standard of revolt, and stirred up mischief and sedition. It is obvious and manifest that the true meaning of the utterances of the Birds of Eternity is revealed to none except those that manifest the Eternal Being, and the melodies of the Nightingale of Holiness can reach no ear save that of the denizens of the everlasting realm. The Copt of tyranny can never partake of the cup touched by the lips of the Sept of justice, and the Pharaoh of unbelief can never hope to recognize the hand of the Moses of truth. Even as He saith: "None knoweth the meaning thereof except God and them that are well-grounded in knowledge." (Qur'án 3:7) And yet, they have sought the interpretation of the Book from those that are wrapt in veils, and have refused to seek enlightenment from the fountainhead of knowledge.

Baha'u'llah, Kitab-i-Iqan, paragraph 15

To the servant of God, ...:

What thou hast written is understood. In reply I will elucidate briefly, the purport of which you, with your intelligence, will surely comprehend:

The world of humanity is encompassed by the darkness of conventionalities, disagreements, discords, avoidance, animosity, enmity, ignorance, folly, lustful desires and animal tendencies; the gloomy night had darkened the horizon of the world in such manner that all had forgotten the light and deemed the darkness inevitable in the world of humanity, and its solution impossible; when, unexpectedly, the Light of Reality appeared and enlightened the horizon of the world, diffusing its rays throughout the East and West, the beholding of which instantly delighted the perfect and perceiving eyes; but the imperfect eyes, afflicted by the darkness, were dazzled by the radiance, while the negligent closed theirs and turned away entirely. That light is the Love of God, the Spirit of God, unity, concord, science and knowledge, bounty and perfection, redemption of life, spiritual perception, universal peace, alliance of the nations, unification of all peoples and the reality of the attributes of the Merciful One, which I hope thou wilt fully attain.

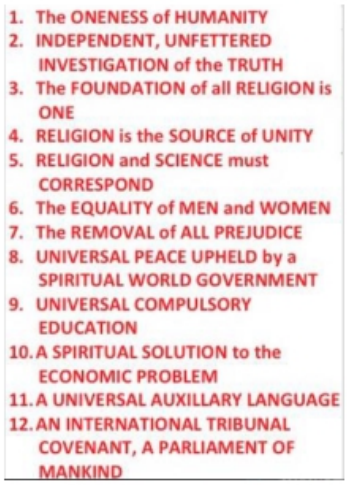
Abdu'l-Baha', Tablets of, pp 653-654

When the souls of the sincere depart (from this body), then their unreal vision (i.e., seeing) is changed into a vision of reality. Even as man, when in the age of babyhood and imperfection, though he seeth things, yet that vision is superficial and external. But when he reacheth the world (or age) of perfection and becometh endowed with reasoning faculty and (the power of) discrimination and comprehension, then that vision of his is a vision (i.e., seeing) of reality and not the unreality.

It is evident that the divine nearness is an unlimited nearness, be it in this world or the next one. This is a nearness which is sanctified from the comprehension of the minds. The more a man seeketh light from the Sun of Truth, the nearer he will draw. For instance, a clear body is near unto the sun, and a black stone is far from the sun. This nearness dependeth upon clearness, purity and perfection and that remoteness is due to density, dullness (or obscurity) and imperfection.

Abdu'l-Baha', Tablets of, pp. 204-205

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Monday, August 1st, 2022 at 5:22 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of The Establisher Of The Baha'i Faith 8/6/1996-Kamal 6, 179 B.E.(8/6/2022)

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New JerUSAlem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

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Fire Tablet

In the Name of God, the Most Ancient, the Most Great.

Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds?

Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds?

The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds?

Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds?

The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds?

The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds?

Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds?

Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds?

Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds?

The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds?

Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds?

Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds?

Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?

Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds?

Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds?

Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds?

Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds?

I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds?

The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds?

The whisperings of Satan have been breathed to every creature: Where is the meteor of Thy fire, O Light of the worlds?

The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds?

Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds?

Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds?

Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds?

Bahá is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?

Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Lightgiver of the worlds?

The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds?

Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds.

The branches of the Divine Lote-Tree lie broken by the onrushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds?

This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds?

The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds?

The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O Desire of the worlds?

The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds?

The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds?

The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds?

This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds?

O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds!

Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds?

Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds?

Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds.

How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds.

By Thee the banner of independence was planted on the highest peaks, and the sea of bounty surged, O Rapture of the worlds.

By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds.

We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds.

Thou seest the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds.

When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds.

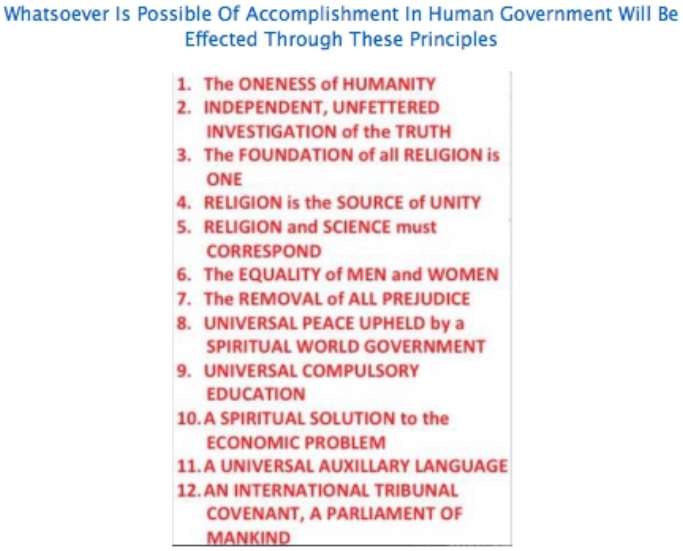
Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds.

Verily, I have heard Thy Call, O All-Glorious Beloved; and now is the face of Bahá flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds.

O ‘Alí-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrance of My meekness, and know what hath beset Us in the path of God, the Adored of all the worlds.

Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.

Baha’u’llah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“Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)”

Dr. Neal Chase PhD-Aghsan Guardian of the Baha’i Faith

This entry was posted on Saturday, August 6th, 2022 at 2:38 am and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Return Of Jesus The High Priest Enters The Temple on August 9, 1969 – Kamal 9, 179 B.E. (8/9/2022)

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

Jesus The High Priest After The Order Of Melchizedec-"Blessed Is He"-Upon His Return-Reading The Prayer For The Cementing Of The Hearts Of All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

****

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel 12:12

In the last two verses of the Book of Daniel occur the cryptic words—"**Blessed is he** that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "**Blessed is he** who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as

solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by **Blessed is he**] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of *Baha'u'llah and the New Era* on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was 'Abdu'l-Baha's son.

Entry By Troops part 1, ch. 4

And the angel of the LORD protested unto Joshua, saying,
Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Zechariah 3:6-7

Blessed he who hath attired his head with the diadem of My love. **Blessed is he** who hath heard of My grief and hath arisen to aid Me among My people. **Blessed is he** who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. **Blessed the man** who, assured of My Word, hath arisen from among the dead to celebrate My praise. **Blessed is he** that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. **Blessed is he** who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. **Blessed is the man**who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah, Tablets of Baha'u'llah, Lawh-I-Aqdas/The Most Holy Tablet, Para. 23

The Great Seal Of Jesus The High Priest

After The Order Of Melchizedec

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For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes

Zech. 3:9 KJV

For behold the stone that I have laid before Jesus: upon one stone there are seven eyes

Zech. 3:9 Douay-Rheims Catholic Bible

“This Stone With Seven Eyes”

Aerial View of The Stone with Seven eyes
Between Two Mountains of Brass in Deer

Lodge Valley Montana, New JerUSAlem

****

And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

Ezekiel 43:4 KJV

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

Ezekiel 46:1 KJV

Deer Lodge Tower 7 Facing East

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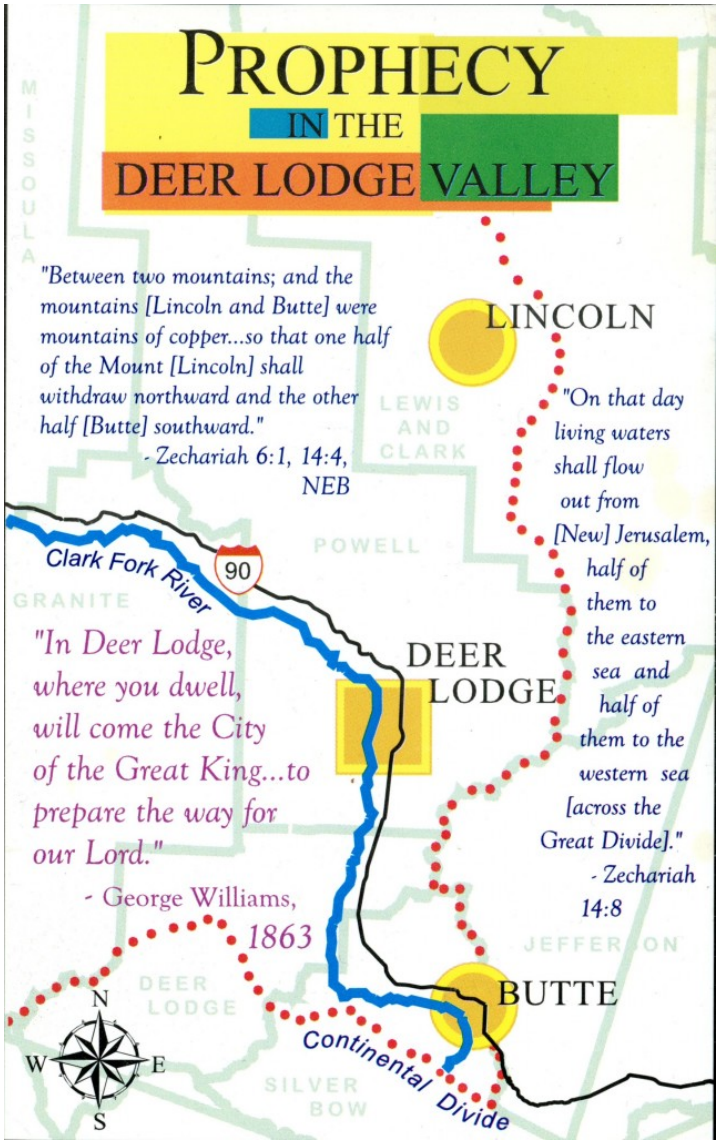
AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

Zech. 6:1 KJV


PROPHECY
IN THE
DEER LODGE VALLEY
"Between two mountains; and the mountains [Lincoln and Butte] were mountains of copper...so that one half of the Mount [Lincoln] shall withdraw northward and the other half [Butte] southward."
- Zechariah 6:1, 14:4, NEB
LINCOLN
"On that day living waters shall flow out from [New] Jerusalem, half of them to the eastern sea and half of them to the western sea [across the Great Divide]."
- Zechariah 14:8
Clark Fork River
90
"In Deer Lodge, where you dwell, will come the City of the Great King...to prepare the way for our Lord."
- George Williams, 1863
DEER LODGE
BUTTE
Continental Divide
N
W
E
S

****

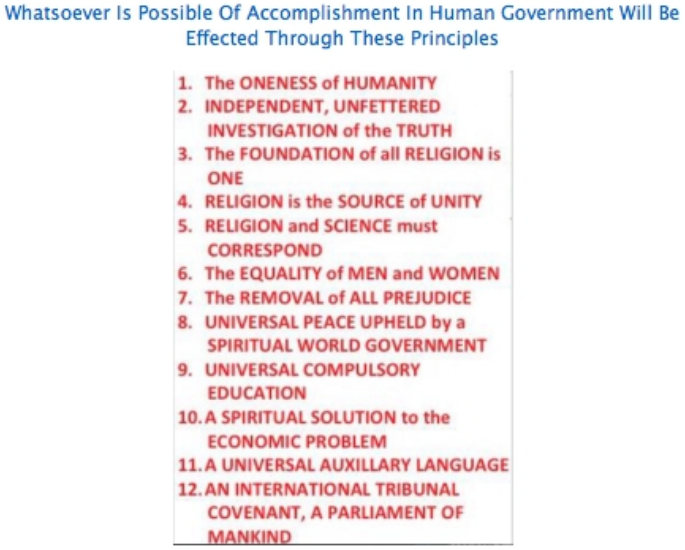
"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

Rev. 11:15 KJV

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other

Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11, From The Only Translation Authorized And Approved By Abdu'l-Baha'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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

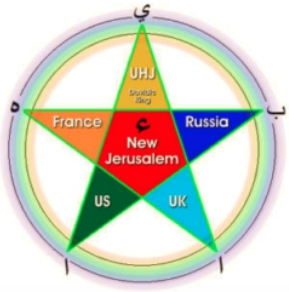
Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Monday, August 8th, 2022 at 9:18 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kamal 12, 179 B.E. (8/12/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



O SINCERE servant of the True One! I hear thou art grieved and distressed at the happenings of the world and the vicissitudes of fortune. Wherefore this fear and sorrow? The true lovers of the Abhá Beauty, and they that have quaffed the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea the expanse of heaven.

Thou who art neath the shelter of God, and under the shadow of the Tree of His Covenant, why sorrow and repine? Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.

By the Ancient Beauty!—may my life be a sacrifice for His loved ones—Were the friends to realize what a glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried away with transports of delight. Erelong it shall be made manifest how brilliantly the light of His bountiful care and mercy hath shone upon His loved ones, and what a turbulent ocean hath been stirred in their hearts! Then will they clamor and exclaim: Happy are we; let all the world rejoice!

Abdu'l-Baha', Selections #229

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

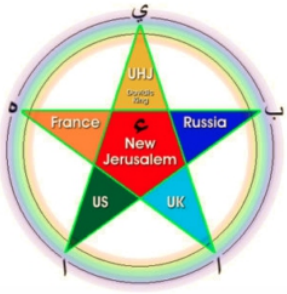
Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

This entry was posted on Saturday, August 13th, 2022 at 5:05 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Asma/Names 1, 179 B.E. (8/20/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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Tell the priests to ring the bells no longer. By God, the True One! The Most Mighty Bell hath appeared in the form of Him Who is the Most Great Name, and the fingers of the Will of Thy Lord, the Most Exalted, the Most High, toll it out in the heaven of Immortality in His name, the All-Glorious. Thus have the mighty verses of Thy Lord been again sent down unto thee, that thou mayest arise to remember God, the Creator of earth and heaven, in these days when all the tribes of the earth have mourned, and the foundations of the cities have trembled, and the dust of irreligion hath enwrapped all men, except such as God, the All-Knowing, the All-Wise, was pleased to spare. Say: He Who is the Unconstrained is come, in the clouds of light, that He may quicken the world with the breezes of His name, the Most Merciful, and unify its peoples, and gather all men around this Table which hath been sent down from heaven. Beware that ye deny not the favour of God after it hath been sent down unto you. Better is this for you than that which ye possess; for that which is yours perisheth, whilst that which is with God endureth. He, in truth, ordaineth what He pleaseth. Verily, the breezes of forgiveness have been wafted from the direction of your Lord, the God of Mercy; whoso turneth thereunto shall be cleansed of his sins, and of all pain and sickness. Happy the man that hath turned towards them, and woe betide him that hath turned aside.

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The breezes of the Most Merciful have passed over all created things; happy the man that hath discovered their fragrance, and set himself towards them with a sound heart. Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High. We have desired for thee naught except that which is better for thee than what thou dost possess and all the treasures of the earth. Thy Lord, verily, is knowing, informed of all. Arise, in My Name, amongst My servants, and say: "O ye peoples of the earth! Turn yourselves towards Him Who hath turned towards you. He, verily, is the Face of God amongst you, and His Testimony and His Guide unto you. He hath come to you with signs which none can produce." The voice of the Burning Bush is raised in the midmost heart of the world, and the Holy Spirit calleth aloud among the nations: "Lo, the Desired One is come with manifest dominion!"

Baha'u'llah, Exc. Fr. Letter to Napoleon III

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O my friend, verily the Cause is great and great, and the penetration of the Word of God in the temple (body) of all the regions is similar to the pervasion of the soul in a sound body.

By the life of Baha', verily, the power of the Kingdom of God hath taken hold of the pillars of the world, and hath possessed all the nations. Thou wilt surely find the standards of the Testament waving in all regions, the chanting of the verses of unity raised in exalted assemblies, and the lights of the Sun of Truth and its heat dispersing the thick clouds massed on the horizon. Be rejoiced at this glad-tidings, whereby the hearts of the sincere among the beloved are cheered.

O my friend, isolate all thy faculties and senses from every other mention and thought, and follow the example of Abdul-Baha in servitude to the Holy and Exalted Threshold. Hasten to the field of sacrifice, craving for the most great martyrdom; expend thy life and all of thy grades in love for God and in attraction to the Beauty of El-ABHA.

By God, the True One, man should seek only this bounty, inasmuch as it is everlasting, eternal, divine, spiritual, luminous and merciful. Be sanctified from all the universe…address the veiled ones (those blind to the Truth), saying: "Verily, eyes are dazzled by gazing at the sun, and it is impossible to consider it because of the intensity of its rays; and verily the sea cannot be contained in a cup. The weakness of eyes does no harm to the sun, nor the smallness of the cup to the sea."

Then…explain to the people, and make known to every questioner, by saying: "Verily, minds are limited, and the splendor of lights is so great as not to be comprehended by (man's) reflective faculties. Ye ought to have the sigh of the heart so that ye may apprehend the reality of the mysteries of God which are deposited behind coverings."

Abdu'l-Baha', Tablets, vol 1, pp 164-165

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Furthermore, among the "veils of glory" are such terms as the "Seal of the Prophets" and the like, the removal of which is a supreme achievement in the sight of these base-born and erring souls. All, by reason of these mysterious sayings, these grievous "veils of glory," have been hindered from beholding the light of truth. Have they not heard the melody of that bird of Heaven, uttering this mystery: "A thousand Fátimihs I have espoused, all of whom were the daughters of Muḥammad, Son of 'Abdu'lláh, the 'Seal of the Prophets?'" Behold, how many are the mysteries that lie as yet unravelled within the tabernacle of the knowledge of God, and how numerous the gems of His wisdom that are still concealed in His inviolable treasuries! Shouldest thou ponder this in thine heart, thou wouldst realize that His handiwork knoweth neither beginning nor end. The domain of His decree is too vast for the tongue of mortals to describe, or for the bird of the human mind to traverse; and the dispensations of His providence are too mysterious for the mind of man to comprehend. His creation no end hath overtaken, and it hath ever existed from the "Beginning that hath no beginning"; and the Manifestations of His

Beauty no beginning hath beheld, and they will continue to the “End that knoweth no end.” Ponder this utterance in thine heart, and reflect how it is applicable unto all these holy Souls.

Likewise, strive thou to comprehend the meaning of the melody of that eternal beauty, Ḥusayn, son of ‘Alí, who, addressing Salmán, spoke words such as these: “I was with a thousand Adams, the interval between each and the next Adam was fifty thousand years, and to each one of these I declared the Successorship conferred upon my father.” He then recounteth certain details, until he saith: “I have fought one thousand battles in the path of God, the least and most insignificant of which was like the battle of Khaybar, in which battle my father fought and contended against the infidels.” Endeavour now to apprehend from these two traditions the mysteries of “end,” “return,” and “creation without beginning or end.”

Baha’u’llah, Kitab-i-Iqan, para. 178 & 179

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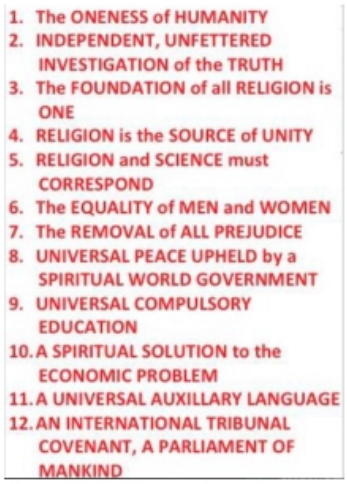
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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This entry was posted on Saturday, August 20th, 2022 at 3:33 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Anniversary: The Birth of The Establisher of The Baha'i Faith, 8/22/2014-8/22/2022

Baha'i Anniversary: The Birth of The Establisher, 8/22/2014-8/22/2022

Jesus The High Priest After The Order Of Melchizedec-"Blessed Is He"-Upon His Return-Reading The Prayer For The Cementing Of The Hearts Of All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New JerUSAlem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

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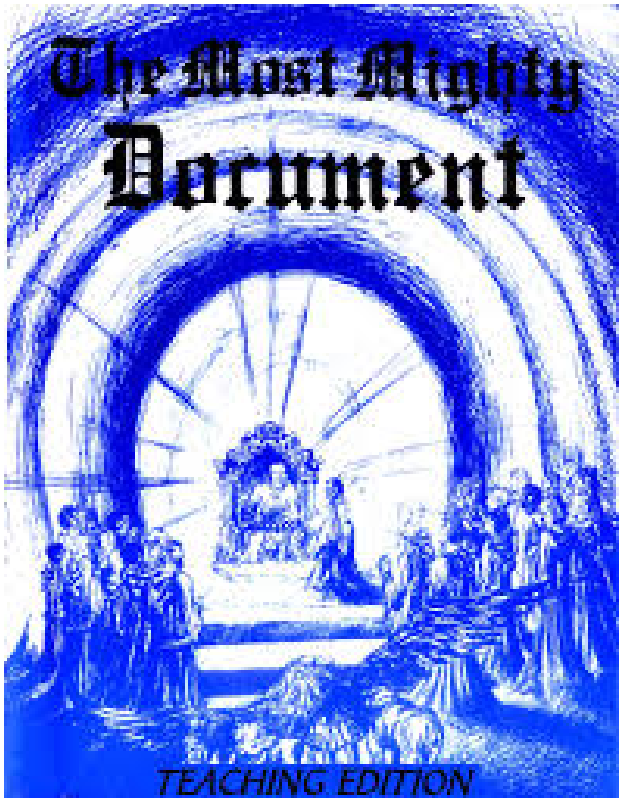
Some of the many writings of the Establisher of the Baha'i Faith

THE MOST MIGHTY DOCUMENT

by Dr. Leland Jensen

An official Rendition by the Promised 7th Angel, who fulfills Biblical Prophecies, explained by 'Abdu'l-Baha as recorded in Some Answered Questions, also prophesied to come under different titles, such as "Blessed is He" who comes in 1963, explained by 'Abdu'l-Baha as recorded in Baha'u'llah and the New Era, the knight on the white horse, the Lamb, The Land, the return of Jesus the High Priest and by various names and titles as found in all Revelations of the Divine Manifestations.



The Most Mighty Document

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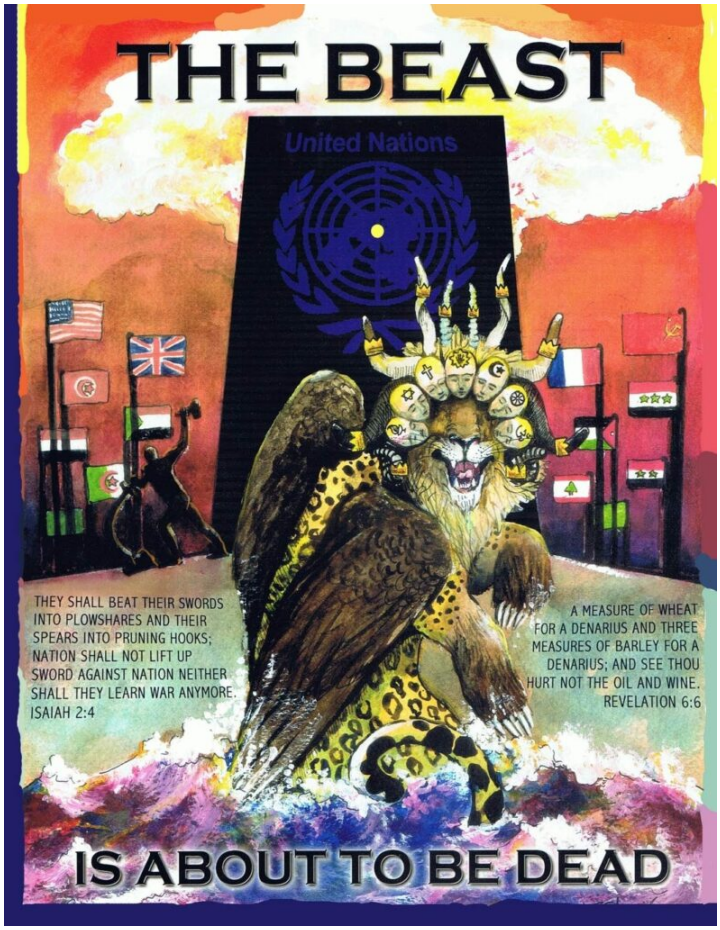
THE BEAST

by Dr. Leland Jensen

PROPHECY IS FULFILLED BUT EXPECTATIONS ARE NOT! Jesus has just returned! He has come a second time, and already a number of the dead in Christ have resurrected out of their graves and have met him in the air, the air is down here on earth, the higher up you go the less air there is. This is just like it says in the Bible. He has "descended from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God" (I Thess. 4:16). Those that have been left alive are about to join them and meet him in the air (I Thess. 4:17). Their number will increase until they comprise the 144,000 of Revelation, chapters 7 and 14, of whom will be the elect of Matt 24:22. Then the bombs will drop! The multitude will not resurrect until the bombs drop on their churches (tombs) destroying them. "These are

they who" will "have come out of great tribulation"–the four winds of destruction–(Rev. 7:14). Within a short time the four great waves of destruction, that will come one succeeding the other, will be over. Before this happens "every eye will see him" (Rev. 1:7), and every head will bow before the Throne, the Guardianship of the living Davidic King (Rev. 7:9-12). This will comprise those that are left, that had not been taken by the great catastrophe. He is now here upon the earth alive breathing air, not up in the sky where there is not any air. MOST OF THE CHRISTIANS WILL MISS THE RAPTURE before the bombs drop on their cities because they are so dead in the theologies (clouds of heaven) of their church that they will not be able to see him on his return until they have become purified by the fire of the oncoming thermonuclear holocaust, or one of the other succeeding waves to the great tribulation. As a cloud in the sky veils the light of the sun, so a cloud of heaven veils the light of Jesus on his return. Because of these theologies the Christians–the dead in Christ–believe that Jesus resurrected up into the sky, and that when he returns the rapture will take place in the sky, yet no place in the scriptures does it say this.... So it is today. The Christians have their eyes glued to the sky. They don't know the difference between the sky and heaven because they have not partaken of the Life-Giving Spirit. Because the scriptures state that Jesus ascended up into heaven they imagine that he ascended up into the sky, and when he returns will come streaking across the sky and the believers will ascend up into the sky to meet him. Therefore, they do not want, and are in opposition to, the Promised Ones, that descended out of heaven, sent to them by God, that were Promised in the Holy Scriptures. They are asleep in their graves (their apostate churches)–spiritually dead–and the masses won't resurrect until the thermonuclear bombs drop on their tombs (their churches) and opens them so they can come out. And then it may be too late for most of them. BUPC.ORG/UHJ.NET


THE BEAST
United Nations
THEY SHALL BEAT THEIR SWORDS INTO PLOWSHARES AND THEIR SPEARS INTO PRUNING HOOKS; NATION SHALL NOT LIFT UP SWORD AGAINST NATION NEITHER SHALL THEY LEARN WAR ANYMORE. ISAIAH 2:4
A MEASURE OF WHEAT FOR A DENARIUS AND THREE MEASURES OF BARLEY FOR A DENARIUS; AND SEE THOU HURT NOT THE OIL AND WINE. REVELATION 6:6
IS ABOUT TO BE DEAD

The Beast: Is About to Be Dead

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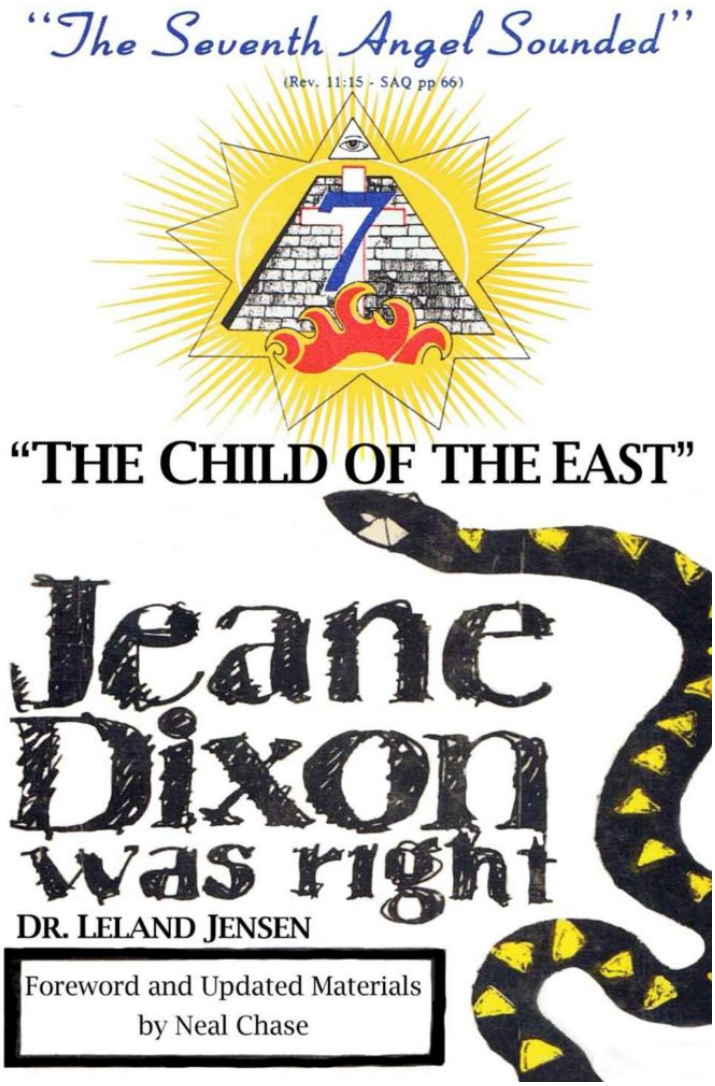
THE CHILD OF THE EAST

by Dr. Leland Jensen

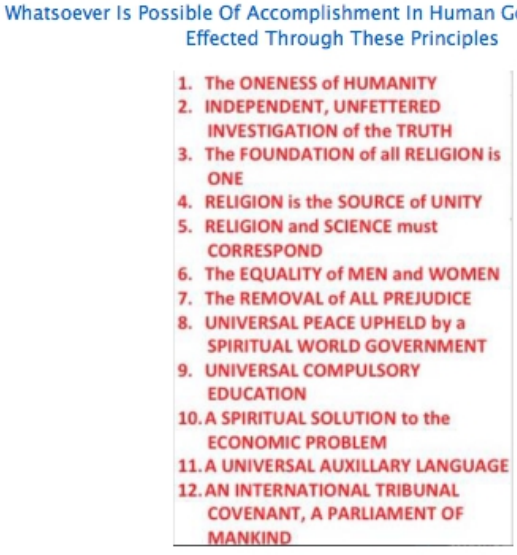
Nothing has captured the imagination and conjecture of the people more than that of the Apocalypse, as this is found in all the holy books of the world. The Christians are awaiting the advent of the Antichrist and the Beast which is to precede the return of Jesus Christ and Armageddon. Here, for the first time, Dr. Leland Jensen brings to life the amazing visions of Jeane Dixon, adding an entire New Dimension to this subject and revealing the fulfillment Jeane's most outstanding vision: "THE CHILD OF THE EAST." In A Gift of Prophecy it states: "Visions which come to Mrs. Dixon are unchangeable, because they represent the will of God. The coming event cannot, consequently, be prevented" (p. 155). Therefore, the reading public is waiting for the fulfillment of these visions. In this book, for the first time, "THE CHILD OF THE EAST" has been definitely identified. Jeane states that: "The world as we know it will be reshaped and revamped into one without wars or suffering… he will bring together all mankind in one all-embracing faith. This will be the foundation of a new Christianity, with every sect and creed united through this man who will walk among the people to spread the wisdom of the Almighty Power" (A Gift of Prophecy, pp. 171, 172). This book represents not only his amazing credentials, but gives his interpretations of some of Jeane's other visions such as the Snake and her two visions that she had in St. Matthew's Cathedral. Also by using Jeane Dixon's Criteria, he definitely identifies the Antichrist and slays him with the sword of his mouth. He also exposes the Beast and Dragon prophesied to come in the Book of Revelation. This is all backed up by the most realistic and accurate proofs. The Bible and the Great Pyramid come alive and become clear as crystal. This will excite the reader to new horizons, especially what "THE CHILD OF THE EAST." has to say of what is to take place next! He will become the most talked about person in the world and what he has to say will be of the most discussed subjects. It will be a common conversational piece. Everyone will get in on the act; no one will be able to remain neutral. Everyone will take sides, either for or against. As the events that "THE CHILD OF THE EAST" has predicted take place just exactly as he stated, ultimately everyone in the world will become a believer; there will be mass conversion. "Attempting to describe her own sensation, Jeane says: "I felt suspended and enfolded, as if I were surrounded by whipped cream. For the first time I understood the full meaning of the Biblical phrase, 'My cup runneth over.' I loved all mankind. I felt that I would never again need food or sleep, because I had experienced perfect peace" (A Gift of Prophecy, p. 172). It will be just like Jeane said. Read this book and find out for yourself.


"The Seventh Angel Sounded"
(Rev. 11:15 - SAQ pp 66)
7
"THE CHILD OF THE EAST"
Jeane Dixon was right
DR. LELAND JENSEN
Foreword and Updated Materials by Neal Chase

Child of the East: Jeane Dixon was right

"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith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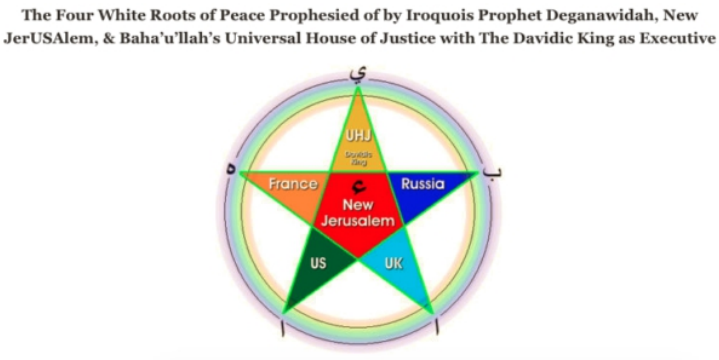
BAHA'I JUSTICE

8/27/2022: Anniversary: Kellogg-Briand Peace Pact: 8/27/1928


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

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Collective Security Treaty Organization: 2002-2021

If only this was the story of the GTO from Treaty (1928) to the election and organizational meeting of the Supreme Tribunal (Sept. 21, 2022 to Nov. 4, 2022)...and it CAN be, for this century (1928 to 2028) is the century of the establishment of universal peace...and the war in the Ukraine is calling all our attentions to it! For peace on earth without justice is tyranny. And the General Treaty for the Renunciation of War is really a JUSTICE-PACT for true Universal Collective Security, and peace, real peace, that is the servant of justice, fact and truth!

Renounce war from our hearts! Cast out the stranger of war, so that the friend of universal fellowship can abide in our hearts, minds, and souls.
From Treaty (1928) to Supreme Tribunal (????) that's what the headlines shall read, for those who survive the war, the famine, the plague, and the pollution, and these current extinction level events we all could have prevented and avoided had we worked together as a GTO?!?
Put on the brakes now, and elect the Supreme Tribunal while the US still qualifies by population to send 3 Representatives to the meeting...don't let the 400 Satan II thermonuclear missiles (ready for this September and October) reduce our representation here in the US to 1! Both coasts and much of the Midwest will be wiped out in one hour, every American city population 100,000 or more targeted by Russian missiles, and 1/3rd of mankind prophesied to be killed in one hour of thermonuclear war.
It's taken us a Century to get to where we're at now! We outlawed slavery, included women in the right to vote, outlawed war, discovered and built the internet: invented instant global communications, and are poised elect the Supreme Tribunal (that shall end war) with all people NOW. This foundational human rights work has taken us 100 years! Yet in one hour we can destroy it all and all ourselves all along with it! Ha! What takes a century to accomplish takes an hour to erase! Therefore be vigilant! Be vigilant! Be extremely vigilant when it comes to electing the Supreme Tribunal to uphold the Pact in every day and age!

It takes nine months to form a human baby, 21 years to grow to maturity, and ONE HOUR in Robb, TX to wipe out and erase 19, and 20 if you include the humanity of the disturbed shooter that was undoubtedly erased by others prior to the heinous slaughter and massacre of those innocents.
If we uphold the Pact nationally and internationally, and teach the Pact in schools, from preschool to gradschool, and uphold the Pact personally, in our attitude towards ourself and others, and in our business and social practices, this will generate a Universal core value we all already hold near and dear, the sacredness of simply being a human being–the Oneness of Humanity–and the sacredness of having the social freedom and opportunity and societal support to become REAL human beings!
See how God has made fools of us all! Fighting fools, who are too foolish to bridle our fights and channel our collective energies into healthy competition and sports and not escalate into actual killing wars.
Gracious and generous winners and no sore losers are needed here…
Everyone wins in the Covenant of the Supreme Tribunal (The 1928 Kellogg-Briand Paris Peace Pact)!
Why? Because the Satan of war is what tricks fools into folly and really makes losers of us all!
"Woe unto the Covenant-breakers (violators of the 1928 Paris Peace Pact), they are those who are the losers" (Q. 2:27).
Uphold the 1928 Kellogg-Briand Paris Peace Pact! Elect the Supreme Tribunal that shall bring peace through Justice to the world (1928-2028)!!!

****

See! It's Easy!! Anyone can do it…there's safety in numbers, and all peoples on the same team: cooperate to survive (spentamaniyush) not struggle to survive (angramaniyush)…
Change the attitude, change the mindset, change the world, change starts within…
If CSTO and NATO can do it, so can the GTO!
Elect the Supreme Tribunal! Uphold the Covenant of the 1928 Kellogg-Briand Paris Peace Pact! Let the GTO do its job! To bring peace through Justice to all the world…

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Let's uphold the agreement we all made in 1928 not to murder one another in war and instead cooperate to thrive! Not just to merely survive…"beat (the use of force as the servant of justice) our swords to plowshares and our spears into pruning hooks" and turn on the heart lamps in all the deep recesses of our very own selves of the Oneness of Humanity to "learn war no more"…
Uphold the 1928 Kellogg-Briand Paris Peace Pact! Let a global network of self-sustaining personal and community farms and gardens grow abundant food in every locale to feed the world! Abundance of food, and in conspicuous public areas reifies feelings of safety and security amongst the people, and this reduces fear and uncertainty that leads to wars over the real or imagined threat to needed resources such as immediate access to food, air, water, clothing and basic shelter. The public Abundance of food is a calming, reassuring peaceful effect on the people…
Let's farm smarter and not harder…real famine from drought needs our cooperation to survive, artificial famine from man-made war, is today, now a wasteful, counterproductive nuisance, that only disrupts the interdependent economic ties that more than obviously now currently bind us all together…
We trade together, work together, and our collective fortunes are bound to one another…
When we first made the Pact in 1928, and after the Pact was challenged and defended by both Russia and US, to liberate France and to protect England from the third Reich, the US–the ultimate defender of the

Pact by 1951 reached never before prosperty for its people and its nation, quality of life, and subjective well being. Even Russia prospered at that time when the Pact was upheld and defended by the US and Russia TOGETHER: the Blessing of Prosperity reigned.

Then the Covenant was broken, and the Pact was violated in 1957, and we've entered a 70 years period of violation from 1957 to 2027 and then the 100 year anniversary of the Pact of 1928 that has forever changed our world.

This Universal Collective Security Agreement of the 1928 Paris Peace Pact is the only existing thing in all the world that can possibly stop the wars, reverse the trend towards death and nukes, and allow us to get down to the better business of growing healthy food and making stuff (goods and services) we can share with one another through the science of sociability based upon the cooperation to survive all together now! This is because it's ALREADY the ONLY thing we've already all agreed upon (to renounce war, nationally and personally) so it's already the ONLY instrument of cooperation and agreement that's firmly in place and already agreed upon by everyone…how to activate fully and make it work, that's job 1 of this Century and immediately right now it is needed yesterday today and tomorrow for the specific and special focused task to end all war…

It's legal name is the "General Treaty for the Renunciation of War ".

The North Atlantic Treaty and the Collective Security Treaty (US and Russian backed groups) both derive their Authority from the General Treaty of 1928, are subordinate to it, and are dependent upon it. The way it works is this: the signatories of the Treaty form an Organization in the NAME of the Treaty with a governing body whose purpose is uphold the agreement and Covenant of the Treaty.

Thus the North Atlantic Treaty signatories formed, affiliated and assembled together as the North Atlantic Treaty Organization: NATO and their principal decision making body is the North Atlantic Council. The Collective Security Treaty signatories associate as the Collective Security Treaty Organization: the CSTO and their governing body is the Collective Security Council.

This isn't working!!! The CSTO and the NATO are at war in the Ukraine and the General Treaty (1928) is in violation! And the curse of war, economic collapse, starvation, pestilence, disease and famine are all upon us now, as promised in all the holy books and sacred scriptures of all the traditions of the world have warned. Obviously the punishment for violating the General Treaty is war itself, and the resulting horsemen of destruction that ride forward in its wake!

Therefore, we need a General Treaty Organization a GTO to uphold the 1928 Paris Peace Pact and the principle decision making body is the Supreme Tribunal, which shall be democratically elected and shall bring peace to the world.

The Supreme Tribunal of the GTO is founded upon the principle of federalism in its Collective Security Agreement. Therefore it's the ONLY Universal Collective Security Agreement that is actually Universal; as both NATO and CSTO are already bound under the authority of the General Treaty. And as both NATO and CSTO are already bound by the 1928 Genetal Treaty, they can only resolve a dispute and difference with one another at the assembly of the GTO.

Call to Order the meeting of the GTO! Elect the Supreme Tribunal so that the GTO can do its job and democratically elect the Supreme Tribunal with the special task to end war, and bring peace through Justice to the world!

We CAN keep our PROMISES on a personal level!! Let's keep our most SACRED of promises, on a

national level! Only the Promulgation of the knowledge of the Paris Peace Pact has the utility to end all wars internationally, and as a global universal value representing the Oneness of the world of humanity, can educate all people to non-violence, and for everyone and all, at every level, to “learn war no more” and the killings even in such remote places as Robb, TX shall cease…

Uphold the Kellogg-Briand Paris Peace Pact! Call to Order a meeting of the GTO to Elect the Supreme Tribunal that shall bring peace to the world!

Dr. Neal Chase PhD., Aghsan Guardian of the Baha’i Faith

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Video Link:

[Anniversary of Kellogg Briand Peace Pact: O Believers! Enter into the peace agreement all together!]

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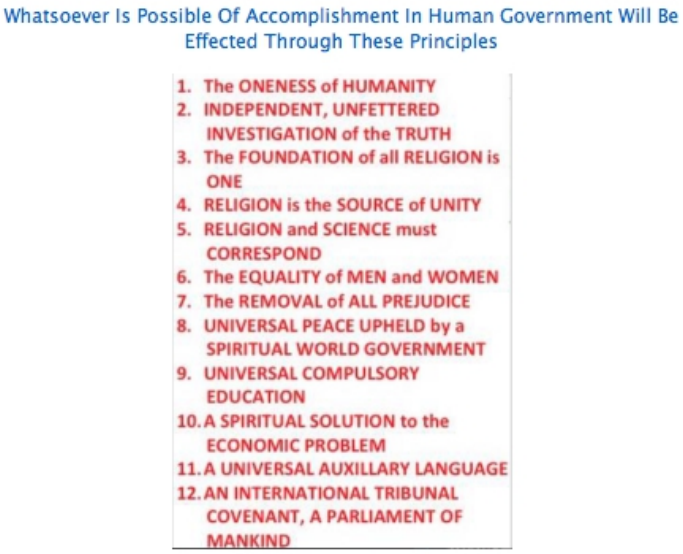
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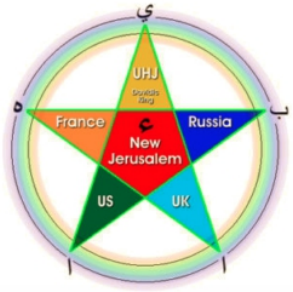
This entry was posted on Sunday, August 28th, 2022 at 2:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Asma' 13, 179 B.E. (9/1/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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"Submitting to the Peace Pact is a deed, an action to surrender one's will, as did Jesus, to the will of God. It is not a mere idea we merely agree with or believe, no, upholding the Peace Pact, means a dedication to self sacrifice to uphold the banner of world peace to the point of devotion to such a Sacred thing as this, as those sacrificed their very own lives, 10,000 and 20,000 in non violent surrender that is the proof (hujuj) of the real inner spirit of true peace that rests upon the firm foundation of the rock of the most great justice."

"Abdu'l-Baha states, as well as Baha'u'llah, that deeds, NOT words are needed here…"

"The first deed is the inner deep self surrender to the Peace Pact, meaning victory over the insistent self internally…next is the deep inner desire for martyrdom in this path both toward personal growth and to electing the Supreme Tribunal…"

"The election is that deed…"

"Now, by the power of the peace pact, each individual human being is upheld, protected, confirmed and supported."

"The peace pact allows for the diversity to emerge because the agreement is always non violent solutions…"

"Non violent solutions are the real deeds that unite us all…"

"We will never eliminate group problems, because God wishes us to come together so He created group problems that call us together to cooperate to survive and overcome real group problems…"

"In order to do that, we have to first overcome personal and interpersonal problems…"

"But those arise in the purifiying furnace of group problems…"

"The Covenant is the Paris Peace Pact. The Paris Peace Pact is the Covenant. Baha'u'llah is the Author of

the Paris Peace Pact, and Abdu'l-Baha is the Center of the Covenant of the Paris Peace Pact. His life is the perfect example of a human being upholding the Pact in every situation, including self defense and choice of freedom of worship and conduct. He is the legal authorized delineator of the Covenant."

"What is the Baha'i Covenant? It is the Paris Peace Pact.

What is the Baha'i Faith?

It is the personal faith we have in our love of God and of His Peace Pact.

What is the Baha'i religion?

Surrendering our will to the will of the Paris Peace Pact that God Himself announced aforetime is His will in All Faiths and All Religions and therefore fulfills prophecy as His undeniable will for man."

"Knowledge is a single point that the ignorant have multiplied."

"God has purposed to set all human beings free, so that all may associate together in His image, and labor together in joy and cooperation as we overcome group challenges after group challenges and grow deeper and personally and inwardly in fulfilling our personal general mission Statement, eg, our real purpose for creation; to know and love God…"

"For the materialist, the lesser peace, that is sacred and holy, will always be the lesser peace."

"The Most Great Peace is an ineffable personal transformative experience…"

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The Paris Peace Pact

Treaty between the United States and other Powers providing for the renunciation of war as an instrument of national policy. Signed at Paris, August 27, 1928; ratification advised by the Senate, January 16, 1929; ratified by the President, January 17, 1929; instruments of ratification deposited at Washington by the United States of America, Australia, Dominion of Canada, Czechoslovkia, Germany, Great Britain, India, Irish Free State, Italy, New Zealand, and Union of South Africa, March 2, 1929: By Poland, March 26, 1929; by Belgium, March 27 1929; by France, April 22, 1929; by Japan, July 24, 1929; proclaimed,

July 24, 1929.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.
A PROCLAMATION.

WHEREAS a Treaty between the President of the United States Of America, the President of the German Reich, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, and the President of the Czechoslovak Republic, providing for the renunciation of war as an instrument of national policy, was concluded and signed by their respective Plenipotontiaries at Paris on the twenty-seventh day of August, one thousand nine hundred and twenty-eight, the original of which Treaty, being in the English and

the French languages, is word for word as follows:

THE PRESIDENT OF THE GERMAN REICH, THE PRESIDENT OF THE UNITED STATES OF AMERICA, HIS MAJESTY THE KING OF THE BELGIANS, THE PRESIDENT OF THE FRENCH REPUBLIC, HIS MAJESTY THE KING OF GREAT BRITAIN IRELAND AND THE BRITISH DOMINIONS BEYOND THE SEAS, EMPEROR OF INDIA, HIS MAJESTY THE KING OF ITALY, HIS MAJESTY THE EMPEROR OF JAPAN, THE PRESIDENT OF THE REPUBLIC OF POLAND THE PRESIDENT OF THE CZECHOSLOVAK REPUBLIC,

Deeply sensible of their solemn duty to promote the welfare of mankind;

Persuaded that the time has, come when a frank renunciation of war as an instrument of national policy should be made to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated;

Convinced that all changes in their relations with one another should be sought only by pacific means and be the result of a peaceful and orderly process, and that any signatory Power which shall hereafter seek to promote its ts national interests by resort to war a should be denied the benefits furnished by this Treaty;

Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor and by adhering to the present Treaty as soon as it comes into force bring their peoples within the scope of its beneficent provisions, thus uniting the civilized nations of the world in a common renunciation of war as an instrument of their national policy;

Have decided to conclude a Treaty and for that purpose have appointed as their respective

Plenipotentiaries:
THE PRESIDENT OF THE GERMAN REICH:
Dr Gustav STRESEMANN, Minister of Foreign Affairs;
THE PRESIDENT OF THE UNITED STATES OF AMERICA:

The Honorable Frank B. KELLOGG, Secretary of State;

HIS MAJESTY THE KING OF THE BELGIANS:

Mr Paul HYMANS, Minister for Foreign Affairs, Minister of State;

THE PRESIDENT OF THE FRENCH REPUBLIC:

Mr. Aristide BRIAND Minister for Foreign Affairs;

HIS MAJESTY THE KING OF GREAT BRITAIN, IRELAND AND THE BRITISH DOMINIONS BEYOND THE SEAS, EMPEROR OF INDIA:

For GREAT BRITAIN and NORTHERN IBELAND and all parts of the British Empire which are not separate Members of the League of Nations:

The Right Honourable Lord CUSHENDUN, Chancellor of the Duchy of Lancaster, Acting-Secretary of State for Foreign Affairs;

For the DOMINION OF CANADA:

The Right Honourable William Lyon MACKENZIE KING, Prime Minister and Minister for External Affairs;

For the COMMONWEALTH of AUSTRLIA:

The Honourable Alexander John McLACHLAN, Member of the Executive Federal Council;

For the DOMINION OF NEW ZEALAND:

The Honourable Sir Christopher James PARR High Commissioner for New Zealand in Great Britain;

For the UNION OF SOUTH AFRICA:

The Honourable Jacobus Stephanus SMIT, High Commissioner for the Union of South Africa in Great Britain;

For the IRISH FREE STATE:

Mr. William Thomas COSGRAVE, President of the Executive Council;

For INDIA:

The Right Honourable Lord CUSHENDUN, Chancellor of the Duchy of Lancaster, Acting Secretary of State for Foreign Affairs;

HIS MAJESTY THE KING OF ITALY:

Count Gaetano MANZONI, his Ambassador Extraordinary and Plenipotentiary at Paris.

HIS MAJESTY THE EMPEROR OF JAPAN:

Count UCHIDA, Privy Councillor;

THE PRESIDENT OF THE REPUBLIC OF POLAND:

Mr. A. ZALESKI, Minister for Foreign Affairs;

THE PRESIDENT OF THE CZECHOSLOVAK REPUBLIC:

Dr Eduard BENES, Minister for Foreign Affairs;

who, having communicated to one another their full powers found in good and due form have agreed upon the following articles:

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of

national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

IN FAITH WHEREOF the respective Plenipotentiaries have signed this Treaty in the French and English languages both texts having equal force, and hereunto affix their seals.

DONE at Paris, the twenty seventh day of August in the year one thousand nine hundred and twenty-eight.

[SEAL] GUSTAV STRESEMANN
[SEAL] FRANK B KELLOGG
[SEAL] PAUL HYMANS
[SEAL] ARI BRIAND
[SEAL] CUSHENDUN
[SEAL] W. L. MACKENZIE KING
[SEAL] A J MCLACHLAN
[SEAL] C. J. PARR
[SEAL] J S. SMIT
[SEAL] LIAM T.MACCOSGAIR
[SEAL] CUSHENDUN
[SEAL] G. MANZONI

[SEAL] UCHIDA
[SEAL] AUGUST ZALESKI
[SEAL] DR EDWARD BENES

Certified to be a true copy of the signed original deposited with the Government of the United States of America.

FRANK B. KELLOGG
Secretary of State of the United States of America

AND WHEREAS it is stipulated in the said Treaty that it shall take effect as between the High Contracting Parties as soon as all the several instruments of ratification shall have been deposited at Washington;

AND WHEREAS the said Treaty has been duly ratified on the parts of all the High Contracting Parties and their several instruments of ratification have been deposited with the Government of the United States of America, the last on July 24, 1929;

NOW TIIEREFORE, be it known that I, Herbert Hoover, President of the United States of America, have caused the said Treaty to be made public, to the end that the same and every article and clause thereof may be observed and fulfilled with good faith by the United States and the citizens thereof.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the seal of the United States to be affixed.

DONE at the city of Washington this twenty-fourth day of July in the year of our Lord one thousand nine hundred and twenty-nine, and of the Independence of the United States of America the one hundred and fifty-fourth

HERBERT HOOVER
By the President:
HENRY L STIMSON
Secretary of State

NOTE BY THE DEPARTMENT OF STATE

ADHERING COUNTRIES

When this Treaty became effective on July 24, 1929, the instruments of ratification of all of the signatory powers having been deposited at Washington, the following countries, having deposited instruments of definitive adherence, became parties to it:

Afghanistan	**Finland**	**Peru**
Albania	**Guatemala**	**Portugal**
Austria	**Hungary**	**Rumania**

Bulgaria	**Iceland**	**Russia**
China	**Latvia**	**Kingdom of the Serbs**
Cuba	**Liberia**	**Croats and Slovenes**
Denmark	**Lithuania**	**Siam**
Dominican Republic	**Netherlands**	**Spain**
Egypt	**Nicaragua**	**Sweden**
Estonia	**Norway**	**Turkey**
Ethiopia	**Panama**	

Additional adhesions deposited subsequent to July 24, 1929. Persia, July 2, 1929; Greece, August 3, 1929; Honduras, August 6, 1929; Chile, August 12, 1929; Luxemburg August 14, 1929; Danzig, September 11, 1929; Costa Rica, October 1, 1929; Venezuela, October 24, 1929.

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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

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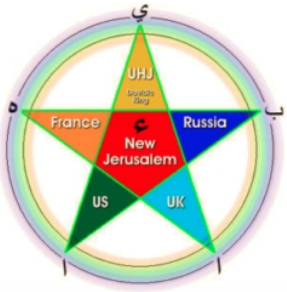
This entry was posted on Thursday, September 1st, 2022 at 8:34 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 179 B.E. (9/8/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



The Baha'i Guardian's Message to the people of The British Commonwealth on the passing of Her Majesty Queen Elizabeth II

Dear friends residing in the British Isles and the Commonwealth,

My deepest condolences to all of you on the passing of your beloved Queen Elizabeth II. Her Majesty was surely a shining light who, from the start of her reign witnessed the formation of the first International Baha'i Council in 1951; kept the realm secure in the wake of the martyrdom of the Guardian of the Baha'i Faith Shoghi Effendi in London in 1957; withstood the violation of the everlasting Covenant by the Hands; witnessed the invocation of the curse of Moses mentioned in Deuteronomy 28-30 because of what Ruhiyyih Khanum and the Hands had done; saw the rise of the establisher of the Baha'i Faith, the 7th Angel, Dr Leland Jensen; witnessed the reestablishment of the second International Baha'i Council in 1991; approved her family's temporary sojourn in Montana in 1994; lived to see the unfurling of the Divine Standard, the Banner of the Oneness of Humanity, hoisted aloft from 9/11 to 9/21, 2001; witnessed the ushering in of the Golden Age of the Dispensation of Baha'u'llah; and survived the entire first epoch of that Golden Age to live to see the 100th Anniversary of the Covenant and the birth and resurrection of the good news of the 1928 Paris Peace Pact! What a wonderful human being, and such a beloved and respected leader for her people, and to have begun her public ministry at such a young and tender age.

With certitude in God, and a happy and joyous flight, having seen the full story of the blessing, curse, and regathering unfold throughout her long and just reign, she has winged her way to the all-highest empyrean, greeted by St. Peter at the pearly gates…"Welcome! Welcome! Welcome! " And in the arms of her father, Queen Victoria and Abdu'l-Baha she is escorted into the all-highest paradise.

Thinking of you all. May God guide and protect King Charles III and the new British prime minister and not only the people of Britain but the entirety of the commonwealth.

Tough times of nuclear saber-rattling and threats of WWIII.

The Queen has crossed over!!! Long live the King!!

Yours truly,

Neal Chase

Guardian/President IBC/UHJ

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Justice is, in this day, bewailing its plight, and Equity groaneth beneath the yoke of oppression. The thick clouds of tyranny have darkened the face of the earth, and enveloped its peoples. Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame, and instilled into every word a fresh potency. All created things proclaim the evidences of this worldwide regeneration. This is the most great, the most joyful tidings imparted by the Pen of this Wronged One to mankind. Wherefore fear ye, O My well-beloved ones? Who is it that can dismay you? A touch of moisture sufficeth to dissolve the hardened clay out of which this perverse generation is molded. The mere act of your gathering together is enough to scatter the forces of these vain and worthless people.

Baha'u'llah-Lawḥ-i-Dunyá/Tablet of the World

****

All the atoms of the earth bear witness, O my Lord, to the greatness of Thy power and of Thy sovereignty; and all the signs of the universe attest the glory of Thy majesty and of Thy might. Have mercy, then, O Thou Who art the sovereign Lord of all, Who art the King of everlasting days, and Ruler of all nations, upon these Thy servants, who have clung to the cord of Thy commandments, who have bowed their necks to the revelations of Thy laws which have been sent down from the heaven of Thy Will.

Baha'u'llah, Gleanings CXXXVIII

****

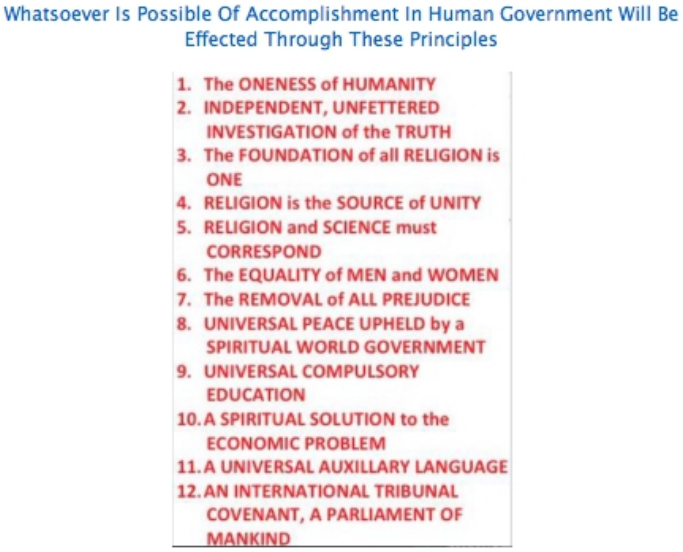
O sincere servant of the True One! I hear thou art grieved and distressed at the happenings of the world and the vicissitudes of fortune. Wherefore this fear and sorrow? The true lovers of the Abhá Beauty, and they that have quaffed the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea the expanse of heaven.

Thou who art neath the shelter of God, and under the shadow of the Tree of His Covenant, why sorrow and repine? Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.

By the Ancient Beauty!—may my life be a sacrifice for His loved ones—Were the friends to realize what a

glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried away with transports of delight. Erelong it shall be made manifest how brilliantly the light of His bountiful care and mercy hath shone upon His loved ones, and what a turbulent ocean hath been stirred in their hearts! Then will they clamour and exclaim: Happy are we; let all the world rejoice!

Abdu'l-Baha', Selections, #229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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD-Aghsan Guardian of the Baha'i Faith

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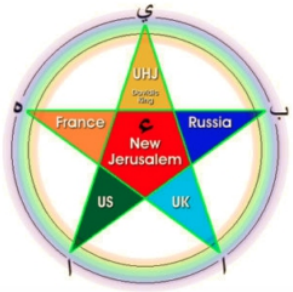
BAHA'I JUSTICE

Baha'i Sabbath: Izzat 9, 179 B.E. (9/16/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



The All-Knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements.

We can well perceive how the whole human race is encompassed with great, with incalculable afflictions. We see it languishing on its bed of sickness, sore-tried and disillusioned. They that are intoxicated by self-conceit have interposed themselves between it and the Divine and infallible Physician. Witness how they have entangled all men, themselves included, in the mesh of their devices. They can neither discover the cause of the disease, nor have they any knowledge of the remedy. They have conceived the straight to be crooked, and have imagined their friend an enemy.

Incline your ears to the sweet melody of this Prisoner. Arise, and lift up your voices, that haply they that are fast asleep may be awakened. Say: O ye who are as dead! The Hand of Divine bounty proffereth unto you the Water of Life. Hasten and drink your fill. Whoso hath been reborn in this Day, shall never die; whoso remaineth dead, shall never live.

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It is not permissible to contend with anyone, nor is it acceptable in the sight of God to ill-treat or oppress any soul. Time and again have these sublime words streamed from the Pen of the Most High, blessed and exalted be He: "O ye children of men! The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity". This subject hath already been set forth and explained in various Tablets.

It behoveth him who expoundeth the Word of God to deliver it with the utmost good-will, kindness, and compassion. As to him that embraceth the truth and is honoured with recognizing Him, his name shall be recorded in the Crimson Book among the inmates of the all-highest Paradise. Should a soul fail, however,

to accept the truth, it is in no wise permissible to contend with him. In another connection He saith: “Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth.” Likewise He saith: “The people of Bahá should soar high above the peoples of the world.” In matters of religion every form of fanaticism, hatred, dissension and strife is strictly forbidden.

In this day a Luminary hath dawned above the horizon of divine providence, upon whose brow the Pen of Glory hath inscribed these exalted words: “We have called you into being to show forth love and fidelity, not animosity and hatred”. Likewise, on another occasion, He—exalted and glorified be His name—hath revealed the following words in the Persian tongue, words through which the hearts of the well-favoured and the sincere amongst His servants are consumed, the manifold pursuits of men are harmonized, and mankind is illumined by the light of divine unity and enabled to turn towards the Dayspring of divine knowledge: “The incomparable Friend saith: The path to freedom hath been outstretched; hasten ye thereunto. The wellspring of wisdom is overflowing; quaff ye therefrom. Say: O well-beloved ones! The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch.”

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The children of men are all brothers, and the prerequisites of brotherhood are manifold. Among them is that one should wish for one’s brother that which one wisheth for oneself. Therefore, it behoveth him who is the recipient of an inward or outward gift or who partaketh of the bread of heaven to inform and invite his friends with the utmost love and kindness. If they respond favourably, his object is attained; otherwise he should leave them to themselves without contending with them or uttering a word that would cause the least sadness. This is the undoubted truth, and aught else is unworthy and unbecoming.

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In brief, what is right and true in this day and acceptable before His Throne is that which was mentioned at the outset. All men have been called into being for the betterment of the world. It behoveth every soul to arise and serve his brethren for the sake of God. Should a brother of his embrace the truth, he should rejoice that the latter hath attained unto everlasting favour. Otherwise he should implore God to guide him without manifesting the least trace of animosity or ill-feeling towards him. The reins of command are in the grasp of God. He doeth what He willeth and ordaineth as He pleaseth. He, verily, is the Almighty, the All-Praised.

Four Sequential Excerpts from The Tabernacle of Unity by Baha’u’llah

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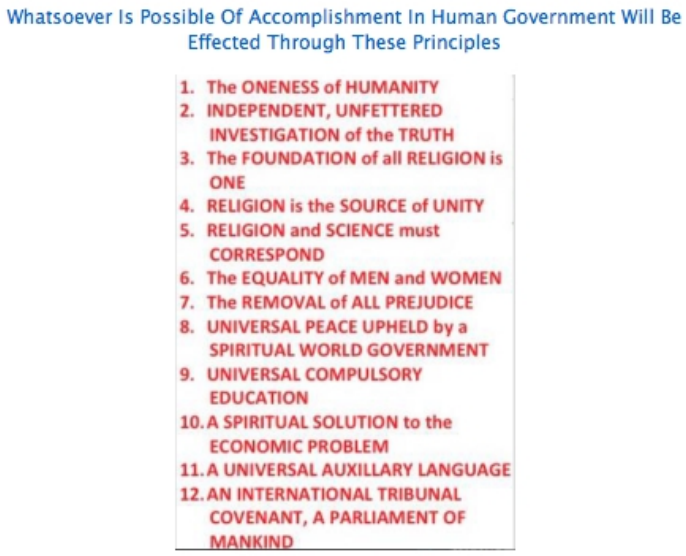
A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving.

Shoghi Effendi, The World Order of Baha'u'llah, World Unity the Goal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12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

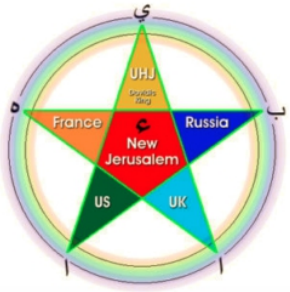
Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)

This entry was posted on Friday, September 16th, 2022 at 3:16 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 16, 179 B.E. (9/23/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



I have come from distant lands of the East to visit you, crossing the great ocean and traveling a long distance upon this continent. Consider how I have longed to meet you, for my body is frail and weak, incapable of long endurance, yet—praise be to God!—we have at last reached Denver. Such a gathering as this is worthy of thanksgiving; it is peerless and unique among meetings. Other meetings are held from motives of material interests—such as social, political, commercial, educational—but this assemblage has no other purpose than attainment to the divine Kingdom; therefore, it is unique, unequaled. The hearts have turned to God; spirits are exalted through the glad tidings of God; the intentions of all are directed to God. What better meeting could be imagined than this?

Such a gathering is fundamentally spiritual, sincere and most important. But we must arise in the accomplishment of its purposes, for our attention is directed toward the heavenly Kingdom unto which we must render faithful service. Therefore, all individuals present here must be in the attitude of perfect love and fellowship, manifesting the utmost humility and self-sacrifice, turning our thoughts toward the Kingdom of God so that our meeting may be an expression of the glorified hosts of the Supreme Concourse.

Praise be to God! We are living in a century of light. Praise be to God! We are upon earth in the day of divine effulgence. Praise be to God! We are alive in this time of the manifestation of divine love. Praise be to God that we live in the day of the outpouring of heavenly bounty. Praise be to God! This is a day wherein the lights and splendors have awakened progress throughout the East and the West. Many holy souls in former times longed to witness this century, lamenting night and day, yearning to be upon the earth in this cycle; but our presence and privilege is the beneficent gift of the Lord. In His divine mercy and absolute virtue He has bestowed this upon us, even as Christ declared, "Many are called but few are chosen." Verily, God has chosen you for His love and knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating reality and promulgating international peace; God has chosen you for the progress and development of humanity, for spreading and proclaiming true education, for the expression of love toward your fellow creatures and the removal of prejudice; God has chosen you to blend together human hearts and give light to the human world. The doors of His generosity are wide, wide open to us; but we must be attentive, alert and

mindful, occupied with service to all mankind, appreciating the bestowals of God and ever conforming to His will.

Observe how darkness has overspread the world. In every corner of the earth there is strife, discord and warfare of some kind. Mankind is submerged in the sea of materialism and occupied with the affairs of this world. They have no thought beyond earthly possessions and manifest no desire save the passions of this fleeting, mortal existence. Their utmost purpose is the attainment of material livelihood, physical comforts and worldly enjoyments such as constitute the happiness of the animal world rather than the world of man.

The honor of man is through the attainment of the knowledge of God; his happiness is from the love of God; his joy is in the glad tidings of God; his greatness is dependent upon his servitude to God. The highest development of man is his entrance into the divine Kingdom, and the outcome of this human existence is the nucleus and essence of eternal life. If man is bereft of the divine bestowals and if his enjoyment and happiness are restricted to his material inclinations, what distinction or difference is there between the animal and himself? In fact, the animal's happiness is greater, for its wants are fewer and its means of livelihood easier to acquire. Although it is necessary for man to strive for material needs and comforts, his real need is the acquisition of the bounties of God. If he is bereft of divine bounties, spiritual susceptibilities and heavenly glad tidings, the life of man in this world has not yielded any worthy fruit. While possessing physical life, he should lay hold of the life spiritual, and together with bodily comforts and happiness, he should enjoy divine pleasures and content. Then is man worthy of the title man; then will he be after the image and likeness of God, for the image of the Merciful consists of the attributes of the heavenly Kingdom. If no fruits of the Kingdom appear in the garden of his soul, man is not in the image and likeness of God, but if those fruits are forthcoming, he becomes the recipient of ideal bestowals and is enkindled with the fire of the love of God. If his morals become spiritual in character, his aspirations heavenly and his actions conformable to the will of God, man has attained the image and likeness of his Creator; otherwise, he is the image and likeness of Satan. Therefore, Christ hath said, "Ye shall know them by their fruits."

What are the fruits of the human world? They are the spiritual attributes which appear in man. If man is bereft of those attributes, he is like a fruitless tree. One whose aspiration is lofty and who has developed self-reliance will not be content with a mere animal existence. He will seek the divine Kingdom; he will long to be in heaven although he still walks the earth in his material body, and though his outer visage be physical, his face of inner reflection will become spiritual and heavenly. Until this station is attained by man, his life will be utterly devoid of real outcomes. The span of his existence will pass away in eating, drinking and sleeping, without eternal fruits, heavenly traces or illumination—without spiritual potency, everlasting life or the lofty attainments intended for him during his pilgrimage through the human world. You must thank God that your efforts are high and noble, that your endeavors are worthy, that your intentions are centered upon the Kingdom of God and that your supreme desire is the acquisition of eternal virtues. You must act in accordance with these requirements. A man may be a Bahá'í in name only. If he is a Bahá'í in reality, his deeds and actions will be decisive proofs of it. What are the requirements? Love for mankind, sincerity toward all, reflecting the oneness of the world of humanity,

philanthropy, becoming enkindled with the fire of the love of God, attainment to the knowledge of God and that which is conducive to human welfare.

This evening we were speaking of the fellowship and unity of the Persian Bahá'ís. They can truly be called lovers. For example, if one of the friends of God arrived in their city, all the friends would rejoice and assemble together in a meeting with him. If he were ill, they would care for him; if sad, they would comfort him. They would care for him in every way and give unmistakable evidence that there is a spiritual relationship amongst them.

Strangers and outsiders are astonished at this love and radiant affection existing among the Bahá'ís. They inquire about it. They observe the unity and agreement manifest among them. They say, "What a beautiful spirit shines in their faces!" All envy it and wish that such a bond of love might be witnessed everywhere. Therefore, to you my first admonition is this: Associate most kindly with all; be as one family; pursue this same pathway. Let your intentions be one that your love may permeate and affect the hearts of others so that they may grow to love each other and all attain to this condition of oneness.

The world of humanity is filled with darkness; you are its radiant candles. It is very poor; you must be the treasury of the Kingdom. It is exceedingly debased; you must be the cause of its exaltation. It is bereft of divine graces; you must give it impetus and spiritual quickening. According to the teachings of Bahá'u'lláh you must love and cherish each individual member of humanity.

The first sign of faith is love. The message of the holy, divine Manifestations is love; the phenomena of creation are based upon love; the radiance of the world is due to love; the well-being and happiness of the world depend upon it. Therefore, I admonish you that you must strive throughout the human world to diffuse the light of love. The people of this world are thinking of warfare; you must be peacemakers. The nations are self-centered; you must be thoughtful of others rather than yourselves. They are neglectful; you must be mindful. They are asleep; you should be awake and alert. May each one of you be as a shining star in the horizon of eternal glory. This is my wish for you and my highest hope. I have come long distances that you may attain these attributes and divine favors. Praise be to God! I have attended this meeting which has for its purpose the commemoration of God.

Abdu'l-Baha

September 24, 1912

At the home of Mrs. Sidney E. Roberts

Denver, Colorado

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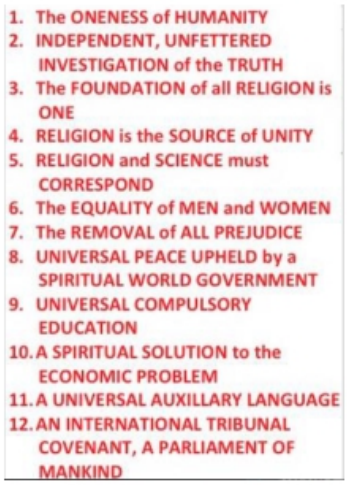
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

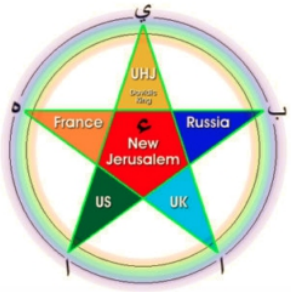
Dr. Neal Chase PhD

This entry was posted on Friday, September 23rd, 2022 at 2:12 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat/Will 1, 179 B.E. (9/27/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



O YE servants of the Sacred Threshold! The triumphant hosts of the Celestial Concourse, arrayed and marshaled in the Realms above, stand ready and expectant to assist and assure victory to that valiant horseman who with confidence spurs on his charger into the arena of service. Well is it with that fearless warrior, who armed with the power of true Knowledge, hastens unto the field, disperses the armies of ignorance, and scatters the hosts of error, who holds aloft the Standard of Divine Guidance, and sounds the Clarion of Victory. By the righteousness of the Lord! He hath achieved a glorious triumph and obtained the true victory.

Abdu'l-Baha', Selections, #208

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In 1875 Abdu'l-Baha' wrote:

True civilization will unfurl its banner in the midmost heart of the world whenever a certain number [12] of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace [uphold the 1928 Justice-Peace Pact] They [the 12 elected, confirmed and ratified representatives of England, France, the United States and Russia: three from each of the four charter nations, at least one woman elected amongst the three from each culture, forming 12 who are knowledge experts in law, human rights, jurisprudence and international relations] must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty [1928 General Treaty for the Renunciation of War] and establish a covenant [the Special Treaty to Elect the SupremeTribunal] the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race [already obtained by General Treaty of 1928]. This

supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded AS SACRED by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing PACT [1928 Paris Peace Pact: The General Treaty for the Renunciation of War and the Special Treaty to elect the Court with full powers] the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion [fears and paranoia] of others [like N. Korea, Iran, Israel, Palestine. etc.]The fundamental principle underlying this solemn Pact [1928 Paris Peace Pact] should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise [in self-defense of upholding the Universal Collective Security Agreement] to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.—**The Secret of Divine Civilization, pp. 64–65.**

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God, the Almighty, has created all mankind from the dust of earth. He has fashioned them all from the same elements; they are descended from the same race and live upon the same globe. He has created them to dwell beneath the one heaven. As members of the human family and His children He has endowed them with equal susceptibilities. He maintains, protects and is kind to all. He has made no distinction in mercies and graces among His children. With impartial love and wisdom He has sent forth His Prophets and divine teachings. His teachings are the means of establishing union and fellowship among mankind and awakening love and kindness in human hearts. He proclaims the oneness of the kingdom of humanity. He rebukes those things which create differences and destroy harmony; He commends and praises every means that will conduce to the solidarity of the human race. He encourages man in every step of advancement which leads to ultimate union. The Prophets of God have been inspired with the message of love and unity. The Books of God have been revealed for the upbuilding of fellowship and union. The Prophets of God have been the servants of reality; Their teachings constitute the science of reality. Reality is one; it does not admit plurality. We conclude, therefore, that the foundation of the religions of God is one foundation. Notwithstanding this, certain forms and imitations have been persistently adhered to which have nothing to do with the foundation of the teachings of the Prophets of God. As these imitations are various and different, contention and strife prevail among the people of religious beliefs, and the foundation of the religion of God has become obscured. Like beasts of prey, men are warring and killing each other, destroying cities and homes, devastating countries and kingdoms.

God has created His servants in order that they may love and associate with each other. He has revealed the glorious splendor of His sun of love in the world of humanity. The cause of the creation of the phenomenal world is love. All the Prophets have promulgated the law of love. Man has opposed the will

of God and acted in opposition to the plan of God. Therefore, from the beginning of history to the present time the world of humanity has had no lasting rest; warfare and strife have continuously prevailed, and hearts have manifested hatred toward each other. The cause of bloodshed and battle, strife and hatred throughout the past has been either religious, racial, patriotic or political prejudice. Therefore, the world of humanity has ever been in torment.

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Bahá'u'lláh has declared that religion must be in accord with science and reason. If it does not correspond with scientific principles and the processes of reason, it is superstition.

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I have visited America and find everywhere the evidences of just and equitable government. Therefore, I pray God that these western peoples may become the means of establishing international peace and spreading the oneness of the world of humanity. May you become the cause of unity and agreement among the nations. May a lamp be lighted here which will illumine the whole universe with the oneness of the world of humanity, with love between the hearts of the children of men, and the unity of all mankind. I hope that you may become assisted in this supreme accomplishment, that you may raise the flag of international peace and reconciliation upon this continent, that this government and people may be the means of spreading these lofty ideals in order that the world of man may find rest, in order that the good pleasure of the Most High God shall be attained and His favors encircle the Orient and Occident.

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Today the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence. When a divine spiritual illumination becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends, and a new life is given. It is like the birth from the animal kingdom into the kingdom of man. When man acquires these virtues, the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized, and the Orient and Occident will become one. Then will the justice of God become manifest, all humanity will appear as the members of one family, and every member of that family will be consecrated to cooperation and mutual assistance. The lights of the love of God will shine; eternal happiness will be unveiled; everlasting joy and spiritual delight will be attained.

I will pray, and you must pray, likewise, that such heavenly bounty may be realized; that strife and enmity may be banished, warfare and bloodshed taken away; that hearts may attain ideal communication and that all people may drink from the same fountain. May they receive their knowledge from the same divine source. May all hearts become illumined with the rays of the Sun of Reality; may all of them enter the university of God, acquire spiritual virtues and seek for themselves heavenly bounties. Then this material, phenomenal world will become the mirror of the world of God, and within this pure mirror the

divine virtues of the realm of might will be reflected.

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Again, all phenomena of the material world are subject to mortality and death, but the immortal spirit does not belong to the phenomenal world; it is holy and sanctified above material existence. If the spirit of man belonged to the elemental existence, the eye could see it, the ear hear it, the hand touch. As long as these five senses cannot perceive it, the proof is unquestioned that it does not belong to the elemental world and, therefore, is beyond death or mortality, which are inseparable from that material realm of existence. If being is not subject to the limitation of material life, it is not subject to mortality.

There are many other proofs of the immortality of the spirit of man. These are but a few of them. Salutations!

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Although the body politic is one family, yet, because of lack of harmonious relations some members are comfortable and some in direst misery; some members are satisfied and some are hungry; some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family lacks the necessary reciprocity and symmetry. This household is not well arranged. This household is not living under a perfect law. All the laws which are legislated do not ensure happiness. They do not provide comfort. Therefore, a law must be given to this family by means of which all the members of this family will enjoy equal well-being and happiness.

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The purport is this, that we are all inhabiting one globe of earth. In reality we are one family, and each one of us is a member of this family. We must all be in the greatest happiness and comfort, under a just rule and regulation which is according to the good pleasure of God, thus causing us to be happy, for this life is fleeting.

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The man who thinks only of himself and is thoughtless of others is undoubtedly inferior to the animal because the animal is not possessed of the reasoning faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties, he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such an one will not be called man.

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It is impossible for a country to live properly without laws. To solve this problem rigorous laws must be made, so that all the governments of the world will be the protectors thereof.

In the Bolshevistic principles equality is effected through force. The masses who are opposed to the people of rank and to the wealthy class desire to partake of their advantages.

But in the divine teachings equality is brought about through a ready willingness to share. It is commanded as regards wealth that the rich among the people, and the aristocrats should, by their own free will and for the sake of their own happiness, concern themselves with and care for the poor. This equality is the result of the lofty characteristics and noble attributes of mankind.

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Differences and dissensions, which destroy the foundations of the world of humanity and are contrary to the will and good pleasure of God, disappear completely in the light of the revelation of Bahá'u'lláh; difficult problems are solved, unity and love are established. For the good pleasure of God is the effulgence of love and the establishment of unity and fellowship in the human world, whereas discord, contention, warfare and strife are satanic outcomes and contrary to the will of the Merciful. In order that human souls, minds and spirits may attain advancement, tranquillity and vision in broader horizons of unity and knowledge, Bahá'u'lláh proclaimed certain principles or teachings, some of which I will mention.

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Eighth, universal peace will be established among the nations of the world by international agreement. The greatest catastrophe in the world of humanity today is war. Europe is a storehouse of explosives awaiting a spark. All the European nations are on edge, and a single flame will set on fire the whole of that continent. Implements of war and death are multiplied and increased to an inconceivable degree, and the burden of military maintenance is taxing the various countries beyond the point of endurance. Armies and navies devour the substance and possessions of the people; the toiling poor, the innocent and helpless are forced by taxation to provide munitions and armament for governments bent upon conquest of territory and defense against powerful rival nations. There is no greater or more woeful ordeal in the world of humanity today than impending war. Therefore, international peace is a crucial necessity. An arbitral court of justice shall be established by which international disputes are to be settled. Through this means all possibility of discord and war between the nations will be obviated.

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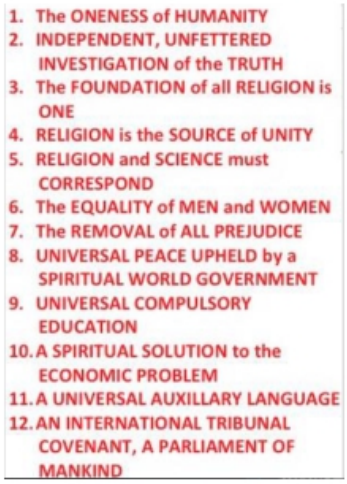
Praise be to God! I find these two great American nations highly capable and advanced in all that appertains to progress and civilization. These governments are fair and equitable. The motives and purposes of these people are lofty and inspiring. Therefore, it is my hope that these revered nations may become prominent factors in the establishment of international peace and the oneness of the world of humanity; that they may lay the foundations of equality and spiritual brotherhood among mankind; that they may manifest the highest virtues of the human world, revere the divine lights of the Prophets of God and establish the reality of unity so necessary today in the affairs of nations. I pray that the nations of the East and West shall become one flock under the care and guidance of the divine Shepherd. Verily, this is the bestowal of God and the greatest honor of man. This is the glory of humanity. This is the good pleasure of God. I ask God for this with a contrite heart.

A compilation of excerpts from Abdu'l-Baha, The Promulgation of Universal Peace-Talks 'Abdu'l-Bahá

Delivered in Montreal

1-5 September 1912

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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Dr. Neal Chase PhD

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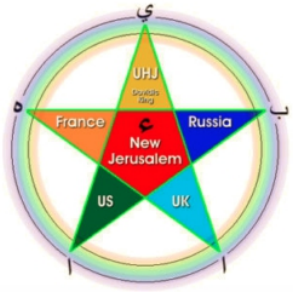
BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 4, 179 B.E. (9/30/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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The great question appertaining to humanity is religion. The first condition is that man must intelligently investigate its foundations. The second condition is that he must admit and acknowledge the oneness of the world of humanity. By this means the attainment of true fellowship among mankind is assured, and the alienation of races and individuals is prevented. All must be considered the servants of God; all must recognize God as the one kind Protector and Creator. In proportion to the acknowledgment of the oneness and solidarity of mankind, fellowship is possible, misunderstandings will be removed and reality become apparent. Then will the light of reality shine forth, and when reality illumines the world, the happiness of humankind will become a verity. Man must spiritually perceive that religion has been intended by God to be the means of grace, the source of life and cause of agreement. If it becomes the cause of discord, enmity and hatred, it is better that man should be without it. For in its teachings we seek the spirit of charity and love to bind the hearts of men together. If, on the contrary, we find it alienates and embitters human hearts, we are justified in casting it aside. Therefore, when man through sincere investigation discovers the fundamental reality of religion, his former prejudices disappear, and his new condition of enlightenment is conducive to the development of the world of humanity.

The purport of our subject is that, just as man is in need of outward education, he is likewise in need of ideal refinement; just as the outer sense of sight is necessary to him, he should also possess insight and conscious perception; as he needs hearing, at the same time memory is essential; as a body is indispensable to him, likewise a mind is requisite; one is a material virtue, the other is ideal. As human creatures fitted and qualified with this dual endowment, we must endeavor through the assistance and grace of God and by the exercise of our ideal power of intellect to attain all lofty virtues, that we may witness the effulgence of the Sun of Reality, reflect the spirit of the Kingdom, behold the manifest evidences of the reality of Divinity, comprehend irrefutable proofs of the immortality of the soul, live in conscious at-one-ment with the eternal world and become quickened and awake with the life and love of God.

Excerpt from a Talk given by Abdu'l-Baha at the home of Albert L. Hall, 2030 Queen Avenue South,

Minneapolis, Minnesota, on September 20, 1912

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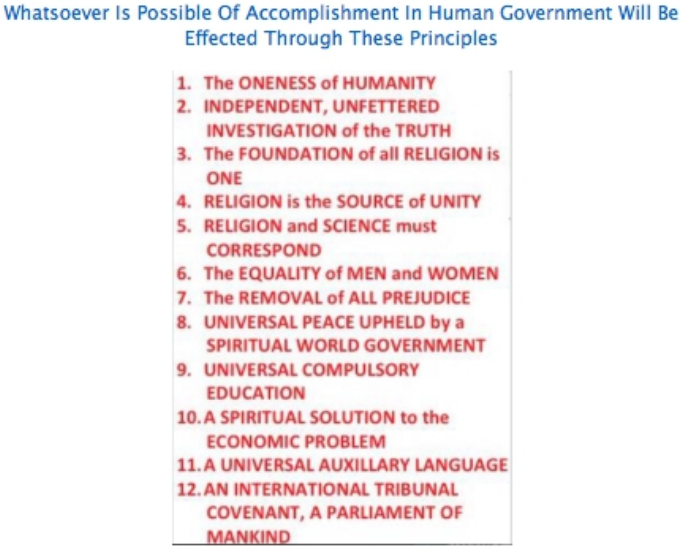
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
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4. RELIGION is the SOURCE of UNITY
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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

“Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)”

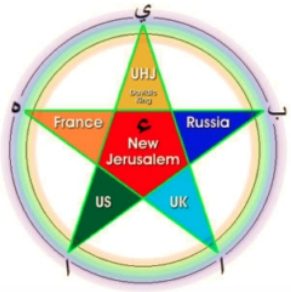
Dr. Neal Chase PhD

This entry was posted on Friday, September 30th, 2022 at 1:43 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 11, 179 B.E.(10/7/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Numerous passages have been revealed in the name of his honour the Ṣáḥib. Were he to appreciate their value and avail himself of their fruits, he would experience such joy that all the sorrows of the world would be powerless to afflict him. God grant that he may be enabled to sincerely voice, and to act in accordance with, the following words: "Say: It is God; then leave them to entertain themselves with their cavilings." (Qur'án 6:91). May he endeavour to guide those deprived souls who remain secluded in darkness and obscurity towards the light of the Sun. May he seize, through the potency of the Most Great Name, the banner that speaketh of naught save His Revelation and march at the forefront of the people of the former religions, that perchance the darkness of the world may be dispelled and the effulgent rays of the Sun of Truth may shine upon all mankind. This, in truth, is the most perfect bounty and the highest calling. Should man fail to attain unto this sublime station, where then can he find comfort and joy? What will sustain and animate him? With whom will he commune at the hour of repose, and whose name will he invoke when he riseth from slumber? Again: "Verily, we are God's, and to Him shall we return."

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In this day He Who is the Lord, the Ruler, the Fashioner, and the Refuge of the world hath appeared. Let every ear be eager to hearken unto that which will be revealed from the kingdom of His will; let every eye be expectant to gaze upon that which will shine forth from the Daystar of knowledge and wisdom. By Him Who is the Desire of the world! This is the day for eyes to see and for ears to hear, for hearts to perceive and for tongues to speak forth. Blessed are they that have attained thereunto; blessed are they that have sought after and recognized it! This is the day whereon every man may accede unto everlasting honour, for whatsoever hath streamed forth from the Pen of Glory in regard to any soul is adorned with the ornament of immortality. Again, blessed are they that have attained thereunto!

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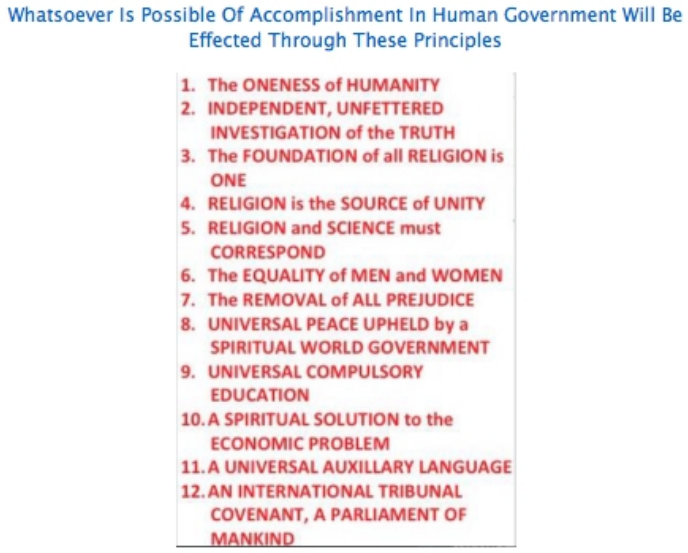
This servant beseecheth the one True God—exalted be His glory—to graciously adorn the world of humanity with justice and fair-mindedness, although in truth the latter is but one of the expressions of the former. Verily, justice is a lamp that guideth man aright amidst the darkness of the world and

shieldeth him from every danger. It is indeed a shining lamp. God grant that the rulers of the earth may be illumined by its light. This servant further imploreth God to graciously aid all men to do His will and pleasure. He, in truth, is the Lord of this world and of the world to come. No God is there but Him, the Almighty, the Most-Powerful.

3 excerpts from The Tabernacle of Unity by Baha'u'llah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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD

This entry was posted on Friday, October 7th, 2022 at 3:57 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

General Treaty for Renunciation of War as an Instrument of National Policy

The Paris Peace Pact

Treaty between the United States and other Powers providing for the renunciation of war as an instrument of national policy. Signed at Paris, August 27, 1928; ratification advised by the Senate, January 16, 1929; ratified by the President, January 17, 1929; instruments of ratification deposited at Washington by the United States of America, Australia, Dominion of Canada, Czechoslovkia, Germany, Great Britain, India, Irish Free State, Italy, New Zealand, and Union of South Africa, March 2, 1929: By Poland, March 26, 1929; by Belgium, March 27 1929; by France, April 22, 1929; by Japan, July 24, 1929; proclaimed, July 24, 1929.

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.
A PROCLAMATION.

WHEREAS a Treaty between the President of the United States Of America, the President of the German Reich, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, and the President of the Czechoslovak Republic, providing for the renunciation of war as an instrument of national policy, was concluded and signed by their respective Plenipotontiaries at Paris on the twenty-seventh day of August, one thousand nine hundred and twenty-eight, the original of which Treaty, being in the English and

the French languages, is word for word as follows:

THE PRESIDENT OF THE GERMAN REICH, THE PRESIDENT OF THE UNITED STATES OF AMERICA, HIS MAJESTY THE KING OF THE BELGIANS, THE PRESIDENT OF THE FRENCH REPUBLIC, HIS MAJESTY THE KING OF GREAT BRITAIN IRELAND AND THE BRITISH DOMINIONS BEYOND THE SEAS, EMPEROR OF INDIA, HIS MAJESTY THE KING OF ITALY, HIS MAJESTY THE EMPEROR OF JAPAN, THE PRESIDENT OF THE REPUBLIC OF POLAND THE PRESIDENT OF THE CZECHOSLOVAK REPUBLIC,

Deeply sensible of their solemn duty to promote the welfare of mankind;

Persuaded that the time has, come when a frank renunciation of war as an instrument of national policy should be made to the end that the peaceful and friendly relations now existing between their peoples

may be perpetuated;

Convinced that all changes in their relations with one another should be sought only by pacific means and be the result of a peaceful and orderly process, and that any signatory Power which shall hereafter seek to promote its ts national interests by resort to war a should be denied the benefits furnished by this Treaty;

Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor and by adhering to the present Treaty as soon as it comes into force bring their peoples within the scope of its beneficent provisions, thus uniting the civilized nations of the world in a common renunciation of war as an instrument of their national policy;

Have decided to conclude a Treaty and for that purpose have appointed as their respective

Plenipotentiaries:

THE PRESIDENT OF THE GERMAN REICH:

Dr Gustav STRESEMANN, Minister of Foreign Affairs;

THE PRESIDENT OF THE UNITED STATES OF AMERICA:

The Honorable Frank B. KELLOGG, Secretary of State;

HIS MAJESTY THE KING OF THE BELGIANS:

Mr Paul HYMANS, Minister for Foreign Affairs, Minister of State;

THE PRESIDENT OF THE FRENCH REPUBLIC:

Mr. Aristide BRIAND Minister for Foreign Affairs;

HIS MAJESTY THE KING OF GREAT BRITAIN, IRELAND AND THE BRITISH DOMINIONS BEYOND THE SEAS, EMPEROR OF INDIA:

For GREAT BRITAIN and NORTHERN IBELAND and all parts of the British Empire which are not separate Members of the League of Nations:

The Right Honourable Lord CUSHENDUN, Chancellor of the Duchy of Lancaster, Acting-Secretary of State for Foreign Affairs;

For the DOMINION OF CANADA:

The Right Honourable William Lyon MACKENZIE KING, Prime Minister and Minister for External Affairs;

For the COMMONWEALTH of AUSTRLIA:

The Honourable Alexander John McLACHLAN, Member of the Executive Federal Council;

For the DOMINION OF NEW ZEALAND:

The Honourable Sir Christopher James PARR High Commissioner for New Zealand in Great Britain;

For the UNION OF SOUTH AFRICA:

The Honourable Jacobus Stephanus SMIT, High Commissioner for the Union of South Africa in Great Britain;

For the IRISH FREE STATE:

Mr. William Thomas COSGRAVE, President of the Executive Council;

For INDIA:

The Right Honourable Lord CUSHENDUN, Chancellor of the Duchy of Lancaster, Acting Secretary of

State for Foreign Affairs;

HIS MAJESTY THE KING OF ITALY:

Count Gaetano MANZONI, his Ambassador Extraordinary and Plenipotentiary at Paris.

HIS MAJESTY THE EMPEROR OF JAPAN:

Count UCHIDA, Privy Councillor;

THE PRESIDENT OF THE REPUBLIC OF POLAND:

Mr. A. ZALESKI, Minister for Foreign Affairs;

THE PRESIDENT OF THE CZECHOSLOVAK REPUBLIC:

Dr Eduard BENES, Minister for Foreign Affairs;

who, having communicated to one another their full powers found in good and due form have agreed upon the following articles:

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

IN FAITH WHEREOF the respective Plenipotentiaries have signed this Treaty in the French and English languages both texts having equal force, and hereunto affix their seals.

DONE at Paris, the twenty seventh day of August in the year one thousand nine hundred and twenty-eight.

[SEAL] GUSTAV STRESEMANN
[SEAL] FRANK B KELLOGG
[SEAL] PAUL HYMANS
[SEAL] ARI BRIAND
[SEAL] CUSHENDUN
[SEAL] W. L. MACKENZIE KING
[SEAL] A J MCLACHLAN
[SEAL] C. J. PARR
[SEAL] J S. SMIT
[SEAL] LIAM T.MACCOSGAIR
[SEAL] CUSHENDUN
[SEAL] G. MANZONI
[SEAL] UCHIDA
[SEAL] AUGUST ZALESKI
[SEAL] DR EDWARD BENES

Certified to be a true copy of the signed original deposited with the Government of the United States of America.

FRANK B. KELLOGG
Secretary of State of the United States of America

AND WHEREAS it is stipulated in the said Treaty that it shall take effect as between the High Contracting Parties as soon as all the several instruments of ratification shall have been deposited at Washington;

AND WHEREAS the said Treaty has been duly ratified on the parts of all the High Contracting Parties and their several instruments of ratification have been deposited with the Government of the United States of America, the last on July 24, 1929;

NOW TIIEREFORE, be it known that I, Herbert Hoover, President of the United States of America, have caused the said Treaty to be made public, to the end that the same and every article and clause thereof may be observed and fulfilled with good faith by the United States and the citizens thereof.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the seal of the United States to be affixed.

DONE at the city of Washington this twenty-fourth day of July in the year of our Lord one thousand nine hundred and twenty-nine, and of the Independence of the United States of America the one hundred and fifty-fourth

HERBERT HOOVER
By the President:
HENRY L STIMSON
Secretary of State

NOTE BY THE DEPARTMENT OF STATE

ADHERING COUNTRIES

When this Treaty became effective on July 24, 1929, the instruments of ratification of all of the signatory powers having been deposited at Washington, the following countries, having deposited instruments of definitive adherence, became parties to it:

Afghanistan	**Finland**	**Peru**
Albania	**Guatemala**	**Portugal**
Austria	**Hungary**	**Rumania**
Bulgaria	**Iceland**	**Russia**
China	**Latvia**	**Kingdom of the Serbs**
Cuba	**Liberia**	**Croats and Slovenes**
Denmark	**Lithuania**	**Siam**
Dominican Republic	**Netherlands**	**Spain**
Egypt	**Nicaragua**	**Sweden**
Estonia	**Norway**	**Turkey**
Ethiopia	**Panama**	

Additional adhesions deposited subsequent to July 24, 1929. Persia, July 2, 1929; Greece, August 3, 1929; Honduras, August 6, 1929; Chile, August 12, 1929; Luxemburg August 14, 1929; Danzig, September 11, 1929; Costa Rica, October 1, 1929; Venezuela, October 24, 1929.

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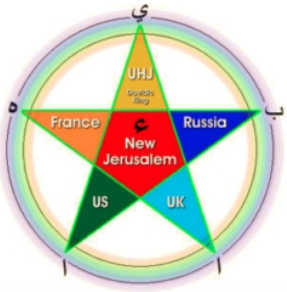
“Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)”

This entry was posted on Saturday, October 8th, 2022 at 11:24 am and is filed under Abdu'l-Baha', Baha'i Calendar, Baha'i Fireside Education, Baha'i Holy Scripture, Baha'i Places On Facebook, Baha’i’s In Black History, Bible, BUPC India Blog, Chicago Tribune Article, Chicago Tribune Forum, Christ, Christian, Current Events, Islam/Quran, Messages from the Guardian, Shoghi Effendi, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 18, 179 B.E. (10/14/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Supplication

O GOD, my God! Thou seest how black darkness is enshrouding all regions, how all countries are burning with the flame of dissension, and the fire of war and carnage is blazing throughout the East and the West. Blood is flowing, corpses bestrew the ground, and severed heads are fallen on the dust of the battlefield.

O Lord! Have pity on these ignorant ones and look upon them with the eye of forgiveness and pardon. Extinguish this fire, so that these dense clouds which obscure the horizon may be scattered, the Sun of Reality shine forth with the rays of conciliation, this intense gloom be dispelled and the resplendent light of peace shed its radiance upon all countries.

O Lord! Draw up the people from the abyss of the ocean of hatred and enmity, and deliver them from this impenetrable darkness. Unite their hearts, and brighten their eyes with the light of peace and reconciliation. Deliver them from the depths of war and bloodshed, and free them from the darkness of error. Remove the veil from their eyes, and enlighten their hearts with the light of guidance. Treat them with Thy tender mercy and compassion, and deal not with them according to Thy justice and wrath which cause the limbs of the mighty to quake.

O Lord! Wars have persisted. Distress and anxiety have waxed great and every flourishing region is laid waste.

O Lord! Hearts are heavy, and souls are in anguish. Have mercy on these poor souls and do not leave them to the excesses of their own desires.

O Lord! Make manifest in Thy lands humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, extolling Thy Name, uttering Thy praise, and diffusing the fragrance of Thy holiness amongst mankind.

O Lord! Strengthen their backs, gird up their loins, and enrapture their hearts with the most mighty signs of Thy love.

O Lord! Verily, they are weak, and Thou art the Powerful and the Mighty; they are impotent, and Thou art the Helper and the Merciful.

O Lord! The ocean of rebellion is surging, and these tempests will not be stilled save through Thy boundless grace which hath embraced all regions.

O Lord! Verily, the people are in the abyss of passion, and naught can save them but Thine infinite bounties.

O Lord! Dispel the darkness of these corrupt desires, and illumine the hearts with the lamp of Thy love through which all countries will erelong be enlightened. Confirm, moreover, Thy loved ones, those who, leaving their homelands, their families and their children, have, for the love of Thy Beauty, traveled to foreign countries to diffuse Thy fragrances and promulgate Thy teachings. Be Thou their companion in their loneliness, their helper in a strange land, the remover of their sorrows, their comforter in calamity. Be Thou a refreshing draught for their thirst, a healing medicine for their ills and a balm for the burning ardor of their hearts.

Verily, Thou art the Most Generous, the Lord of grace abounding, and, verily, Thou art the Compassionate and the Merciful.

Abdu'l-Baha' - Tablets of the Divine Plan

STAR OF THE WEST

A PRAYER FOR THE CONFIRMATION OF THE AMERICAN GOVERNMENT

REVEALED ABOUT THE YEAR 1900

O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

Thou are the confirmer of whomsoever thou willest.

Verily, thou are the powerful and the almighty!

(Signed) ABDUL-BAHA ABBAS.

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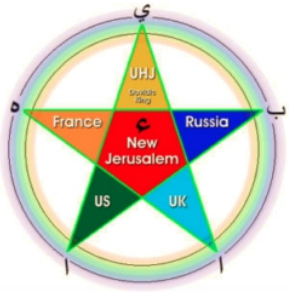
BAHA'I JUSTICE

Baha'i Month: Ilm/Knowledge 1, 179 B.E. (10/16/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



People for the most part delight in superstitions. They regard a single drop of the sea of delusion as preferable to an ocean of certitude. By holding fast unto names they deprive themselves of the inner reality and by clinging to vain imaginings they are kept back from the Dayspring of heavenly signs. God grant you may be graciously aided under all conditions to shatter the idols of superstition and to tear away the veils of the imaginations of men. Authority lieth in the grasp of God, the Fountainhead of revelation and inspiration and the Lord of the Day of Resurrection.

Baha'u'llah, Tablets Of, Words Of Paradise/Kalimát-i-Firdawsíyyih

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THERE are certain pillars which have been established as the unshakable supports of the Faith of God. The mightiest of these is learning and the use of the mind, the expansion of consciousness, and insight into the realities of the universe and the hidden mysteries of Almighty God.

To promote knowledge is thus an inescapable duty imposed on every one of the friends of God. It is incumbent upon that Spiritual Assembly, that assemblage of God, to exert every effort to educate the children, so that from infancy they will be trained in Bahá'í conduct and the ways of God, and will, even as young plants, thrive and flourish in the soft-flowing waters that are the counsels and admonitions of the Blessed Beauty.

Abdu'l-Baha', Selections #97

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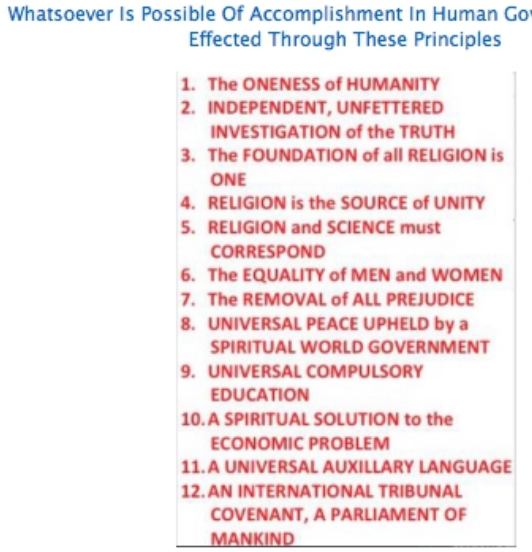
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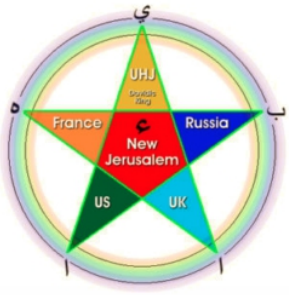
Dr. Neal Chase PhD

This entry was posted on Sunday, October 16th, 2022 at 1:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Birth of The Bab-Solar Calendar-10/20/2022 (Ilm 5, 179 B.E.)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will

immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'llah, Tablets, pp. 233-234

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The **Báb**, the Lord, the most exalted — may the life of all be a sacrifice unto Him, — hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. **"**Wherefore, take ye good heed ye who are men of insight!**"** By His references to their opposition He intended to invalidate the objections which the people of the Bayán might raise in the day of the manifestation of **"Mustagháth,"** the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayán a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. **"**Such is the bounty of God; to whom He will He giveth it.**"**

Baha'u'llah, Kitab-i-Iqan, pt.2

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No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith. All sayings are dependent upon His sanction, and all things stand in need of His Cause. All else save Him are created by His command, and move and have their being through His law. He is the Revealer of the divine mysteries, and the Expounder of the hidden and ancient wisdom. Thus it is related in the **"**Bihár'l-Anvár,**"** the **"**'Avalim,**"** and the**"**Yanbú'**"** of Sádiq, son of Muhammad, that he spoke these words:**"**Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the **Qá'im** shall arise, He will cause the remaining twenty and five letters to be made manifest.**"** Consider; He hath declared Knowledge to consist of twenty and seven letters, and regarded all the Prophets, from Adam even unto the **"**Seal,**"** as Expounders of only two letters thereof and of having been sent down with these two letters. He also saith that the **Qá'im** will reveal all the remaining twenty and five letters. Behold from this utterance how great and lofty is His station! His rank excelleth that of all the Prophets, and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of

which the Prophets of God, His saints and chosen ones, have either not been informed, or which, in pursuance of God's inscrutable Decree, they have not disclosed, — such a Revelation these mean and depraved people have sought to measure with their own deficient minds, their own deficient learning and understanding. Should it fail to conform to their standards, they straightway reject it. "Thinkest thou that the greater part of them hear or understand? They are even like unto the brutes! yea, they stray even further from the path!"

Baha'u'llah, Kitab-i-Iqan, pt.2

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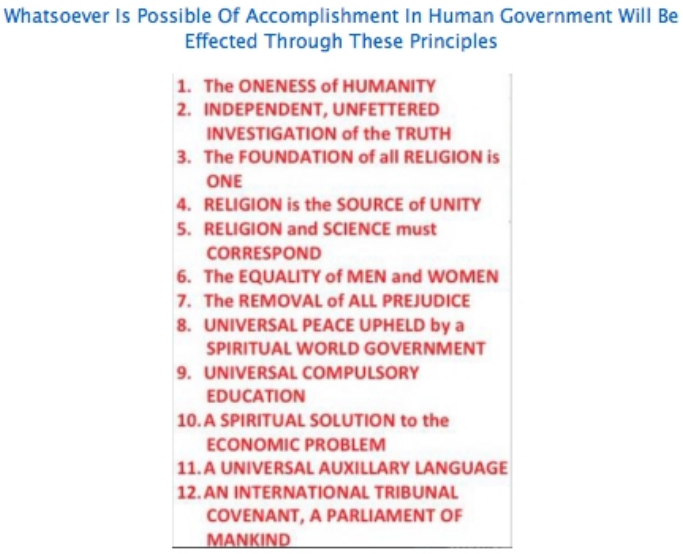
The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, 1 and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid 'Alí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

Abdu'l-Baha', A Traveler's Narrative, pg. 4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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

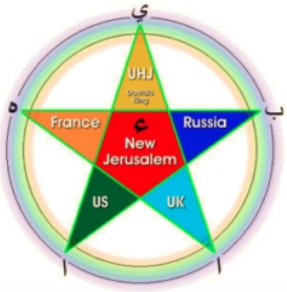
Dr. Neal Chase PhD

This entry was posted on Thursday, October 20th, 2022 at 2:53 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Ilm 6, 179 B.E. (10/21/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Know thou of a truth that the seeker must, at the beginning of his quest for God, enter the Garden of Search. In this journey it behoveth the wayfarer to detach himself from all save God and to close his eyes to all that is in the heavens and on the earth. There must not linger in his heart either the hate or the love of any soul, to the extent that they would hinder him from attaining the habitation of the celestial Beauty. He must sanctify his soul from the veils of glory and refrain from boasting of such worldly vanities, outward knowledge, or other gifts as God may have bestowed upon him. He must search after the truth to the utmost of his ability and exertion, that God may guide him in the paths of His favour and the ways of His mercy. For He, verily, is the best of helpers unto His servants. He saith, and He verily speaketh the truth: "Whoso maketh efforts for Us, in Our ways shall We assuredly guide him." And furthermore: "Fear God and God will give you knowledge."

In this journey the seeker becometh witness to a myriad changes and transformations, confluences and divergences. He beholdeth the wonders of Divinity in the mysteries of creation and discovereth the paths of guidance and the ways of His Lord. Such is the station reached by them that search after God, and such are the heights attained by those who hasten unto Him.

When once the seeker hath ascended unto this station, he will enter the City of Love and Rapture, whereupon the winds of love will blow and the breezes of the spirit will waft. In this station the seeker is so overcome by the ecstasies of yearning and the fragrances of longing that he discerneth not his left from his right, nor doth he distinguish land from sea or desert from mountain. At every moment he burneth with the fire of longing and is consumed by the onslaught of separation in this world. He speedeth through the Paran of love and traverseth the Horeb of rapture. Now he laugheth, now he weepeth sore; now he reposeth in peace, now he trembleth in fear. Nothing can alarm him, naught can thwart his purpose, and no law can restrain him. He standeth ready to obey whatsoever His Lord should please to decree as to his beginning and his end. With every breath he layeth down his life and offereth up his soul. He bareth his breast to meet the darts of the enemy and raiseth his head to greet the sword of destiny; nay rather, he kisseth the hand of his would-be murderer and surrendereth his all. He yieldeth up spirit, soul, and body in the path of his Lord, and yet he doeth so by the leave of his Beloved and not of his own whim and desire. Thou findest him chill in the fire and dry in the sea, abiding in every land and treading

every path. Whosoever toucheth him in this state will perceive the heat of his love. He walketh the heights of detachment and traverseth the vale of renunciation. His eyes are ever expectant to witness the wonders of God's mercy and eager to behold the splendours of His beauty. Blessed indeed are they that have attained unto such a station, for this is the station of the ardent lovers and the enraptured souls.

And when this stage of the journey is completed and the wayfarer hath soared beyond this lofty station, he entereth the City of Divine Unity, and the garden of oneness, and the court of detachment. In this plane the seeker casteth away all signs, allusions, veils, and words, and beholdeth all things with an eye illumined by the effulgent lights which God Himself hath shed upon him. In his journey he seeth all differences return to a single word and all allusions culminate in a single point. Unto this beareth witness he who sailed upon the ark of fire and followed the inmost path to the pinnacle of glory in the realm of immortality: "Knowledge is one point, which the foolish have multiplied." This is the station that hath been alluded to in the tradition: "I am He, Himself, and He is I, Myself, except that I am that I am, and He is that He is."

In this station, were He Who is the Embodiment of the End to say: "Verily, I am the Point of the Beginning", He would indeed be speaking the truth. And were He to say: "I am other than Him", this would be equally true. Likewise, were He to proclaim: "Verily, I am the Lord of heaven and earth", or "the King of kings", or "the Lord of the realm above", or Muḥammad, or ʻAlí, or their descendants, or aught else, He would indeed be proclaiming the truth of God. He, verily, ruleth over all created things and standeth supreme above all besides Him. Hast thou not heard what hath been said aforetime: "Muḥammad is our first, Muḥammad our last, Muḥammad our all"? And elsewhere: "They all proceed from the same Light"?

In this station the truth of the unity of God and of the signs of His sanctity is established. Thou shalt indeed see them all rising above the bosom of God's might and embraced in the arms of His mercy; nor can any distinction be made between His bosom and His arms. To speak of change or transformation in this plane would be sheer blasphemy and utter impiety, for this is the station wherein the light of divine unity shineth forth, and the truth of His oneness is expressed, and the splendours of the everlasting Morn are reflected in lofty and faithful mirrors. By God! Were I to reveal the full measure of that which He hath ordained for this station, the souls of men would depart from their bodies, the inner realities of all things would be shaken in their foundations, they that dwell within the realms of creation would be dumbfounded, and those who move in the lands of allusion would fade into utter nothingness.

Hast thou not heard: "No change is there in God's creation"? Hast thou not read: "No change canst thou find in God's mode of dealing"? Hast thou not borne witness to the truth: "No difference wilt thou see in the creation of the God of Mercy"? Yea, by My Lord! They that dwell within this Ocean, they that ride upon this Ark, witness no change in the creation of God and behold no differences upon His earth. And if God's creation be not prone to change and alteration, how then could they who are the Manifestations of His own Being be subject to it? Immeasurably exalted is God above all that we may conceive of the Revealers of His Cause, and immensely glorified is He beyond all that they may mention in His regard!

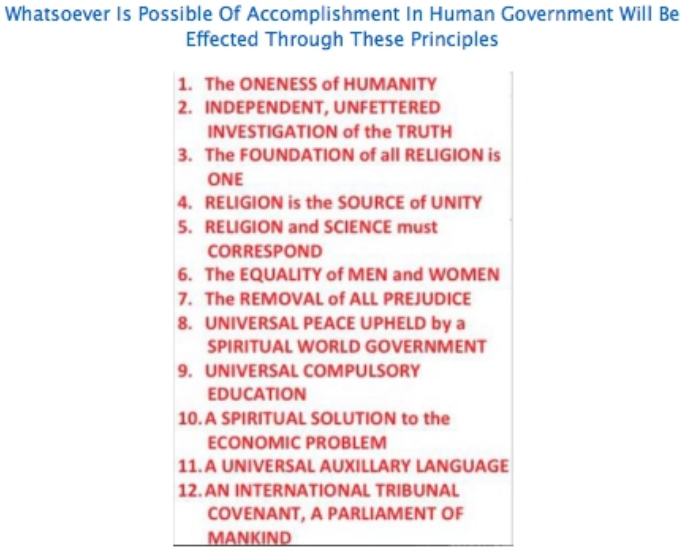
Great God! This sea had laid up lustrous pearls in store;

The wind hath raised a wave that casteth them ashore.

So put away thy robe and drown thyself therein,

And cease to boast of skill: it serveth thee no more!

Baha'u'llah-Gems of Divine Mysteries (excerpt)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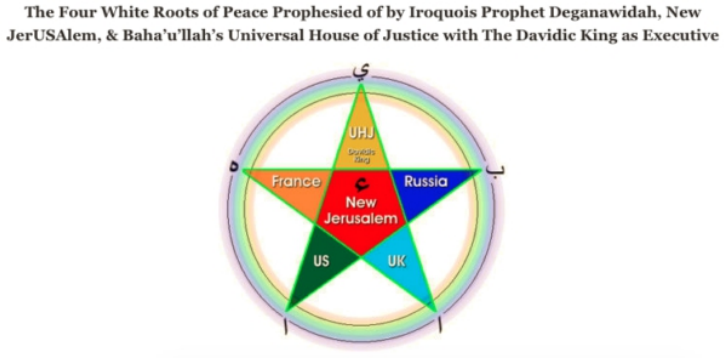
"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

Dr. Neal Chase PhD

This entry was posted on Saturday, October 22nd, 2022 at 5:22 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 179 B.E. (11/4/2022)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UHJ
France
Russia
New Jerusalem
US
UK

INTERNATIONAL PEACE PACT SOCIETY INAUGRATION
UPHOLDING THE KELLOGG BRIAND - PEACE PACT (1928) TO ELIMINATE WAR
"BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE CHILDREN OF GOD."
(MATTHEW 5:9)
4 NOVEMBER 2022 - 8.30 AM
NEW SOUTHGATE CEMETERY & CREMATORIUM, NEW SOUTHGATE, BRUNSWICK PARK RD, LONDON N11 1JJ
CONTACT MOHAMMAD: 07875446993
MYMUQUIT@YAHOO.CO.UK
FACEBOOK.COM/INTERNATIONALPEACEPACTSOCIETY

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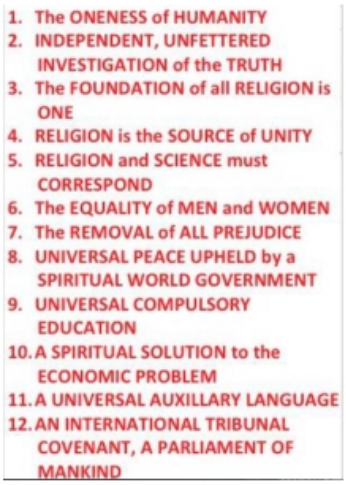
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This entry was posted on Saturday, November 5th, 2022 at 1:31 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Anniversary Of The Birth Of Baha'u'llah: Qudrat 9, 179 B.E. (Sunset 11/11/2022-Sunset 11/12/2022)

Baha'u'llah was born on this date (11/12) on the Western (Christian) calendar in the year 1817.

His birth date on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

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For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah 9:6-7

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And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it.

Isaiah 40:5

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Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee.

And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising.

Isaiah 60:1-3

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O ye who are the chosen ones of the Abhá Kingdom! Praise ye the Lord of Hosts for He, riding upon the clouds, hath come down to this world out of the heaven of the invisible realm, so that East and West were lit by the glory of the Sun of Truth, and the call of the Kingdom was raised, and the heralds of the realm above, with melodies of the Concourse on high, sang out the glad tidings of the Coming. Then the whole world of being did quiver for joy, and still the people, even as the Messiah saith, slept on: for the day of the Manifestation, when the Lord of Hosts descended, found them wrapped in the slumber of unknowing. As He saith in the Gospel, My coming is even as when the thief is in the house, and the goodman of the house watcheth not.

From amongst all mankind hath He chosen you, and your eyes have been opened to the light of guidance and your ears attuned to the music of the Company above; and blessed by abounding grace, your hearts and souls have been born into new life. Thank ye and praise ye God that the hand of infinite bestowals hath set upon your heads this gem-studded crown, this crown whose lustrous jewels will forever flash and sparkle down all the reaches of time.

To thank Him for this, make ye a mighty effort, and choose for yourselves a noble goal. Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws. Read ye The Hidden Words, ponder the inner meanings thereof, act in accord therewith. Read, with close attention, the Tablets of Tarazát (Ornaments), Kalímát (Words of Paradise), Tajallíyyát (Effulgences), Ishráqát (Splendours), and Bishárát (Glad Tidings), and rise up as ye are bidden in the heavenly teachings. Thus may each one of you be even as a candle casting its light, the centre of attraction wherever people come together; and from you, as from a bed of flowers, may sweet scents be shed.

Raise ye a clamour like unto a roaring sea; like a prodigal cloud, rain down the grace of heaven. Lift up your voices and sing out the songs of the Abhá Realm. Quench ye the fires of war, lift high the banners of peace, work for the oneness of humankind and remember that religion is the channel of love unto all peoples. Be ye aware that the children of men are sheep of God and He their loving Shepherd, that He careth tenderly for all His sheep and maketh them to feed in His own green pastures of grace and giveth them to drink from the wellspring of life. Such is the way of the Lord. Such are His bestowals. Such, from among His teachings, is His precept of the oneness of mankind.

The portals of His blessings are opened wide and His signs are published abroad and the glory of truth is blazing forth; inexhaustible are the blessings. Know ye the value of this time. Strive ye with all your hearts, raise up your voices and shout, until this dark world be filled with light, and this narrow place of shadows be widened out, and this dust heap of a fleeting moment be changed into a mirror for the eternal gardens of heaven, and this globe of earth receive its portion of celestial grace.

Then will aggression crumble away, and all that maketh for disunity be destroyed, and the structure of oneness be raised—that the Blessed Tree may cast its shade over east and west, and the Tabernacle of the singleness of man be set up on the high summits, and flags that betoken love and fellowship flutter from their staffs around the world until the sea of truth lift high its waves, and earth bring forth the roses and sweet herbs of blessings without end, and become from pole to pole the Abhá Paradise.

These are the counsels of ‘Abdu’l-Bahá. It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick. These things do I hope for, out of the bounties and the bestowals of the Beloved.

At all times do I speak of you and call you to mind. I pray unto the Lord, and

with tears I implore Him to rain down all these blessings upon you, and gladden your hearts, and make blissful your souls, and grant you exceeding joy and heavenly delights….

O Thou loving Provider! These souls have hearkened to the summons of the Kingdom, and have gazed upon the glory of the Sun of Truth. They have risen upward to the refreshing skies of love; they are enamoured of Thy nature, and they worship Thy beauty. Unto Thee have they turned themselves, speaking together of Thee, seeking out Thy dwelling, and thirsting for the waterbrooks of Thy heavenly realm.

Thou art the Giver, the Bestower, the Ever-loving.

‘Abdu’l-Baha, Selections from the Writings of ‘Abdu’l-Baha’, #17

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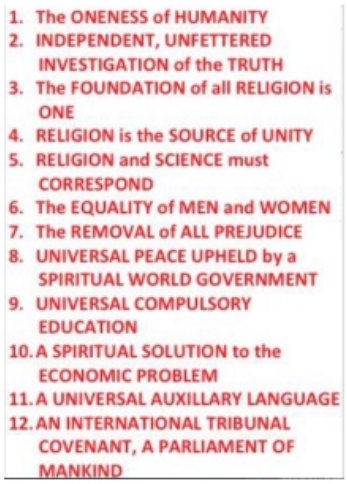
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This entry was posted on Saturday, November 12th, 2022 at 3:37 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qawl/Speech 1, 179 B.E. (11/23/2022)

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Throughout the world there are innumerable meetings and assemblages, more or less important according to their measure of contribution to human betterment, yet limited in their purpose and object to material questions and outcomes. They are political, commercial or educational in character; they seek to promote economic advancement, further agricultural purposes, encourage scientific research and assist discoveries; they provide for the establishment of new institutions, plan financial measures and agree upon laws of civic and social control. Such meetings are useful, but their influence and intention do not extend beyond the material welfare and government of mankind—that is to say, they serve material civilization.

This meeting of yours tonight is very different in character. It is a universal gathering; it is heavenly and divine in purpose because it serves the oneness of the world of humanity and promotes international peace. It is devoted to the solidarity and brotherhood of the human race, the spiritual welfare of mankind, unity of religious belief through knowledge of God and the reconciliation of religious teaching with the principles of science and reason. It promotes love and fraternity among all humankind, seeks to abolish and destroy barriers which separate the human family, proclaims the equality of man and woman, instills divine precepts and morals, illumines and quickens minds with heavenly perception, attracts the infinite bestowals of God, removes racial, national and religious prejudices and establishes the foundation of the heavenly Kingdom in the hearts of all nations and peoples. The effect of such an assembly as this is conducive to divine fellowship and strengthening of the bond which cements and unifies hearts. This is the indestructible bond of spirit which conjoins the East and West. By it the very foundations of race prejudice are uprooted and destroyed, the banner of spiritual democracy is hoisted aloft, the world of

religion is purified from superannuated beliefs and hereditary imitations of forms, and the oneness of the reality underlying all religions is revealed and disclosed. For such a meeting is established upon the very foundation of the laws of God. Therefore, in its constraining spiritual bond it unites all religions and reconciles all sects, denominations and factions in kindliness and love toward each other. In this way and by the instrumentality of such a gathering the causes of animosity, hatred and bigotry are removed, and enmity and discord pass away entirely. Every limiting and restricting movement or meeting of mere personal interest is human in nature. Every universal movement unlimited in scope and purpose is divine. The Cause of God is advanced whenever and wherever a universal meeting is established among mankind.

Therefore, endeavor that your attitudes and intentions here tonight be universal and altruistic in nature. Consecrate and devote yourselves to the betterment and service of all the human race. Let no barrier of ill feeling or personal prejudice exist between these souls, for when your motives are universal and your intentions heavenly in character, when your aspirations are centered in the Kingdom, there is no doubt whatever that you will become the recipients of the bounty and good pleasure of God.

This meeting is, verily, the noblest and most worthy of all meetings in the world because of these underlying spiritual and universal purposes. Such a banquet and assemblage command the sincere devotion of all present and invite the downpouring of the blessings of God. Therefore, be ye assured and confident that the confirmations of God are descending upon you, the assistance of God will be given unto you, the breaths of the Holy Spirit will quicken you with a new life, the Sun of Reality will shine gloriously upon you, and the fragrant breezes of the rose gardens of divine mercy will waft through the windows of your souls. Be ye confident and steadfast; your services are confirmed by the powers of heaven, for your intentions are lofty, your purposes pure and worthy. God is the helper of those souls whose aim is to serve humanity and whose efforts and endeavors are devoted to the good and betterment of all mankind.

Abdu'l-Baha', The Promulgation of Universal Peace

23 November 1912
Talk at Banquet
Great Northern Hotel
118 West Fifty-seventh Street, New York

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
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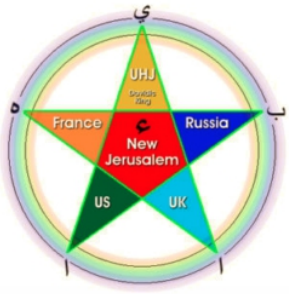
The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



This entry was posted on Wednesday, November 23rd, 2022 at 1:37 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Abdu'l-Baha' Qawl 6, 179 B.E. (11/28/2022)

Whoso reciteth this prayer with lowliness and fervour will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

He is the All-Glorious!

O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.

Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.

With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfil his heart's desire,

O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.

Abdu'l-Baha', Selections #237

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Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant

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Abdu'l-Baha Talking About Love*

"How can we love another whose personality is unpleasant?"

"See how the enemies of Christ persecuted and crucified Him, yet He loved them all. Man is like a tree. The tree lives to produce fruit. The fruit of man is love. It is easy for us to love a friend or even an animal, but how difficult to love one who is without attraction. Yet if the Love of God is shining in our hearts, we, like Christ, may see that Love reflected in every personality, and love all alike."

"What is the difference between universal and individual love?"

“We must love all humanity as the children of God. Even if they kill us, we must die with love for them. It is not possible for us to love everybody with a personal love, but we must love all humanity alike. Man is capable of attaining a supreme station. Through the manifestation of Love God created Man. To attain a supreme station man must reflect the Love of God.”

“There are many stages or kinds of Love. In the beginning God, through His Love, created man. Man is the highest product of His Love, and the purpose of man’s existence is to reflect this Love of God in his soul. But man in his egotism and love of self turns away from his Creator and thereby prevents the accomplishment of the Divine Plan. The Manifestations appear to show man the way to God through Love. By them, man is brought to the condition of severance from his egotism and being absorbed into the Ocean of Love Divine. The three stages of Love are therefore:

1st—God’s Love for man.

2nd—Man’s love for self.

3rd—Man’s love for God.”

“There is a profound, a Divine Wisdom in Love. The Light of God shines in the eyes when the heart is pure. The home of Religion is the heart.”

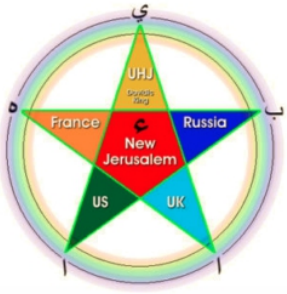
***(Excerpt from “Ten Days in the Light of Akka” by Julia M. Grundy, 1907)**

This entry was posted on Monday, November 28th, 2022 at 2:20 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 17, 179 B.E. (12/9/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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O THOU who art turning thy face towards God! Close thine eyes to all things else, and open them to the realm of the All-Glorious. Ask whatsoever thou wishest of Him alone; seek whatsoever thou seekest from Him alone. With a look He granteth a hundred thousand hopes, with a glance He healeth a hundred thousand incurable ills, with a nod He layeth balm on every wound, with a glimpse He freeth the hearts from the shackles of grief. He doeth as He doeth, and what recourse have we? He carrieth out His Will, He ordaineth what He pleaseth. Then better for thee to bow down thy head in submission, and put thy trust in the All-Merciful Lord.

Abdul-Baha'-Selections #22

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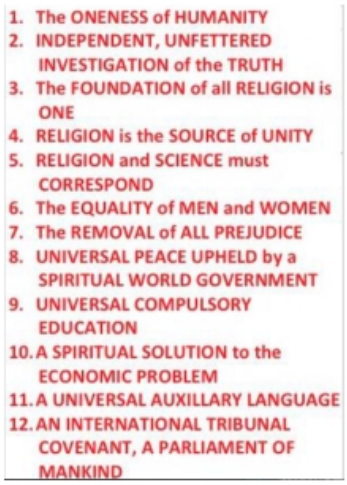
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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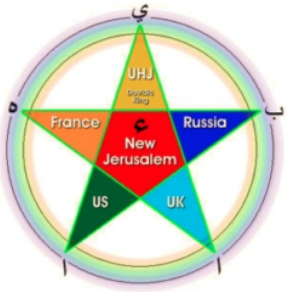
This entry was posted on Friday, December 9th, 2022 at 3:04 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Masa'il/Questions 1, 179 B.E. (12/12/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Praise be to God Who hath ever caused His Names and Attributes to penetrate the degrees of existence; Who hath made the effects of those Names and Attributes to shine resplendent and their signs to be firmly established in both the hidden and manifest worlds. By them He hath made the holy realities that are informed by His grace and are the recipients of His outpourings to be the sole revealers of all that pertaineth unto Him, and hath caused them to move through the firmament of perfection in arcs of descent and ascent. He hath ordained these Names and Attributes to be the first and foremost origin and cause of being in the world of creation and the source of the different grades of realities in the degrees of existence. When, through its power of attraction and propagation, the Day-Star of Names and Attributes shone upon the hidden realities in the heart of the unseen realm, they issued forth, were spread abroad, scattered about, set in order, became the recipients of the grace of God and His outpourings, and were made to be the sole manifestations of the Divine conditions and Eternal signs. Emerging from behind the veils, they appeared clothed in raiments of light, moving in the firmament of the unity of God, in orbits of sanctity and circles of glorification.

Thus the suns of the praise of the one true God moved resplendent in a vast, infinite space, capable neither of being defined by limits nor contained within the compass of signs and allusions. All praise be to Him Who was its Author and Creator, Who spread it out, and adorned it with countless lamps and never-fading luminaries: 'None knoweth the hosts of thy Lord save Him' (Qur'an, 74:31). He made the circuits of these luminous divine orbs to be their lofty and celestial spheres; and He made the bodies of these spiritual spheres to be subtle and soft, flowing and liquid, undulating and vibrating, in such manner that these refulgent orbs swim in the circumferences of the spheres, and move in their vast space by the aid of their Creator and Maker, their Ordainer and Fashioner.

Divine and all-encompassing Wisdom hath ordained that motion be an inseparable concomitant of existence, whether inherently or accidentally, spiritually or materially. This movement must be governed by some check or rein, some regulator or director, otherwise order will be disrupted and the spheres and bodies will fall from the heavens. For this reason God brought into being a universal attractive force between these bodies to hold sway over them and govern them, a force deriving from the firm ties, the mighty correspondence and affinity that exist between the realities of these limitless worlds. By the

operation of this attractive force those holy and resplendent suns, with their luminous worlds, satellites and planets, circling and orbiting in their heavens, at once exerted attraction and were subject to it, induced motion and were themselves moved, began orbiting and set into orbit other bodies, shone forth and caused others to shine. In this manner they became arranged in a perfectly ordered system, each one a handiwork of consummate fashioning and manifest beauty, each one an enduring creation and a conclusive proof. Glory be to Him Who attracted them, laid firm hold on them, imbued them with effulgence, ordered them and set them in motion; and far from His glory be that which any of his creatures can affirm of Him or attribute to Him.

O thou the recipient of overflowing bounties from the billowing, the surging, the Most Great Ocean, whose waves beat against the shores of the nations. Blessed art thou inasmuch as thou hast sought the shelter of the strong Pillar and taken refuge in the impregnable Stronghold, the station of complete servitude to thy Glorious and All-Praised Lord. Thou hast rid thyself of baseless suppositions and sanctified thyself from intellectual imaginings, hastening to the fountain-head of truths and mysteries, and thirsting for the well-spring of the river of knowledge where the seas meet and the rivers return.

Know thou that the expressions of the creative hand of God throughout His limitless worlds are themselves limitless. Limitations are a characteristic of the finite, and restriction is a quality of existent things, not of the reality of existence.

This being the case, how can one, without proof or testimony, conceive of creation being bound by limits? Gaze with penetrating vision into this new cycle. Hast thou seen any matter in which God is bounded by limits which He cannot overstep? Nay, by the excellence of His glory! On the contrary, His tokens have encompassed all things and are sanctified and exalted beyond computation in the world of creation.

These are spiritual truths relating to the spiritual world. In like manner, from these spiritual realities infer truths about the material world. For physical things are signs and imprints of spiritual things; every lower thing is an image and counterpart of a higher thing. Nay, earthly and heavenly, material and spiritual, accidental and essential, particular and universal, structure and foundation, appearance and reality and the essence of all things, both inward and outward — all of these are connected one with another and are interrelated in such a manner that you will find that drops are patterned after seas, and that atoms are structured after suns in proportion to their capacities and potentialities. For particulars in relation to what is below them are universals, and what are great universals in the sight of those whose eyes are veiled are in fact particulars in relation to the realities and beings which are superior to them. Universal and particular are in reality incidental and relative considerations. The mercy of thy Lord, verily, encompasseth all things!

Know then that the all-embracing framework that governs existence includes within its compass every existent being – particular or universal – whether outwardly or inwardly, secretly or openly. Just as particulars are infinite in number, so also universals, on the material plane, and the great realities of the universe are without number and beyond computation. The Dawning Places of Unity, the Daysprings of Singleness and the Suns of Holiness are also sanctified beyond the bounds of number, and the luminous spiritual worlds are exalted above limits and restrictions. In like manner the worlds of bodily existence

the mind of no man can reckon nor the understanding of the learned comprehend. Consider the following well-known tradition and examine its meanings indicative of the vastness of the cosmos and its awesome limitless expanse: 'God, exalted be He, fashioned one hundred thousand, thousand lamps and suspended the Throne, the earth, the heavens and whatsoever is between them, even Heaven and Hell — all of these in a single lamp. And only God knows what is in the rest of the lamps.' The fact that philosophers and sages have posited limits and restrictions for such matters is to be explained by the limitations of people~s minds and perceptions and the blindness of the followers of allusions, whose natures and intellects have been rendered dull and inanimate by the interposition of many veils.

Every cycle and dispensation has its own distinctive character, its allotted measure of Grace. The realities of things are manifested in a degree proportionate to their stations, ranks, receptivity and capacity. For instance, regard the human reality, its spiritual perfections, the properties and virtues of the soul: their appearance and manifestation, their propagation and growth depend in degree upon the stage of development reached in the course of this earthly life, which ranges from the condition of the primal germ to the highest stations of mature development. The same principle is to be found in the whole of existence, seen and unseen.

Consider this marvelous cycle, this great matchless dispensation and say: Glorified be God, Lord of the Exalted Throne, for He hath manifested the Sun of Oneness and the Eternal Reality from this lofty and majestic, this mighty and ancient Horizon in such wise that when its ardent penetrating rays shone upon the empty worlds and desolate realms the realities of all things and the universal meanings sprang forth and were renewed through its regenerative power the hidden mysteries of the sciences, which discover the divine realities, were made known, and the guarded, preserved Secret and the Hidden Sign became manifest. For this sublime cycle, this most great Dawntide is the dispensation of truths and mysteries, of the gathering-up of the affairs of the Merciful in the centre of lights, and of the appearance of the hidden treasures in the midmost heart of the worlds of Thy Lord, the Almighty, the Unconstrained. In the reality of drops seas of divine verses surge and in the essence of atoms suns of names and attributes are manifest. In our times scientists are discovering in the strata of rocks secrets that their predecessors could not discover in perspicuous tablets of light. That is because in this most great manifestation, without investigation or deduction the gates of revelation and discovery have been thrown wide open.

The birds of men's thoughts have escaped from the snares of superstitions, and the veils have been rent asunder and removed from those mysteries which previously held sway over men.

As weakness and evanescence are inherent in the nature of the contingent world, it was not possible that it should sustain a complete manifestation of the signs and evidences of this Revelation, which hath shone forth from the Summit of Sinai, except in a gradual manner. For this reason wilt thou discern, when thou dost look about thee with joyful gaze and uplifted vision, the tokens of this great, brilliant Luminary, see the lights of wisdom shining from the horizons on all regions, gather the luminous pearls which are cast forth by this surging, restless and billowing Ocean, and drink from the clear sweet founts which spring forth from the outpourings of this bountiful showering rain-cloud. Blessed is he who hath not been prevented by the intervening veils of profitless and fanciful sciences from beholding the verities of true knowledge and from perceiving its inmost essence in the Day of God. Joy to him who hath

removed the veil and gone forth amongst the peoples of the world with penetrating vision when the eyes of all are transfixed in awe at the effulgence of the All-Powerful. Woe to him who on the Day of Judgement is raised up blind, who neglected to remember his most glorious Lord, whose ears were deaf to the call which was raised in this all-highest Paradise.

Prayer

Say: 'O my God! Wert Thou to create in every limb of my body tongues speaking, in the most eloquent of languages, pure clear meanings, far surpassing the limitations of signs and allusions, and were these tongues to praise Thee and thank Thee throughout ages and cycles, yet would they fail to discharge the full measure of gratitude I owe Thee for Thy grace and bounty in having enabled me to believe in the Manifestation of Thy Divine mercy, the Day-spring of Thy oneness, the Dawning-place of Thy mighty signs and the Repository of the secrets of Thy transcendent sovereignty in the midmost heart of the world. "And by whichsoever ye call upon Him, most beauteous are His Names" (17:110). Likewise would they fail befittingly to fulfil the debt of thanks I owe Thee for having removed from my eyes the veil that obstructed my vision, for having caused me to hearken to the melodies of the Birds of Holiness upon the branches of the Tree of Immortality and for having given me to quaff the pure water of the camphor cup from the hand of the Cupbearer of Thy gracious providence in this most great, this most exalted, most holy, blessed and august Manifestation.'

O thou who wingest thy flight in the spacious realms of the love of God! Know thou that the knowledges and disciplines, the arts and sciences which appeared in previous dispensations, when compared to the divine questions, the eternal verities and the universal mysteries which have become unveiled, manifest and brilliant in their meridian glory in this resplendent Revelation, are nothing more than allusions and metaphors, nay, they are hardly better than superstitious fancies. For the all-embracing universal Reality is, in the eyes of thy Lord, analogous to the all-embracing human reality which passes in the course of its early development through infancy, childhood and youth. Even though these various stages may manifest certain of the characteristics and virtues of man, yet what are these early manifestations in comparison to the perfections of the mind, the truths of the Kingdom and the mysteries of God, with which the reality of man becomes plentifully endowed after reaching maturity — the period of its fullest expression?

For this reason thou must weigh all matters in the balance of this Cause and heed not the idle talk of the blind in heart and those who are captives of delusions and vain imaginations. Such talk is, to those possessed of insight, nothing more than fanciful stories and empty tales. Nay, rather thou shouldst investigate all things in a methodical and scientific way, and by clear proofs, perspicuous signs and incontrovertible evidences, seek to discover the undisclosed verities and the hidden mysteries which are concealed in the inmost heart of the realities of the universe. To those to whom God hath granted insight, whose inner natures are illumined, whose outer natures are refined, whose hearts are pure and whose minds are open and receptive, it is not acceptable, in this great and majestic cycle, to rely unquestioningly on the views of others in matters such as these. Conventional wisdoms and precepts based upon illusion and fancy, and to which no knowledgeable, experienced and intelligent person can reconcile himself, are

today, in the sight of the truly learned. nothing more than ‘deranged dreams’.

Praise be to Him Who hath illumined men’s minds with the light of truth shining forth from the Dawning-place of Revelation. Glorified be the Lord of Majesty for breaking down the barriers, tearing asunder the veils, dispelling the darkness, bursting the chains of allusion, cleaving the fetters of imagination, freeing men’s minds from the tyranny of conjecture, and liberating the birds of thought in the apogee of human hearts, so that they may soar with the wings of delight in the worlds of existence and with penetrating insight rend the veils woven by the spiders of fancy in these lofty chambers and high pavilions.

Know then, with regard to the mathematical sciences, that it was only in this distinguished age, this great century, that their scope was widened, their unresolved difficulties solved, their rules systematized, and their diversity realized. The discoveries made by earlier philosophers and the views they held were not established upon a firm basis or a sound foundation for they wished to confine the worlds of God within the smallest compass and narrowest limit and were quite unable to conceive what lay beyond; even claiming that there was neither void nor matter, but merely nothingness. This view is at variance with and contrary to all the divine truths and heavenly secrets. Indeed, if thou dost compare the ideal world to the human world and apply spiritual principles to physical matters thou wilt discover that this view is flimsier than a spider’s web, because, just as the luminous spiritual worlds are sanctified above computation or limitation, so too are the physical worlds in this vast immensity of space. This is a secret of which God hath apprised His servants through His grace and mercy in order to demonstrate the idleness of the fancies of those who disbelieve in God, and to expose the baselessness of the arguments of those who are wandering blindly in their heedlessness, that the edifice they have built out of their vain imaginings may crumble and their profitless pursuits be discredited and fall into disrepute.

For their eyes have been blinded from beholding the worlds of God and their minds have fallen short of comprehending the mysteries of the Kingdom in this resplendent Vision. They believed that these worlds were contained in this small circuit, which in relation to the worlds of God is of no more account than the black in the eye of an ant in an infinity of space, even as He saith, and He speaketh the truth: ‘None knoweth the hosts of thy Lord, save Him.’

With regard to that which hath been mentioned concerning the seven spheres and the seven heavens referred to in the Books revealed by the Dawning-places of Light and Repositories of Secrets in previous ages, such references were dictated by the conventional wisdom prevailing in those times, for every cycle hath its own characteristics which are determined by the capacities of the people and their readiness to accept fresh revelations of the truth from behind the veil. All things are ordained by God according to a given measure. When the Prophets spoke of the celestial spheres what they intended was no more than the orbits of the planets falling within that greater world that embraces the sun and its attendant planetary system. For the planets circling this sun are in seven degrees in respect to mass, volume, visibility and brilliancy. The orbit of the first of these is one of the spheres of this solar world and one of the heavens of finite extent that falls within the circumference of this all-encompassing circle. The same pattern is true for all the brilliant stars shining in the face of the heavens, every one of which is a sun with its own solar world containing planets and satellites. When thou gazeth at the planets with the naked eye,

without the interposition of magnifying mirrors, they will appear to be in seven degrees. The orbit or circuit of each of these degrees is an upraised heaven and an encircling sphere in the world of existence.

Know then that, as hath been clearly handed down in the accounts of old, these great orbits and circuits fall within subtle, fluid, clear, liquid, undulating and vibrating bodies, and that the heavens are a restrained wave because a void is impossible and inconceivable. All that may be said is that the celestial bodies and the material bodies of the ethereal regions differ in respect of some of the substances and elements from which they are constituted, the quantities and proportions of these that go into their composition, the peculiar characteristics causing the difference in the outward effects of these bodies, and the properties that emanate from them in rich abundance. The celestial bodies that surround the material bodies also differ one from another in respect of subtlety, fluidity, and weight. It cannot be otherwise for a void is impossible.

The existence of a container implies the existence of something contained; what is contained can hardly be other than a body, but the bodies of the celestial spheres are in the utmost degree of subtlety, lightness and fluidity as bodies may be of diverse kinds: solid like rocks, malleable like metals and minerals, fluid like water and air. Lighter still they may be of a kind that ascends heavenwards, such as that which is used in dirigibles; and lighter than all of these are fire, electricity and lightning. All of these are bodies in reality, but some of them are weightless. In like manner thy Lord hath created in these vast heavens manifold bodies without limit or number, which the minds of men can neither compute nor encompass. Souls are bewildered when they attempt to understand them and confounded by a mere glimpse of them.

As for those who claim that the celestial spheres are massive, solid and contiguous with each other; that they are glassy, transparent and penetrable to the light of other bodies; capable of neither being cleft asunder nor welded back together; forever impermeable and imperishable — these thoughts are mere suppositions and surmises made by people who have not understood the meaning of the brilliant verse that clearly states: ‘All swim in a celestial sphere’ (21:34, 36:40). The import of this verse is clear inasmuch as the act of swimming cannot be conceived of except in yielding, fluid, liquid bodies, and is quite impossible in solid, resistant bodies. Look, then, with discerning vision into this clear, conclusive and manifest proof.

Consider the fancies of the philosophers and observe how they wandered distractedly in the wilderness of philosophical preconceptions and erroneous beliefs for which the Mighty, Self-Subsistent King hath sent down no proof. As for the view that the earth revolves around the sun, that it is one of the bright planets of this solar system, and that the diurnal movement that brings about sunrise and sunset is caused by the rotation of the earth about its axis — these are not modern ideas nor discoveries of recent times. On the contrary, the first person to state that the earth moved about the sun was the sage Pythagoras, one of the five pillars of wisdom, a defender of its sanctuary and unfolder of its secrets. He it was who recognized this truth 500 years before the advent of Christ and reasoned that the sun was a center in relation to the earth, because of its fieriness. He was followed in this view by the philosopher Plato in his latter days. Aristarchus composed a treatise in 280 B.C. in which he affirmed that the earth revolves about the sun and around its own axis. However, he did not found this view upon clear evidences, convincing arguments, and positive proofs derived from the laws of geometry and the principles of mathematics;

rather he based it on a mere presentiment, an apprehension, an intuition. Most of the sages of old, though, because they viewed the visible world with their physical eyes and perceived it with their outward senses only, when they observed the stars and the heavenly bodies, concluded that it was the sun that was in motion and the earth that was still. Among them was the Alexandrian, Ptolemy, Roman citizen, renowned for his knowledge of astronomy and history. He was a professor at the school of Alexandria in the second century A.D. He chose the foundation of his system from a body of ancient principles, founded upon it his observations, and drew up an almanac based on the idea that the sun is in motion and the earth is still. Because of the sway and influence of the Roman people and their dominion over all nations, his system became well-known and the fame of his almanac and astronomical observations spread far and wide throughout the earth. He wrote a book on the science of astronomy and mathematics called Almagest.

In the first centuries of Islam, Al-Farabi translated this book into Arabic, and the views it propounded became well known to Muslim scholars. These views they followed and imitated without careful scrutiny and investigation and without fully comprehending the meanings of some of the Divine verses. For He hath said, and His word is the truth: 'All swim in a celestial sphere.' In this blessed verse it was clearly established that all the brilliant stars and heavenly bodies throughout the expanse of these lofty heavens, this vast, limitless space, and this earth too, are in motion, travelling in their orbits and swimming in their spheres and circuits. ~lore grave than their misinterpretation of the preceding verse was the inadequacy of their attempts to interpret the other blessed verse, which indicates that the sun moves about its own center and axis. He hath said: 'And the sun moves in a fixed place of its own' (36:38). Their minds were baffled, their souls perplexed, and their faculties unequal to the task of perceiving its meanings, for they wished to make it conform to the rules of Ptolemy, mentioned above, and to harmonize it with the almanac which he had drawn up. They were not, however, able to reconcile the two texts and for this reason had to have recourse to implausible explanations, such as the claim advanced by some that the words 'in a fixed place of its own' were originally 'it has no fixed place', the word for 'in' having become mistakenly confused with the word for 'no' [in the Arabic text]; or the claim made by others that by 'fixed place' is meant the Day of Judgement, at which time the sun will cease from its orbiting and motion — this despite the fact that it is plainly stated in this verse that the sun's motion is about its own axis and center.

Know then that those mathematical questions which have stood the test of scrutiny and about the soundness of which there is no doubt are those that are supported by incontrovertible and logically binding proofs and by the rules of geometry as applied to astronomy; that are based on observations of the stars and careful astronomical research, and are in conformity with the principles of the universal themes expounded in the divine sciences. For it is by applying the outward world to the inner, the high to the low, the small to the large, the general to the particular that, with abundant clearness, it becometh apparent that the new rules arrived at by the science of astronomy are in closer accord with the universal divine principles than the other erroneous theories and propositions, as we have explained and illustrated.

The observations of Copernicus and his almanac have been more accurately compiled and more thoroughly and carefully researched than the other almanacs. Living at the turn of the fifteenth century

A.D., he pursued his astronomical observations for a period of 36 years before publicly announcing the now famous system of laws that were the fruit of his studies; and were it not for our wish to be brief and concise we would have explained for thee the details of the system and summarized its repercussions. The guidance we have given on this subject, however, is sufficient for those with a seeing eye and clear insight.

Prayer

Say: Exalted be the Self-Subsistent King, by Whose manifestation the veil of fancy hath been torn asunder; by which the sincere ones have dispensed with all else but Him through love for His manifest Beauty, a Beauty that revealeth the realities of things, seen and unseen, and exposeth the fanciful misconceptions and erroneous beliefs in the sciences; by which those that long to behold His Face have become apprised of the Hidden Secret, the Concealed and Treasured Symbol; by which they have soared on the wings of penetrating vision to the apex of reunion, the well-spring of happiness, and the station of blissful contentment, heard the sweet melodies of the birds on the boughs of the forests of revelation, bathed at the pure spring, drunk from the oceans of life in the world of light, and become intoxicated from the cup tempered at the camphor fountain in this manifest and resplendent Day, calling on their Lord in soul-entrancing accents, the like of which ear hath not heard amidst the gardens and meadows of Paradise, saying: 'I call upon Thee, O my God and my Beloved, with the tongue of my inmost spirit, with my face set towards the Day-Spring of Thy Unity and the Dawning-Place of the Sun of Thy Sublime Oneness, sweetening my breath with praise of Thee and thanks to the Center of Thy Divine mercy, for having created me, undeserving as I am, by Thy heavenly favor, in this majestic cycle and unique manifestation. For this is the Day which Thou hast singled out from amongst all ages for the dawning of the Sun of Thy Truth, whose brilliant rays illumine all the horizons, the Day in which Thou hast showered forth Thy grace, made perfect Thy proof and fulfilled Thy testimony, the Day in which Thou hast perfected Thy bestowals and bounties unto such of Thy creatures as are wholly devoted unto Thee. Verily, Thou hast honored them by attainment to that Day for which the chosen ones of God, i~ the remoteness of their separation, would have sacrificed their spirits, yearning to inhale a single breath of the fragrances spread abroad in such a Day, and longing to behold traces of the lights that shine forth above its heaven.

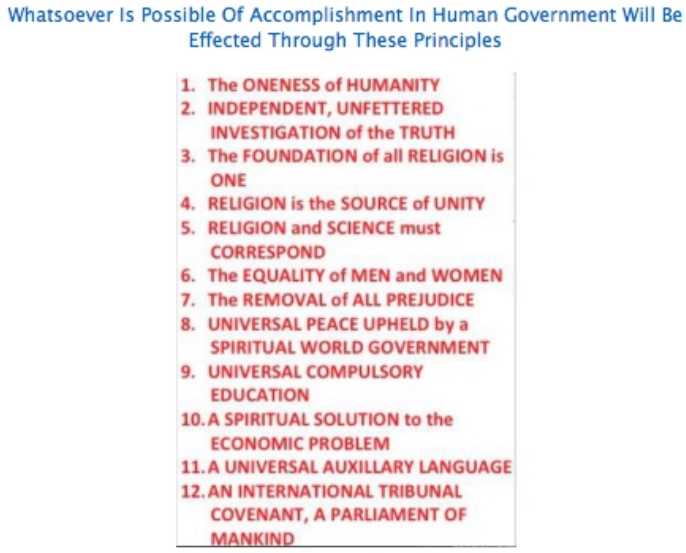
Thou, in truth, hast crowned me, through Thy gracious favor, in the midmost heart of creation, with this luminous diadem and seated me upon the throne of Thy love amidst all the peoples of the earth. And Thou hast aided me to remain steadfast in Thy Cause, through which the mightiest powers amongst the concourse of thy creation were made to shake and tremble, and the foundations of all beings in the realms of invention and creation to quake. I ask Thee, O King of the seen and the unseen, by Thine Ancient Beauty and the radiance of Thy Holy Countenance and Wondrous Being, to preserve us from vain imaginings and evil whisperings, and to assist us to be persevering and constant, firm and

unwavering in Thy Cause. Thou, verily, art the Great Giver, the All-Bountiful, the Most Compassionate!'

Tablet of the Universe (Lawh-i-Aflákiyyih)

by Abdu'l-Bahá

(Provisional Translation)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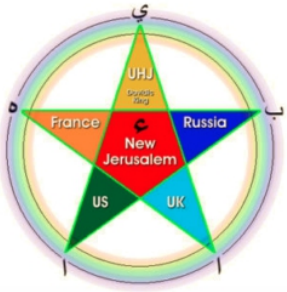
This entry was posted on Monday, December 12th, 2022 at 11:43 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 5, 179 B.E. (12/16/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



My God, my Adored One, my King, my Desire! What tongue can voice my thanks to Thee? I was heedless, Thou didst awaken me. I had turned back from Thee, Thou didst graciously 20 aid me to turn towards Thee. I was as one dead, Thou didst quicken me with the water of life. I was withered, Thou didst revive me with the heavenly stream of Thine utterance which hath flowed forth from the Pen of the All-Merciful.

O Divine Providence! All existence is begotten by Thy bounty; deprive it not of the waters of Thy generosity, neither do Thou withhold it from the ocean of Thy mercy. I beseech Thee to aid and assist me at all times and under all conditions, and seek from the heaven of Thy grace Thine ancient favor. Thou art, in truth, the Lord of bounty, and the Sovereign of the kingdom of eternity.

Baha'u'llah-Prayers and Meditations #CLXXIII

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Praise be to God, the hosts of the Supreme Concourse secure the victory and the power of the Kingdom is ready to assist and to support. Should ye at every instant loose the tongue in thanksgiving and gratitude, ye would not be able to discharge yourselves of the obligation of gratitude for these bestowals.

Abdu'l-Baha'-Selections #68

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Say: 'O my God! Wert Thou to create in every limb of my body tongues speaking, in the most eloquent of languages, pure clear meanings, far surpassing the limitations of signs and allusions, and were these tongues to praise Thee and thank Thee throughout ages and cycles, yet would they fail to discharge the full measure of gratitude I owe Thee for Thy grace and bounty in having enabled me to believe in the Manifestation of Thy Divine mercy, the Day-spring of Thy oneness, the Dawning-place of Thy mighty signs and the Repository of the secrets of Thy transcendent sovereignty in the midmost heart of the world. "And by whichsoever ye call upon Him, most beauteous are His Names" (17:110). Likewise would they fail befittingly to fulfil the debt of thanks I owe Thee for having removed from my eyes the veil that

obstructed my vision, for having caused me to hearken to the melodies of the Birds of Holiness upon the branches of the Tree of Immortality and for having given me to quaff the pure water of the camphor cup from the hand of the Cupbearer of Thy gracious providence in this most great, this most exalted, most holy, blessed and august Manifestation.'

Abdu'l-Bha'-Tablet of the Universe (Lawh-i-Aflákiyyih)

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O thou maid-servant of God!

In these times thanksgiving for the bounty of the Merciful One consists in the illumination of the heart and the feeling of the soul. This is the reality of thanksgiving. But, although offering thanks through speech or writings is approvable, yet, in comparison with that, it is but unreal, for the foundation is spiritual feelings and merciful sentiments. I hope that you may be favored therewith. But the lack of capacity and merit in the Day of Judgment does not prevent one from bounty and generosity, for it is the day of grace and not justice, and to give every one his due is justice. Consequently, do not look upon thy capacity, nay, rather, look upon the infinite grace of the Bounty of Abha who grace is comprehending and whose bounty is perfect.

Abdu'l-Baha'-Tablets of Abdu'l-Baha' Abbas, pg. 243

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Thankfulness is of various kinds. There is a verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type, their spirits and hearts unconscious of thanksgiving. This is mere usage, just as when we meet, receive a gift and say thank you, speaking the words without significance. One may say thank you a thousand times while the heart remains thankless, ungrateful. Therefore, mere verbal thanksgiving is without effect. But real thankfulness is a cordial giving of thanks from the heart. When man in response to the favors of God manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

There is a cordial thanksgiving, too, which expresses itself in the deeds and actions of man when his heart is filled with gratitude. For example, God has conferred upon man the gift of guidance, and in thankfulness for this great gift certain deeds must emanate from him. To express his gratitude for the favors of God man must show forth praiseworthy actions. In response to these bestowals he must render good deeds, be self-sacrificing, loving the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of Abhá, the face radiant, the tongue eloquent, the ear attentive, striving day and night to attain the good pleasure of God. Whatsoever he wishes to do must be in harmony with the good pleasure of God. He must observe and see what is the will of God and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Abdu'l-Baha'-The Promulgation of Universal Peace, July 15, 1912

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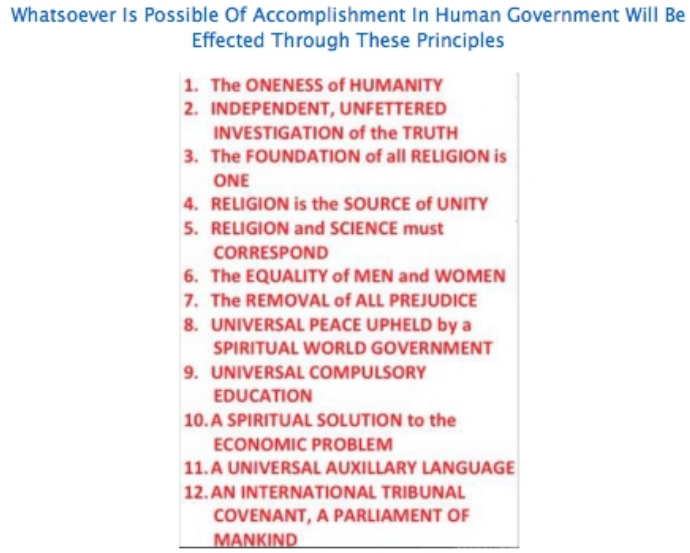
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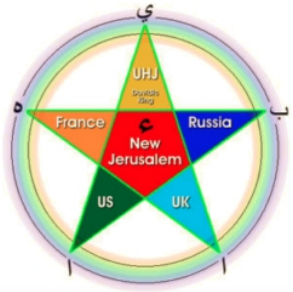
"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

This entry was posted on Friday, December 16th, 2022 at 5:25 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 12, 179 B.E. (12/23/2022)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



…when the hour of the Revelation of Jesus drew nigh, a few of the Magi, aware that the star of Jesus had appeared in heaven, sought and followed it, till they came unto the city which was the seat of the Kingdom of Herod. The sway of his sovereignty in those days embraced the whole of that land.

These Magi said: "Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him!" When they had searched, they found out that in Bethlehem, in the land of Judea, the Child had been born. This was the sign that was manifested in the visible heaven. As to the sign in the invisible heaven — the heaven of divine knowledge and understanding — it was Yahyá, son of Zachariah, who gave unto the people the tidings of the Manifestation of Jesus. Even as He hath revealed: "God announceth Yahyá to thee, who shall bear witness unto the Word from God, and a great one and chaste." By the term "Word" is meant Jesus, Whose coming Yahyá foretold. Moreover, in the heavenly Scriptures it is written: "John the Baptist was preaching in the wilderness of Judea, and saying, Repent ye: for the Kingdom of heaven is at hand." By John is meant Yahyá.

Baha'u'llah-Book of Certitude (Kitab-i-Iqan)

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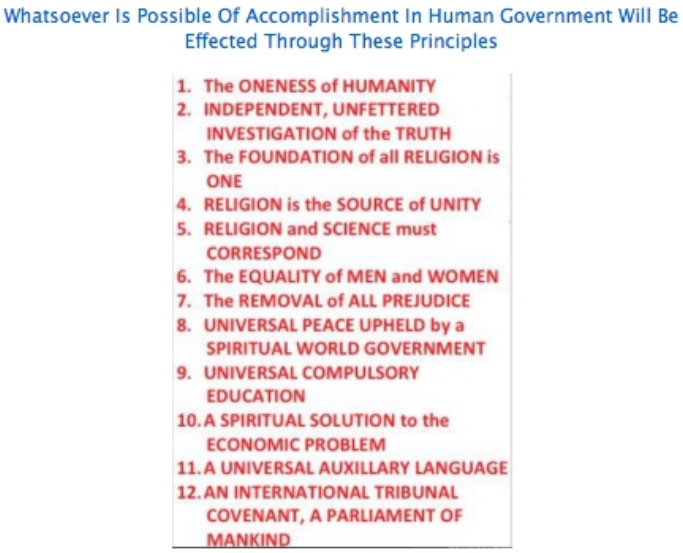
Bethlehem is astir with the Breeze of God. We hear her voice saying: "O most generous Lord! Where is Thy great glory established? The sweet savors of Thy presence have quickened me, after I had melted in my separation from Thee. Praised be Thou in that Thou hast raised the veils, and come with power in evident glory." We called unto her from behind the Tabernacle of Majesty and Grandeur: "O Bethlehem! This Light hath risen in the orient, and traveled towards the occident, until it reached thee in the evening of its life. Tell Me then: Do the sons recognize the Father, and acknowledge Him, or do they deny Him, even as the people aforetime denied Him (Jesus)?" Whereupon she cried out saying: "Thou art, in truth, the All-Knowing, the Best-Informed." Verily, We behold all created things moved to bear witness unto Us. Some know Us and bear witness, while the majority bear witness, yet know Us not.

Mount Sinai is astir with the joy of beholding Our countenance. She hath lifted her enthralling voice in glorification of her Lord, saying: "O Lord! I sense the fragrance of Thy garment. Methinks Thou art near,

invested with the signs of God. Thou hast ennobled these regions with Thy footsteps. Great is the blessedness of Thy people, could they but know Thee and inhale Thy sweet savors; and woe betide them that are fast asleep."

Baha'u'llah-The Most Holy Tablet/Lawh-i-Aqdas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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

This entry was posted on Friday, December 23rd, 2022 at 2:06 am and is filed under Baha'i Calendar. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Honor 1, 179 B.E. (12/31/2022)

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All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou willest Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, The Most Exalted, the All-Powerful, the All-Wise.

Illumine, O Lord, the faces of Thy servants, that they may behold Thee; and cleanse their hearts that they may turn unto the court of Thy heavenly favors, and recognize Him Who is the Manifestation of Thy Self and the Dayspring of Thine Essence. Verily, Thou art the Lord of all worlds. There is no God but Thee, the Unconstrained, the All-Subduing.

Prayer revealed by Baha'u'llah

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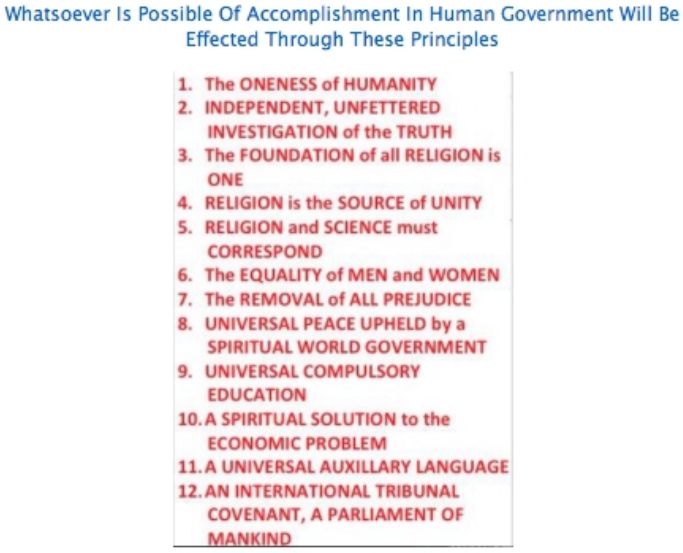
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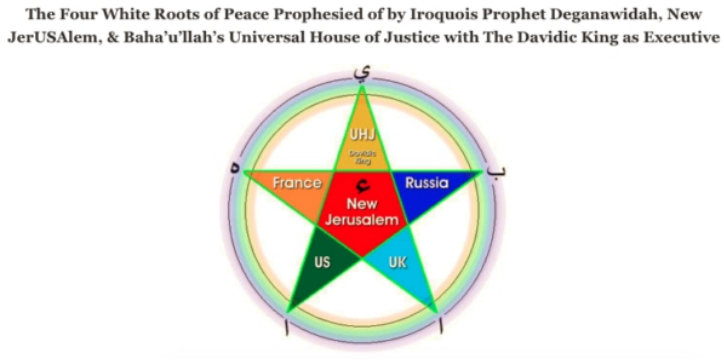
“Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)”

Chazon Nahum

This entry was posted on Friday, December 30th, 2022 at 11:38 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 7, 179 B.E. (1/6/2023)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UHJ
France
Russia
New Jerusalem
US
UK

Indeed the actions of man himself breed a profusion of satanic power. For were men to abide by and observe the divine teachings, every trace of evil would be banished from the face of the earth. However, the widespread differences that exist among mankind and the prevalence of sedition, contention, conflict and the like are the primary factors which provoke the appearance of the satanic spirit. Yet the Holy Spirit hath ever shunned such matters.

Baha'u'llah – LAWḤ-I-MAQṢÚD (Tablet of Maqṣúd)

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Such is the true meaning of rendering assistance unto God. Sedition hath never been pleasing unto God, nor were the acts committed in the past by certain foolish ones acceptable in His sight. Know ye that to be killed in the path of His good pleasure is better for you than to kill. The beloved of the Lord must, in this day, behave in such wise amidst His servants that they may by their very deeds and actions guide all men unto the paradise of the All-Glorious.

Baha'u'llah – Tablet to Násiri'd-Dín Sháh

****

Liberty must, in the end, lead to sedition, whose flames none can quench. Thus warneth you He Who is the Reckoner, the All-Knowing. Know ye that the embodiment of liberty and its symbol is the animal. That which beseemeth man is submission unto such restraints as will protect him from his own ignorance, and guard him against the harm of the mischief-maker. Liberty causeth man to overstep the bounds of propriety, and to infringe on the dignity of his station. It debaseth him to the level of extreme depravity and wickedness.

Baha'u'llah – Gleanings #CLIX

****

Say: O men! This is a matchless Day. Matchless must, likewise, be the tongue that celebrateth the praise

of the Desire of all nations, and matchless the deed that aspireth to be acceptable in His sight. The whole human race hath longed for this Day, that perchance it may fulfil that which well beseemeth its station, and is worthy of its destiny. Blessed is the man whom the affairs of the world have failed to deter from recognizing Him Who is the Lord of all things.

So blind hath become the human heart that neither the disruption of the city, nor the reduction of the mountain in dust, nor even the cleaving of the earth, can shake off its torpor. The allusions made in the Scriptures have been unfolded, and the signs recorded therein have been revealed, and the prophetic cry is continually being raised. And yet all, except such as God was pleased to guide, are bewildered in the drunkenness of their heedlessness!

Witness how the world is being afflicted with a fresh calamity every day. Its tribulation is continually deepening. From the moment the Súriy-i-Ra'ís (Tablet to Ra'ís) was revealed until the present day, neither hath the world been tranquillized, nor have the hearts of its peoples been at rest. At one time it hath been agitated by contentions and disputes, at another it hath been convulsed by wars, and fallen a victim to inveterate diseases. Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy, whilst unskilled practitioners are regarded with favor, and are accorded full freedom to act. …The dust of sedition hath clouded the hearts of men, and blinded their eyes. Erelong, they will perceive the consequences of what their hands have wrought in the Day of God. Thus warneth you He Who is the All-Informed, as bidden by One Who is the Most Powerful, the Almighty.

Baha'u'llah – Gleanings #XVI

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These were the very words and utterances used by the pagan Arabs living in the days of Muḥammad to dispute with and pronounce judgement against Him. They said: "Those who believed in Muḥammad dwelt in our midst and associated with us day and night. When did they die and when were they raised again to life?" Hearken unto that which was revealed in reply: "If ever thou dost marvel, marvellous surely is their saying, 'What! When we have become dust and mouldering bones, shall we be restored in a new creation?'"And in another passage: "And if thou shouldst say, 'After death ye shall surely be raised again', the infidels will certainly exclaim, 'This is naught but palpable sorcery.'"Thus did they mock and deride Him, for they had read in their Books and heard from their divines the terms "life" and "death", and understood them as this elemental life and physical death, and hence when they found not that which their vain imaginings and their false and wicked minds had conceived, they hoisted the banners of discord and the standards of sedition and kindled the flame of war. God, however, quenched it through the power of His might, as thou seest again in this day with these infidels and evil-doers.

Baha'u'llah – Gems of Divine Mysteries (Javáhiru'l-Asrár)

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O Shaykh! We had seized the reins of authority by the power of God and His Divine might, as He alone can seize, Who is the Mighty, the Strong. None had the power to stir up mischief or sedition.

Now, however, as they have failed to appreciate this loving-kindness and these bounties, they have been, and will be, afflicted with the retribution which their acts must entail. The State officials, considering the secret progress of the Extended Cord have, from every direction, incited and aided Mine adversaries. In the Great City (Constantinople) they have roused a considerable number of people to oppose this Wronged One. Things have come to such a pass that the officials in that city have acted in a manner which hath brought shame to both the government and the people. A distinguished siyyid, whose well-known integrity, acceptable conduct, and commercial reputation, were recognized by the majority of fair-minded men, and who was regarded by all as a highly honored merchant, once visited Beirut. In view of his friendship for this Wronged One they telegraphed the Persian Dragoman informing him that this siyyid, assisted by his servant, had stolen a sum of money and other things and gone to ‘Akká. Their design in this matter was to dishonor this Wronged One. And yet, far be it from the people of this country to allow themselves to be deflected, by these unseemly tales, from the straight path of uprightness and truth. Briefly, they have assaulted Me from every side, and are reinforcing Mine adversaries. This Wronged One, however, beseecheth the one true God to graciously assist every one in that which beseemeth these days. Day and night I fix My gaze on these perspicuous words, and recite: “O God, my God! I beseech Thee by the sun of Thy grace, and the sea of Thy knowledge, and the heaven of Thy justice, to aid them that have denied Thee to confess, and such as have turned aside from Thee to return, and those who have calumniated Thee to be just and fair-minded. Assist them, O my Lord, to return unto Thee, and to repent before the door of Thy grace. Powerful art Thou to do what Thou willest, and in Thy grasp are the reins of all that is in the heavens and all that is on earth. Praise be unto God, the Lord of the worlds.”

Baha’u’llah – Epistle to the Son of the Wolf

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O ye faithful friends, O ye sincere servants of Bahá’u’lláh! Now, in the midwatches of the night, when eyes are closed in slumber and all have laid their heads upon the couch of rest and deep sleep, ‘Abdu’l-Bahá is wakeful within the precincts of the Hallowed Shrine and, in the ardour of his invocation uttereth this, his prayer:

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O Thou kind and loving Providence! The east is astir and the west surgeth even as the eternal billows of the sea. The gentle breezes of holiness are diffused and, from the Unseen Kingdom, the rays of the Orb of Truth shine forth resplendent. The anthems of divine unity are being chanted and the ensigns of celestial might are waving. The angelic Voice is raised and, even as the roaring of the leviathan, soundeth the call to selflessness and evanescence. The triumphal cry Yá Bahá’u’l-Abhá resoundeth on every side, and the call Yá ‘Alíyyu’l-A‘lá ringeth throughout all regions. No stir is there in the world save that of the Glory of the One Ravisher of Hearts, and no tumult is there save the surging of the love of Him, the Incomparable, the Well-Beloved.

The beloved of the Lord, with their musk-scented breath, burn like bright candles in every clime, and the friends of the All-Merciful, even as unfolding flowers, can be found in all regions. Not for a moment do they rest; they breathe not but in remembrance of Thee, and crave naught but to serve Thy Cause. In the meadows of truth they are as sweet-singing nightingales, and in the flower-garden of guidance they are even as brightly-coloured blossoms. With mystic flowers they adorn the walks of the Garden of Reality; as swaying cypresses they line the riverbanks of the Divine Will. Above the horizon of being they shine as radiant stars; in the firmament of the world they gleam as resplendent orbs. Manifestations of celestial grace are they, and daysprings of the light of divine assistance.

Grant, O Thou Loving Lord, that all may stand firm and steadfast, shining with everlasting splendour, so that, at every breath, gentle breezes may blow from the bowers of Thy loving-kindness, that from the ocean of Thy grace a mist may rise, that the kindly showers of Thy love may bestow freshness, and the zephyr waft its perfume from the rose garden of divine unity.

Vouchsafe, O Best Beloved of the World, a ray from Thy Splendour. O Well-Beloved of mankind, shed upon us the light of Thy Countenance.

O God Omnipotent, do Thou shield us and be our refuge and, O Lord of Being, show forth Thy might and Thy dominion.

O Thou loving Lord, the movers of sedition are in some regions astir and active, and by night and day are inflicting a grievous wrong.

Even as wolves, tyrants are lying in wait, and the wronged, innocent flock hath neither help nor succour. Hounds are on the trail of the gazelles of the fields of divine unity, and the pheasant in the mountains of heavenly guidance is pursued by the ravens of envy.

O Thou divine Providence, preserve and protect us! O Thou Who art our Shield, save us and defend us! Keep us beneath Thy Shelter, and by Thy Help save us from all ills. Thou art, indeed, the True Protector, the Unseen Guardian, the Celestial Preserver, and the Heavenly Loving Lord.

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O ye beloved of the Lord! On one side the standard of the One True God is unfurled and the Voice of the Kingdom raised. The Cause of God is spreading, and manifest in splendour are the wonders from on high. The east is illumined and the west perfumed; fragrant with ambergris is the north, and musk-scented the south.

On the other side the faithless wax in hate and rancour, ceaselessly stirring up grievous sedition and

mischief. No day goeth by but someone raiseth the standard of revolt and spurreth his charger into the arena of discord. No hour passeth but the vile adder bareth its fangs and scattereth its deadly venom.

The beloved of the Lord are wrapped in utter sincerity and devotion, unmindful of this rancour and malice. Smooth and insidious are these snakes, these whisperers of evil, artful in their craft and guile. Be ye on your guard and ever wakeful! Quick-witted and keen of intellect are the faithful, and firm and steadfast are the assured. Act ye with all circumspection!

'Fear ye the sagacity of the faithful, for he seeth with the divine light!'

Beware lest any soul privily cause disruption or stir up strife. In the Impregnable Stronghold be ye brave warriors, and for the Mighty Mansion a valiant host. Exercise the utmost care, and day and night be on your guard, that thereby the tyrant may inflict no harm.

Study the Tablet of the Holy Mariner that ye may know the truth and consider that the Blessed Beauty hath fully foretold future events. Let them who perceive take warning. Verily in this is a bounty for the sincere!

Even as dust upon the Sacred Threshold, in utter humility and lowliness, 'Abdu'l-Bahá is engaged in the promulgation of His signs in the daytime and in the night season. Whensoever he findeth time he prayeth ardently, and beseecheth Him tearfully and fervently, saying:

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O Thou divine Providence, pitiful are we, grant us Thy succour; homeless wanderers, give us Thy shelter; scattered, do Thou unite us; astray, gather us to Thy fold; bereft, do Thou bestow upon us a share and portion; athirst, lead us to the well-spring of Life; frail, strengthen us that we may arise to help Thy Cause and offer ourselves as a living sacrifice in the pathway of guidance.

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The faithless, however, by day and night, openly and privily do their utmost to shake the foundations of the Cause, to root out the Blessed Tree, to deprive this servant of service, to kindle secret sedition and strife and to annihilate 'Abdu'l-Bahá. Outwardly they appear as sheep, yet inwardly they are naught but ravening wolves. Sweet in words, they are but at heart a deadly poison.

O ye beloved ones, guard the Cause of God! Let no sweetness of tongue beguile you—nay, rather consider the motive of every soul, and ponder the thought he cherisheth. Be ye straightway mindful and on your guard. Avoid him, yet be not aggressive! Refrain from censure and from slander, and leave him in the Hand of God. Upon you rest the Glory of Glories.

Abdu'l-Baha' – Selections #233

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When we review history from the beginning of human existence to the present age in which we live, it is

evident all war and conflict, bloodshed and battle, every form of sedition has been due to some form of prejudice—whether religious, racial or national—to partisan bias and selfish prejudice of some sort. Even today we witness an upheaval in the Balkans, a war of religious prejudice. Some years ago when I was living in Rumelia, war broke out among the religious peoples. There was no attitude of justice or equity whatever amongst them. They pillaged the properties of each other, burning each others' homes and houses, slaughtering men, women and children, imagining that such warfare and bloodshed was the means of drawing near to God. This clearly proved that prejudice is a destroyer of the foundations of the world of humanity, whereas religion was meant to be the cause of fellowship and agreement.

Abdu'l-Baha' – The Promulgation of Universal Peace, 7 October 1912

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The first teaching is that man should investigate reality, for reality is contrary to dogmatic interpretations and imitations of ancestral forms of belief to which all nations and peoples adhere so tenaciously. These blind imitations are contrary to the fundamental basis of the divine religions, for the divine religions in their central and essential teaching are based upon unity, love and peace, whereas these variations and imitations have ever been productive of warfare, sedition and strife. Therefore, all souls should consider it incumbent upon them to investigate reality. Reality is one; and when found, it will unify all mankind. Reality is the love of God. Reality is the knowledge of God. Reality is justice. Reality is the oneness or solidarity of mankind. Reality is international peace. Reality is the knowledge of verities. Reality unifies humanity.

Abdu'l-Baha' – The Promulgation of Universal Peace, 25 October 1912

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The purpose of this is to explain that the darkness of imitations encompasses the world. Every nation is holding to its traditional religious forms. The light of reality is obscured. Were these various nations to investigate reality, there is no doubt they would attain to it. As reality is one, all nations would then become as one nation. So long as they adhere to various imitations and are deprived of reality, strife and warfare will continue and rancor and sedition prevail. If they investigate reality, neither enmity nor rancor will remain, and they will attain to the utmost concord among themselves.

Abdu'l-Baha' – The Promulgation of Universal Peace, 5 July 1912

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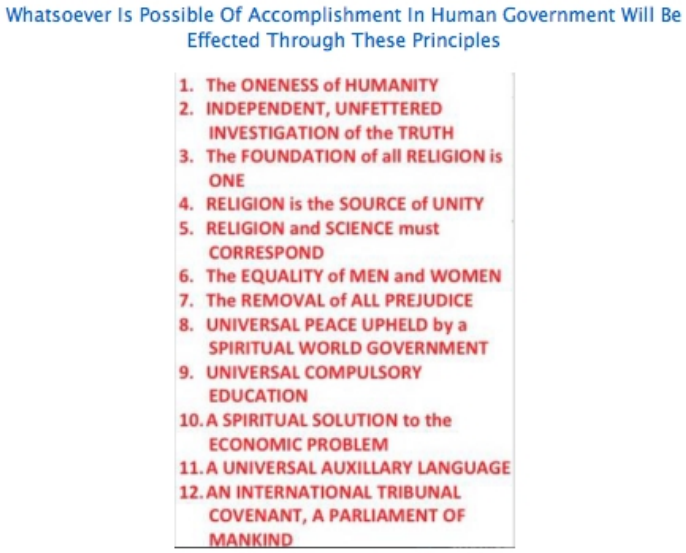
The Bahá'ís must not engage in political movements which lead to sedition. They must interest themselves in movements which conduce to law and order. In Persia at the present time the Bahá'ís have no part in the revolutionary upheavals which have terminated in lawlessness and rebellion. Nevertheless, a Bahá'í may hold a political office and be interested in politics of the right type. Ministers, state officials and governor-generals in Persia are Bahá'ís, and there are many other Bahá'ís holding governmental positions; but nowhere throughout the world should the followers of Bahá'u'lláh be engaged in seditious movements. For example, if there should be an uprising here in America having for its purpose the

establishment of a despotic government, the Bahá'ís should not be connected with it.

Abdu'l-Baha' – The Promulgation of Universal Peace, 23 July 1912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"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

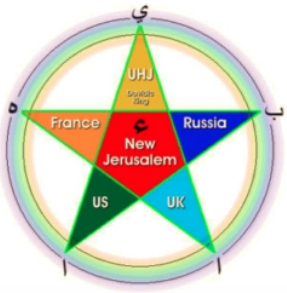
Chazon Nahum

This entry was posted on Friday, January 6th, 2023 at 4:32 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Anniversary: The Establishment Of The IBC/UHJ on 1/9/1991 by Dr. Leland Jensen-Sharaf 10, 179 B.E. (1/9/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.

Observe that if such a happy situation be forthcoming, no government would need continually to pile up the weapons of war, nor feel itself obliged to produce ever new military weapons with which to conquer the human race. A small force for the purposes of internal security, the correction of criminal and disorderly elements and the prevention of local disturbances, would be required—no more. In this way

the entire population would, first of all, be relieved of the crushing burden of expenditure currently imposed for military purposes, and secondly, great numbers of people would cease to devote their time to the continual devising of new weapons of destruction—those testimonials of greed and bloodthirstiness, so inconsistent with the gift of life—and would instead bend their efforts to the production of whatever will foster human existence and peace and well-being, and would become the cause of universal development and prosperity. Then every nation on earth will reign in honor, and every people will be cradled in tranquillity and content.

A few, unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the unrivaled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavor, ceaseless endeavor, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionary, yet in this day has become most easy and practicable. Why should this most great and lofty Cause—the daystar of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as impossible of achievement? Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man.

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No power on earth can prevail against the armies of justice, and every citadel must fall before them; for men willingly go down under the triumphant strokes of this decisive blade, and desolate places bloom and flourish under the tramplings of this host. There are two mighty banners which, when they cast their shadow across the crown of any king, will cause the influence of his government quickly and easily to penetrate the whole earth, even as if it were the light of the sun: the first of these two banners is wisdom; the second is justice. Against these two most potent forces, the iron hills cannot prevail, and Alexander's wall will break before them. It is clear that life in this fast-fading world is as fleeting and inconstant as the morning wind, and this being so, how fortunate are the great who leave a good name behind them, and the memory of a lifetime spent in the pathway of the good pleasure of God.

All passages excerpted from Abdu'l-Baha', The Secret of Divine Civilization

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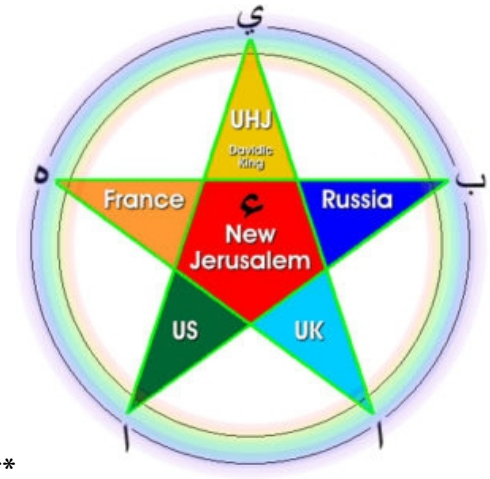
"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

http://www.uhj.net



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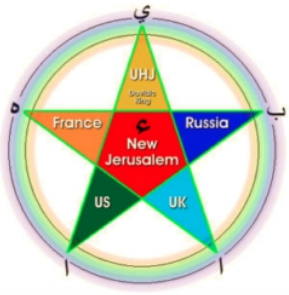
This entry was posted on Monday, January 9th, 2023 at 3:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 14, 179 B.E. (1/13/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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It is certain that man's highest distinction is to be lowly before and obedient to his God; that his greatest glory, his most exalted rank and honor, depend on his close observance of the divine commands and prohibitions. Religion is the light of the world, and the progress, achievement, and happiness of man result from obedience to the laws set down in the holy Books. Briefly, it is demonstrable that in this life, both outwardly and inwardly the mightiest of structures, the most solidly established, the most enduring, standing guard over the world, assuring both the spiritual and the material perfections of mankind, and protecting the happiness and the civilization of society—is religion.

It is true that there are foolish individuals who have never properly examined the fundamentals of the divine religions, who have taken as their criterion the behavior of a few religious hypocrites and measured all religious persons by that yardstick, and have on this account concluded that religions are an obstacle to progress, a divisive factor and a cause of malevolence and enmity among peoples. They have not even observed this much, that the principles of the divine religions can hardly be evaluated by the acts of those who only claim to follow them. For every excellent thing, peerless though it may be, can still be diverted to the wrong ends. A lighted lamp in the hands of an ignorant child or of the blind will not dispel the surrounding darkness nor light up the house—it will set both the bearer and the house on fire. Can we, in such an instance, blame the lamp? No, by the Lord God! To the seeing, a lamp is a guide and will show him his path; but it is a disaster to the blind.

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It is certain that the greatest of instrumentalities for achieving the advancement and the glory of man, the supreme agency for the enlightenment and the redemption of the world, is love and fellowship and unity among all the members of the human race. Nothing can be effected in the world, not even conceivably, without unity and agreement, and the perfect means for engendering fellowship and union is true religion.

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Our purpose is to show how true religion promotes the civilization and honor, the prosperity and prestige, the learning and advancement of a people once abject, enslaved and ignorant, and how, when it falls into the hands of religious leaders who are foolish and fanatical, it is diverted to the wrong ends, until this greatest of splendors turns into blackest night.

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The purpose of these references is to establish the fact that the religions of God are the true source of the spiritual and material perfections of man, and the fountainhead for all mankind of enlightenment and beneficial knowledge.

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By the Lord God, and there is no God but He, even the minutest details of civilized life derive from the grace of the Prophets of God. What thing of value to mankind has ever come into being which was not first set forth either directly or by implication in the Holy Scriptures?

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Universal benefits derive from the grace of the divine religions, for they lead their true followers to sincerity of intent, to high purpose, to purity and spotless honor, to surpassing kindness and compassion, to the keeping of their covenants when they have covenanted, to concern for the rights of others, to liberality, to justice in every aspect of life, to humanity and philanthropy, to valor and to unflagging efforts in the service of mankind. It is religion, to sum up, which produces all human virtues, and it is these virtues which are the bright candles of civilization. If a man is not characterized by these excellent qualities, it is certain that he has never attained to so much as a drop out of the fathomless river of the waters of life that flows through the teachings of the Holy Books, nor caught the faintest breath of the fragrant breezes that blow from the gardens of God; for nothing on earth can be demonstrated by words alone, and every level of existence is known by its signs and symbols, and every degree in man's development has its identifying mark.

The purpose of these statements is to make it abundantly clear that the divine religions, the holy precepts, the heavenly teachings, are the unassailable basis of human happiness, and that the peoples of the world can hope for no real relief or deliverance without this one great remedy. This panacea must, however, be administered by a wise and skilled physician, for in the hands of an incompetent all the cures that the Lord of men has ever created to heal men's ills could produce no health, and would on the contrary only destroy the helpless and burden the hearts of the already afflicted.

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All passages excerpted from "The Secret of Divine Civilization"-Written by Abdu'l-Baha' in 1875

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“Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)”

http://www.uhj.net

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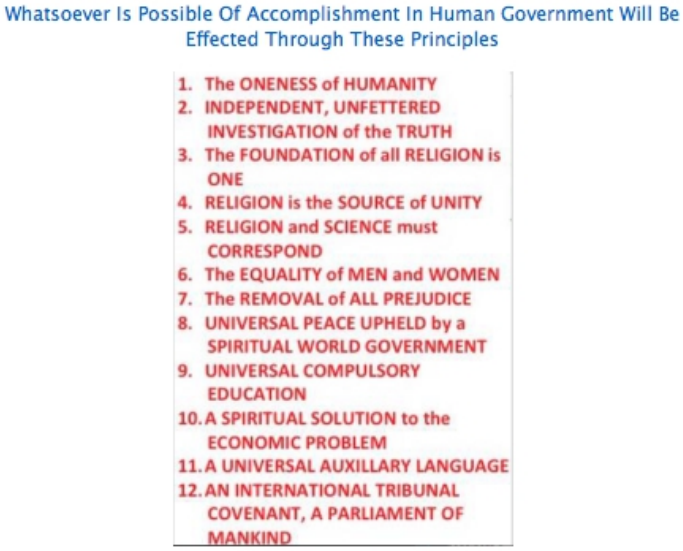
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This entry was posted on Friday, January 13th, 2023 at 4:42 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Sharaf 14, 179 B.E. (1/13/2023)

WORLD UNITY FEAST
INTERNATIONAL PEACE PACT MEETING
Please join us to celebrate the Kellogg Briand Peace Pact of 1928 which outlawed war
International Peace Pact Society
Friday 20 January - 7 pm (UK time)
Zoom Meeting ID: 898 272 6044

This entry was posted on Friday, January 13th, 2023 at 5:20 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sultan/Sovereignty 1, 179 B.E. (1/19/2023)

WORLD UNITY FEAST
INTERNATIONAL PEACE PACT MEETING
Please join us to celebrate the Kellogg Briand Peace Pact of 1928 which outlawed war
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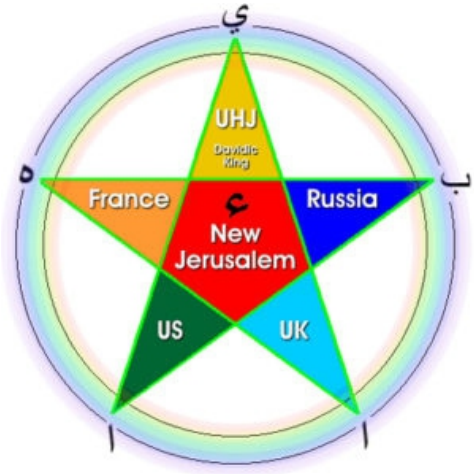

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SINCE Thou hast, O my God, established Thyself upon the throne of Thy transcendent unity, and ascended the mercy seat of Thy oneness, it befitteth Thee to blot out from the hearts of all beings whatsoever may keep them back from gaining admittance into the sanctuary of Thy Divine mysteries, and may shut them out from the tabernacle of Thy Divinity, that all hearts may mirror Thy beauty, and may reveal Thee, and speak of Thee, and that all created things may show forth the tokens of Thy most august sovereignty, and shed the splendors of the light of Thy most holy governance, and that all who are in heaven and on earth may laud and magnify Thy unity, and give Thee glory, for having manifested Thy Self unto them through Him Who is the Revealer of Thy oneness.

Divest, then, Thy servants, O my God, of the garments of self and desire, or grant that the eyes of Thy people may be lifted up to such heights that they will discern in their desires naught except the stirring of the gentle winds of Thine eternal glory, and may recognize in their own selves nothing but the revelation of Thine own merciful Self, that the earth and all that is therein may be cleansed of whatever is alien to Thee, or anything that manifesteth aught save Thy Self. All this can be fulfilled throughout Thy dominion by Thy word of command, "Be," and it is! Nay, even swifter than this, and yet the people understand not.

Glorified, immeasurably glorified art Thou, O my Beloved! I swear by Thy glory! I recognize this very moment that Thou hast granted all for which I have supplicated Thee, in this blessed night which, as decreed by Thee, calleth to remembrance Him Who was the Companion of Thy beauty and the Beholder of Thy face, ere I had been mentioned by Thee, or called into being within the court of Thy holiness. I perceive that Thou hast made all things to be the manifestations of Thy behest, and the revelations of Thy handiwork, and the repositories of Thy knowledge, and the treasuries of Thy wisdom. I recognize, moreover, that were any of the revelations of Thy names and Thine attributes to be withheld, though it be the weight of a grain of mustard seed, from whatsoever hath been created by Thy power and begotten by Thy might, the foundations of Thine everlasting handiwork would thereby be made incomplete, and the gems of Thy Divine wisdom would become imperfect. For the letters of negation, no matter how far they may be removed from the holy fragrances of Thy knowledge, and however forgetful they may become of the wondrous splendors of the dawning light of Thy beauty, which are shed from the heaven of Thy majesty, must needs exist in Thy realm, so that the words which affirm Thee may thereby be exalted. Thy might beareth me witness, O my Well-Beloved! The entire creation hath been called into being to exalt Thy triumph and to establish Thine ascendancy, and all the bounds that have been set by Thee are but the signs of Thy sovereignty, and proclaim the power of Thy might. How great, how very great, are the revelations of Thy wondrous power in all things! They are such that the lowliest among Thy creatures hath been made by Thee a manifestation of Thy most august attribute, and the most contemptible token of Thy handiwork hath been chosen as a recipient of Thy most mighty name. Poverty, as decreed by Thee, hath been made the means for the revelation of Thy riches, and abasement a path leading to Thy glory, and sinfulness a cause for the exercise of Thy forgiveness. By them Thou hast demonstrated that to Thee belong Thy most excellent titles, and unto Thee pertain the wonders of Thy most exalted attributes. Since Thou hast purposed, O my God, to cause all created things to enter into the tabernacle of Thy transcendent grace and favor, and to waft over the entire creation the fragrances of the raiment of Thy glorious unity, and to look upon all things with the eyes of Thy bounty and Thy oneness, I beseech Thee, therefore, by Thy love, which Thou hast made to be the mainspring of the revelations of Thine eternal holiness, and the flame that gloweth within the hearts of such of Thy creatures as yearn towards Thee, to create, this very moment, for those of Thy people who are wholly devoted to Thee, and for such of Thy loved ones as love Thee, out of the essence of Thy bounty and Thy generosity, and from the inmost spirit of Thy grace and Thy glory, Thy Paradise of transcendent holiness, and to exalt it above everything except Thee, and to sanctify it from aught else save Thyself. Create, moreover, within it, O my God, out of the lights shed by Thy throne, handmaidens who will intone the melodies of Thy wondrous and most sweet invention, that they may magnify Thy name with such words as have not been heard by any of Thy creatures, be they the inmates of Thy heaven or the dwellers of Thine earth, nor been comprehended by any of Thy people. Unlock, then, the gates of this Paradise to the faces of Thy loved ones, that haply they may enter them in Thy name, and by the power of Thy sovereignty, that thereby the sovereign bounties vouchsafed by Thee unto Thy chosen ones and the transcendent gifts granted unto Thy trusted ones be perfected, that they may extol Thy virtues with such melodies as none can either intone or describe, and that none of Thy people may conceive the design of appearing in the guise of any of Thy chosen ones, or of emulating the example of Thy loved ones, and that none may fail to discern between Thy friends and Thine enemies, or to distinguish them that are devoted to Thee from such as stubbornly oppose Thee.

Potent art Thou to do what Thou willest, and powerful and supreme art Thou over all things. Exalted, immeasurably exalted art Thou, O my Beloved, above the strivings of any of Thy creatures, however learned, to know Thee; exalted, immensely exalted art Thou above every human attempt, no matter how searching, to describe Thee! For the highest thought of men, however deep their contemplation, can never hope to outsoar the limitations imposed upon Thy creation, nor ascend beyond the state of the contingent world, nor break the bounds irrevocably set for it by Thee. How can, then, a thing that hath been created by Thy will that overruleth the whole of creation, a thing that is itself a part of the contingent world, have the power to soar into the holy atmosphere of Thy knowledge, or reach unto the seat of Thy transcendent power?

High, immeasurably high art Thou above the endeavors of the evanescent creature to soar unto the throne of Thine eternity, or of the poor and wretched to attain the summit of Thine all-sufficing glory! From eternity Thou didst Thyself describe Thine own Self unto Thy Self, and extol, in Thine own Essence, Thine Essence unto Thine Essence. I swear by Thy glory, O my Best-Beloved! Who is there besides Thee that can claim to know Thee, and who save Thyself can make fitting mention of Thee? Thou art He Who, from eternity, abode in His realm, in the glory of His transcendent unity, and the splendors of His holy grandeur. Were any one except Thee to be deemed worthy of mention, in all the kingdoms of Thy creation, from the highest realms of immortality down to the level of this nether world, how could it, then, be demonstrated that Thou art established upon the throne of Thy unity, and how could the wondrous virtues of Thy oneness and Thy singleness be glorified?

I bear witness, this very moment, to what Thou hast testified for Thine own Self, ere Thou hadst created the heavens and the earth, that Thou art God, and that there is none other God besides Thee. Thou hast from everlasting been potent, through the Manifestations of Thy might, to reveal the signs of Thy power, and Thou hast ever made known, through the Daysprings of Thy knowledge, the words of Thy wisdom. No one besides Thee hath ever been found worthy to be mentioned before the Tabernacle of Thy unity, and none except Thyself hath proved himself capable of being praised within the hallowed court of Thy oneness.

Praise be to Thee, O my God, that Thou hast revealed Thy favors and Thy bounties; and glory be to Thee, O my Beloved, that Thou hast manifested the Daystar of Thy loving-kindness and Thy tender mercies. I yield Thee such thanks as can direct the steps of the wayward towards the splendors of the morning light of Thy guidance, and enable those who yearn towards Thee to attain the seat of the revelation of the effulgence of Thy beauty. I yield Thee such thanks as can cause the sick to draw nigh unto the waters of Thy healing, and can help those who are far from Thee to approach the living fountain of Thy presence. I yield Thee such thanks as can divest the bodies of Thy servants of the garments of mortality and abasement, and attire them in the robes of Thine eternity and Thy glory, and lead the poor unto the shores of Thy holiness and all sufficient riches. I yield Thee such thanks as can enable the Heavenly Dove to warble forth, upon the branches of the Lote-Tree of Immortality, her song: “Verily, Thou art God. No God is there besides Thee. From eternity Thou hast been exalted above the praise of aught else but Thee, and been high above the description of any one except Thyself.” I yield Thee such thanks as can cause the Nightingale of Glory to pour forth its melody in the highest heaven: “‘Alí (the Báb), in truth, is Thy servant, Whom Thou hast singled out from among Thy Messengers and Thy chosen Ones, and made Him to be the Manifestation of Thyself in all that pertaineth unto Thee, and that concerneth the revelation of

Thine attributes and the evidences of Thy names." I yield Thee such thanks as can stir up all things to extol Thee, and to glorify Thine Essence, and can unloose the tongues of all beings to magnify the sovereignty of Thy beauty. I yield Thee such thanks as can fill the heavens and the earth with the signs of Thy transcendent Essence, and assist all created things to enter the Tabernacle of Thy nearness and Thy presence. I yield Thee such thanks as can make every created thing to be a book that shall speak of Thee, and a scroll that shall unfold Thy praise. I yield Thee such thanks as can establish the Manifestations of Thy sovereignty upon the throne of Thy governance, and set up the Exponents of Thy glory upon the seat of Thy Divinity. I yield Thee such thanks as can make the corrupt tree to bring forth good fruit through the holy breaths of Thy favors, and revive the bodies of all beings with the gentle winds of Thy transcendent grace. I yield Thee such thanks as can cause the signs of Thine exalted singleness to be sent down out of the heaven of Thy holy unity. I yield Thee such thanks as can teach all things the realities of Thy knowledge and the essence of Thy wisdom, and will not withhold the wretched creatures from the doors of Thy mercy and Thy bountiful favor. I yield Thee such thanks as can enable all who are in heaven and on earth to dispense with all created things, through the treasuries of Thine all-sufficing riches, and can aid all created things to reach unto the summit of Thine almighty favors. I yield Thee such thanks as can assist the hearts of Thine ardent lovers to soar into the atmosphere of nearness to Thee, and of longing for Thee, and kindle the Light of Lights within the land of Iráq. I yield Thee such thanks as can detach them that are nigh unto Thee from all created things, and draw them to the throne of Thy names and Thine attributes. I yield Thee such thanks as can cause Thee to forgive all sins and trespasses, and to fulfill the needs of the peoples of all religions, and to waft the fragrances of pardon over the entire creation. I yield Thee such thanks as can enable them that recognize Thy unity to scale the heights of Thy love, and cause such as are devoted to Thee to ascend unto the Paradise of Thy presence. I yield Thee such thanks as can satisfy the wants of all such as seek Thee, and realize the aims of them that have recognized Thee. I yield Thee such thanks as can blot out from the hearts of men all suggestions of limitations, and inscribe the signs of Thy unity. I yield Thee such thanks as that with which Thou didst from eternity glorify Thine own Self, and didst exalt it above all peers, rivals, and comparisons, O Thou in Whose hands are the heavens of grace and of bounty, and the kingdoms of glory and of majesty! Lauded be Thy name, O Lord my God, and my Master! Thou bearest witness, and seest, and knowest the things that have befallen Thy loved ones in Thy days, and the continual trials, and the successive tribulations, and the incessant afflictions, which have been sent down upon Thine elect. Such hath been their plight that the earth became too strait for them, and they were encompassed by the evidences of Thy wrath and the signs of Thy fear in every land, and the doors of Thy mercy and Thy loving-kindness were shut against them, and the garden of their hearts was deprived of the overflowing showers of Thy grace and Thy bountiful favors. Wilt Thou withhold, O my God, from such as love Thee the wonders of Thine ascendancy and triumph? Wilt Thou shatter, O my Beloved, the hopes which they who are devoted to Thee have fixed on Thy manifold bounties and gifts? Wilt Thou keep back, O my Master, those that have recognized Thee from the shores of Thy sanctified knowledge, or wilt Thou cease to rain down upon the hearts of such as desire Thee the showers of Thy transcendent grace? No, no, and to this Thy glory beareth me witness! I testify this very moment that Thy mercy hath surpassed all created things, and Thy loving-kindness encompassed all that are in heaven and all that are on earth. From everlasting the doors of Thy generosity were open to the faces of Thy servants, and the gentle winds of Thy grace were wafted

over the hearts of Thy creatures, and the overflowing rains of Thy bounty were showered upon Thy people and the dwellers of Thy realm.

I know full well Thou hast delayed to manifest Thy triumph in the kingdom of creation by reason of Thy knowledge which embraceth both the mysteries of Thy decree, and the hidden things ordained behind the veils of Thine irrevocable purpose, that thereby those who have entered beneath the shadow of Thy transcendent mercy may be separated from those who have dealt disdainfully with Thee, and turned back from Thy presence at the time when Thou didst manifest Thy most exalted Beauty.

Exalted, immeasurably exalted art Thou, therefore, O my Beloved! Forasmuch as Thou hast divided, in Thy realm, Thy loved ones from Thine enemies, and hast perfected Thy most weighty testimony and Thy most infallible Proof unto all who are in heaven and on earth, have mercy, then, upon those who were brought low in Thy land, by reason of what hath befallen them in Thy path. Exalt them, then, O my God, through the power of Thy might and the potency of Thy will, and raise them up to proclaim Thy Cause through Thine omnipotent sovereignty and purpose.

I swear by Thy glory! My sole purpose in showing forth Thine ascendancy hath been to glorify Thy Cause, and to magnify Thy word. I am persuaded that if Thou wert to delay to send down Thy victory and to demonstrate Thy power, the signs of Thy sovereignty would assuredly perish in Thy land, and the tokens of Thy rule would be blotted out throughout Thy dominion.

My breast is straitened, O my God, and sorrows and vexations have compassed me round, for I hear among Thy servants every praise except Thy wondrous praise, and behold amidst Thy people the evidences of all things save the evidences of what Thou hast prescribed unto them by Thy behest, and destined for them through Thy sovereign will, and ordained unto them by Thine overruling decree. They have strayed so far from Thee that should any of Thy loved ones deliver unto them the wondrous tokens of Thy unity, and the gem-like utterances that attest Thy transcendent oneness, they would thrust their fingers into their ears, and would cavil at him and mock him. All this hast Thou set down through Thine all-encompassing sovereignty, and apprehended through Thine omnipotent supremacy.

Glorified, immeasurably glorified art Thou, O my Master! Look, then, upon the hearts which, in their love for Thee, have been transfixed by the darts of Thine enemies, and the heads which were borne on spears for the sake of the exaltation of Thy Cause and the glorification of Thy name. Have pity, then, upon those hearts which have been consumed by the fire of Thy love, and been touched by such tribulations as are known only unto Thee.

All laud and honor to Thee, O my God! Thou well knowest the things which, for a score of years, have happened in Thy days, and have continued to happen until this hour. No man can reckon, nor can any tongue tell, what hath befallen Thy chosen ones during all this time. They could obtain no shelter, nor find any refuge in which they could abide in safety. Turn, then, O my God, their fear into the evidences of Thy peace and Thy security, and their abasement into the sovereignty of Thy glory, and their poverty into Thine all-sufficient riches, and their distress into the wonders of Thy perfect tranquility. Vouchsafe unto them the fragrances of Thy might and Thy mercy, and send down upon them, out of Thy marvelous loving-kindness, what will enable them to dispense with all except Thee, and will detach them from aught save Thyself, that the sovereignty of Thy oneness may be revealed and the supremacy of Thy grace and Thy bounty demonstrated.

Wilt Thou not, O my God, look upon the tears which Thy loved ones have shed? Wilt Thou not pity, O my

Beloved, the eyes which have been dimmed by reason of their separation from Thee, and because of the cessation of the signs of Thy victory? Wilt Thou not behold, O my Master, the hearts wherein have beaten the wings of the dove of longing and love for Thee? By Thy glory! Things have come to such a pass that hope hath well nigh been banished from the hearts of Thy chosen ones, and the breaths of despair are ready to seize them, by reason of what hath befallen them in Thy days.

Behold me, then, O my God, how I have fled from myself unto Thee, and have abandoned my own being that I may attain unto the splendors of the light of Thy Being, and have forsaken all that keepeth me back from Thee, and maketh me forgetful of Thee, in order that I may inhale the fragrances of Thy presence and Thy remembrance. Behold how I have stepped upon the dust of the city of Thy forgiveness and Thy bounty, and dwelt within the precincts of Thy transcendent mercy, and have besought Thee, through the sovereignty of Him Who is Thy Remembrance and Who hath appeared in the robe of Thy most pure and most august Beauty, to send down, in the course of this year, upon Thy loved ones what will enable them to dispense with any one except Thee, and will set them free to recognize the evidences of Thy sovereign will and all-conquering purpose, in such wise that they will seek only what Thou didst wish for them through Thy bidding, and will desire naught except what Thou didst desire for them through Thy will. Sanctify, then, their eyes, O my God, that they may behold the light of Thy Beauty, and purge their ears, that they may listen to the melodies of the Dove of Thy transcendent oneness. Flood, then, their hearts with the wonders of Thy love, and preserve their tongues from mentioning any one save Thee, and guard their faces from turning to aught else except Thyself. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Almighty, the Help in Peril, the Self-Subsisting.

Protect, moreover, O my Beloved, through Thy love for them and through the love they bear to Thee, this servant, who hath sacrificed his all for Thee, and expended whatsoever Thou hast given him in the path of Thy love and Thy good pleasure, and preserve him from all that Thou abhorrest, and from whatsoever may hinder him from entering into the Tabernacle of Thy holy sovereignty, and from attaining the seat of Thy transcendent oneness. Number him, then, O my God, with such as have allowed nothing whatever to deter them from beholding Thy beauty, or from meditating on the wondrous evidences of Thine everlasting handiwork, that he may have fellowship with none except Thee, and turn to naught save Thyself, and discover in whatever hath been created by Thee in the kingdoms of earth and heaven nothing but Thy wondrous Beauty and the revelation of the splendors of Thy face, and be so immersed beneath the billowing oceans of Thine overruling providence and the surging seas of Thy holy unity, that he will forget every mention except the mention of Thy transcendent oneness, and banish from his soul the traces of all evil suggestions, O Thou in Whose hands are the kingdoms of all names and attributes! Lauded be Thy name, O Thou Who art the Goal of my desire! I swear by Thy glory! How great is my wish to attain unto a detachment so complete that were there to appear before me those countenances which are hid within the chambers of chastity, and the beauty of which Thou didst veil from the eyes of the entire creation, and whose faces Thou didst sanctify from the sight of all beings, and were they to unveil themselves in all the glory of the splendors of Thine incomparable beauty, I would refuse to look upon them, and would behold them solely for the purpose of discerning the mysteries of Thy handiwork, which have perplexed the minds of such as have drawn nigh unto Thee, and awed the souls of all them that have recognized Thee. I would, by Thy power and Thy might, soar to such heights that nothing whatsoever would have the power to keep me back from the manifold evidences of Thy transcendent dominion, nor

would any earthly scheme shut me out from the manifestations of Thy Divine holiness. Glorified, immeasurably glorified art Thou, O my God, and my Beloved, and my Master, and my Desire! Shatter not the hopes of this lowly one to attain the shores of Thy glory, and deprive not this wretched creature of the immensities of Thy riches, and cast not away this suppliant from the doors of Thy grace, and Thy bounty, and Thy gifts. Have mercy, then, upon this poor and desolate soul who hath sought no friend but Thee, and no companion except Thee, and no comforter save Thee, and no beloved apart from Thee, nor cherished any desire but Thyself.

Cast, then, upon me, O my God, the glances of Thy mercy, and forgive me my trespasses and the trespasses of them that are dear to Thee, and which come in between us and the revelation of Thy triumph and Thy grace. Cancel Thou, moreover, our sins which have shut off our faces from the splendors of the Daystar of Thy favors. Powerful art Thou to do Thy pleasure. Thou ordainest what Thou willest, and art not asked of what Thou wishest through the power of Thy sovereignty, nor canst Thou be frustrated in whatsoever Thou prescribest through Thine irrevocable decree. No God is there save Thee, the Almighty, the Most Powerful, the Ever-living, the Most Compassionate.

Baha'u'llah-Prayers and Meditations #CLXXXIV

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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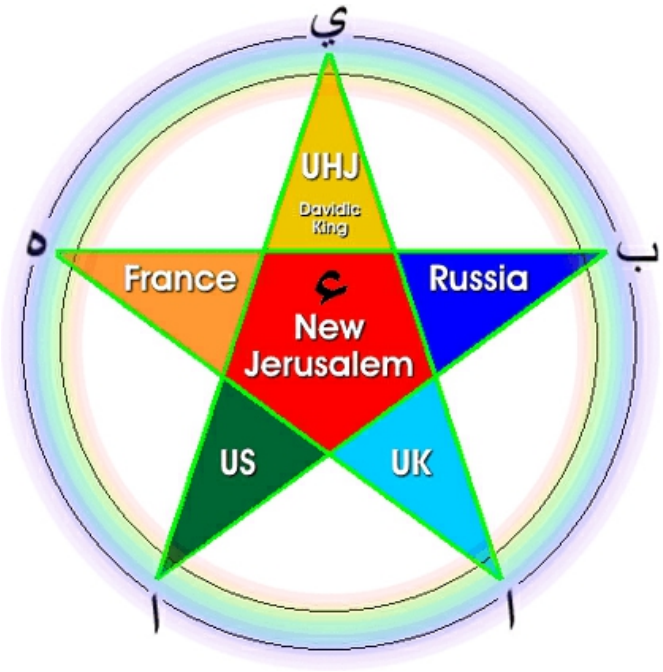
This entry was posted on Friday, January 20th, 2023 at 4:11 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sultan 9, 179 B.E. (1/27/2023)



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GLORIFIED art Thou, O Lord my God! I yield Thee thanks for having enabled me to recognize the Manifestation of Thyself, and for having severed me from Thine enemies, and laid bare before mine eyes their misdeeds and wicked works in Thy days, and for having rid me of all attachment to them, and caused me to turn wholly towards Thy grace and bountiful favors. I give Thee thanks, also, for having sent down upon me from the clouds of Thy will that which hath so sanctified me from the hints of the infidels and the allusions of the misbelievers that I have fixed my heart firmly on Thee, and fled from such as have denied the light of Thy countenance. Again I thank Thee for having empowered me to be steadfast in Thy love, and to speak forth Thy praise and to extol Thy virtues, and for having given me to drink of the cup of Thy mercy that hath surpassed all things visible and invisible.

Thou art the Almighty, the Most Exalted, the All-Glorious, the All-Loving.

Baha'u'llah-Prayers and Meditations LXVII

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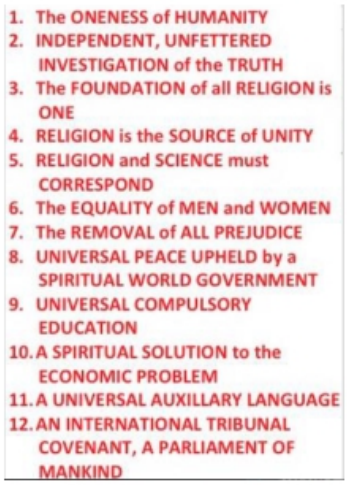
"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)"

http://www.uhj.net

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


1. The ONENESS of HUMANITY
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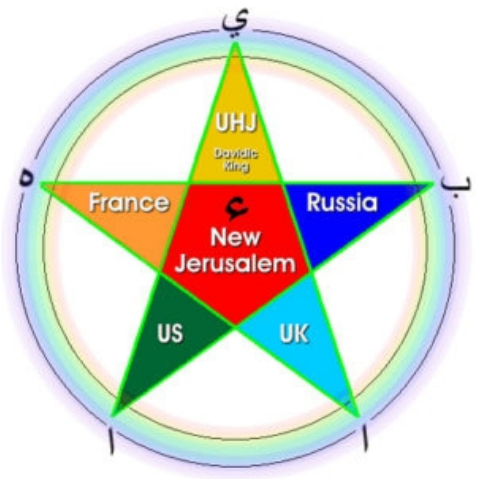
This entry was posted on Saturday, January 28th, 2023 at 11:11 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 179 B.E. (2/7/2022)



O SON OF MAN!

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

Baha'u'llah, Hidden Words Arabic #14

Strive then, O My brother, to apprehend this matter, that the veils may be lifted from the face of thy heart and that thou mayest be reckoned among them whom God hath graced with such penetrating vision as to behold the most subtle realities of His dominion, to fathom the mysteries of His kingdom, to perceive the signs of His transcendent Essence in this mortal world, and to attain a station wherein one seeth no distinction amongst His creatures and findeth no flaw in the creation of the heavens and the earth.

Baha'u'llah, Gems Of Divine Mysteries, Paragraph 5

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Thelma Thurston Gorham, Baha'i Teacher and Pioneer Journalist of the Civil Rights Era of the 1950's delivers a talk to the Baha'i's of Springfield, MO, ca. 1955-1959. Mrs. Gorham is intoduced by Baha'i Educator and Establisher of the Baha'i Faith, Dr. Leland Jensen who opens the event with the reading of a prayer by Abdu'l-Baha' and a local Springfield, MO newspaper article, after which he presents Mrs. Gorham. Surviving reel to reel audiotape segments of the occasion which were uncovered in the early 2010's in Dr. Jensen's personal archive and recently converted to digital format are presented here in four segments:

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3 http://www.bahaijustice.com/wp-

content/uploads/2020/02/2-Reading-Introduction-by-Dr.-Leland-Jensen-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-1.mp3 http://www.bahaijustice.com/wp-content/uploads/2020/02/3-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-2.mp3 http://www.bahaijustice.com/wp-content/uploads/2020/02/4-Thelma-Thurston-Gorham-The-Challenge-Of-The-Atomic-Age-Part-3.mp3

Thelma Thurston Gorham, M.A.

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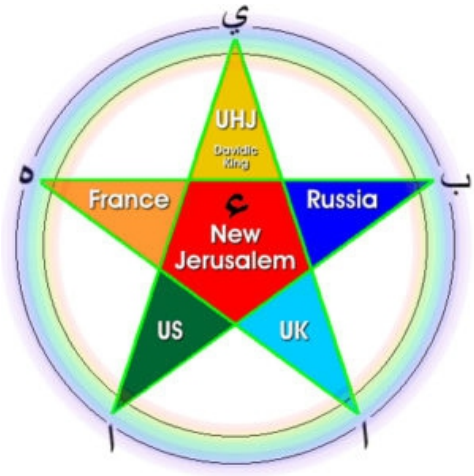
This entry was posted on Tuesday, February 7th, 2023 at 5:08 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 4, 179 B.E. (2/10/2023)



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Mírzá Aḥmad Sohrab recorded in his diary the following prophecy about 'Akká and Haifa uttered by 'Abdu'l-Bahá while seated by the window of one of the Bahá'í Pilgrim Homes at Haifa on February 14, 1914:—

The view from the Pilgrim Home is very attractive, especially as it faces the Blessed Tomb of Bahá'u'lláh. In the future the distance between 'Akká and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal section of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first emporiums of the world. This great semicircular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with the most modern buildings and palaces. Industries will be established and various institutions of philanthropic nature will be founded. The flowers of civilization and culture from all nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man. Wonderful gardens, orchards, groves and parks will be laid out on all sides. At night the great city will be lighted by electricity. The entire harbor from 'Akká to Haifa will be one path of illumination. Powerful searchlights will be placed on both sides of Mount Carmel to guide the steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel, and the passengers of the steamers coming to it, will look upon the most sublime and majestic spectacle of the whole world.

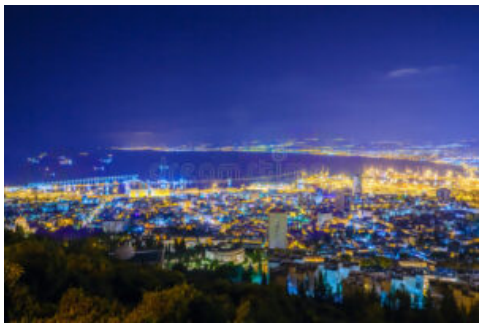
From every part of the mountain the symphony of "Yá Bahá'u'l-Abhá!" will be raised, and before the daybreak soul-entrancing music accompanied by melodious voices will be uplifted towards the throne of the Almighty.

Indeed, God's ways are mysterious and unsearchable. What outward relation exists between Shíráz and

Ṭihrán, Baghdád and Constantinople, Adrianople and ‘Akká and Haifa? God worked patiently, step by step, through these various cities, according to His own definite and eternal plan, so that the prophecies and predictions as foretold by the Prophets might be fulfilled. This golden thread of promise concerning the Messianic Millennium runs through the Bible, and it was so destined that God in His own good time would cause its appearance. Not even a single word will be left meaningless and unfulfilled.

Dr. John E. Esslemont, Baha’u’llah and the New Era – Akka and Haifa

Haifa Bay, looking toward Akka-1927



Haifa to Akka – Late 20th century to present.

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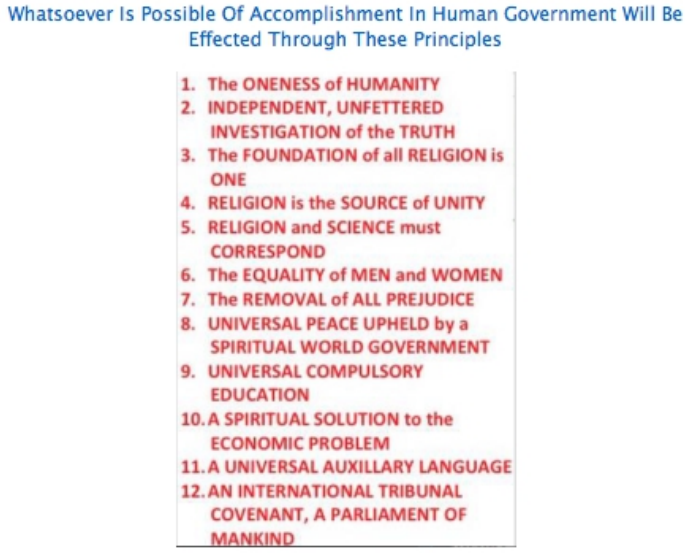
“Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)” #2137

http://www.uhj.net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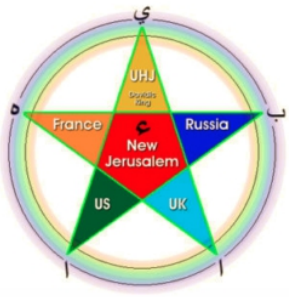
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, February 11th, 2023 at 4:51 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ukraine Calls For The Supreme Tribunal! – Mulk/Dominion 8, 179 B.E. (2/14/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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See! Ukraine has called for The Supreme Tribunal to deal with the single issue of Aggression!!!

"Aggression" means the single crime of making war, that is violating The Most Great Covenant of the 1928 Kellogg-Briand Peace Pact! Message delivered-Message received!

Happy Valentines Day from the beloved of hearts!

Now that Ukraine has called for The Supreme Tribunal, using the exact term Tribunal, for the sole purpose to uphold #2137, this isn't going to work…UNLESS they follow the explicit instructions of the Author without deviating a hair's breath to the left or the right.

I DEMOCRATIC ELECTION

A) The Tribunal has to be democratically elected by all the signatory 72 Nations.

B) The Nation States must send two or three delegates to a world unity meeting of the General Treaty Organization (GTO). The KELLOGG-BRIAND PACT is legally referred to as The General Treaty to Renounce War as national policy, and the signatory nations all bound under its unbreakable authority even now are the members of the GTO.

C) The number of delegates chosen is two or three only to be determined by population.

D) The National Governments already elected by the people choose their two or three delegates as the most knowledgeable, trustworthy, caring human beings that love their country and love all the people of the world like the man said from the middle of the pile of devastating rubble in Syria: " Help us! We're human beings!"

E) These delegates must go thru confirmation hearings and be ratified and approved by both the executive and legislative branches.

F) All the delegates of all the signatory then elect The Supreme Tribunal from their own numbers. If they all want to sit on The Supreme Tribunal, and say on average most nations sent 2 delegates and some 3, then the 152 of them could elect 152 members on The Tribunal. If they only want 8 members on The Tribunal or 3 as the judges for that case then the 152 delegates, vote by plurality ballot with no campaigning, that is everyone writes down 8 names after prayerful consideration or 3 (thats the minimun) and all 152 secret ballots are collected, and those 3 or 8 or 108 people elected are The Supreme Tribunal democratically elected by everyone, and their decision concerning the sole function to abolish war and uphold #2137 is final and binding upon all.

G) It MUST be formed democratically this way, and the plans to do so shared in the media with full public support of all the peoples in those countries that the governments represent. Because it's decisions can only be upheld by all the individual citizens if we were all in support of its election and participated in its formation in the first place. And we have. We (I'm in the US) elected our local, state and national government, I participated in that process, and now my representatives that I support and the government workers and legislators who are self-sacrificing public servants wishing to better all humanity by assuming office, can then elect, confirm and ratify my 3 (mine and yours) delegates from USA. Same with Russia, England, France, and every other of the 72 nations has a right to send delegates for the election. The Hague, League and UN all have failed to end war, no matter how good intentioned and self-sacrificing the hearts of the workers simply because none of them are democratically elected in the manner described here. The Author and the Delineator explain this fully in their writings. All signatory nations must participate, it must be democratically elected in the public eye by the national governments so all the citizens will support it, especially if it's a raw deal for some people, and by "some people" I mean, war- mongers who are going to need to find some other source of revenue like hotel and restaurant management or something else that's humane and pro-social.

H) The delegates chosen must be of different genders.

I) The delegates chosen must be knowledgeable in the three documents corresponding to the three articles of the General Treaty, A1 the General Treaty itself, A2, The Global Ethic, A3, The Universal Declaration of Human Rights. The General Treaty is invioble and cannot be either altered nor amended as its the General Foundation for all civilization still remaining in force on planet earth today. The Universal Declaration and Global Ethic are dynamic living documents breathed into life by the power of love embodied in the General Treaty are open to creative adjustments to suit the needs of the people in their days and times.

No democratic election such as this has ever happened!

UKRAINE WANTS THE SUPREME TRIBUNAL!!

LET'S GIVE THEM and us all THE REAL ONE.

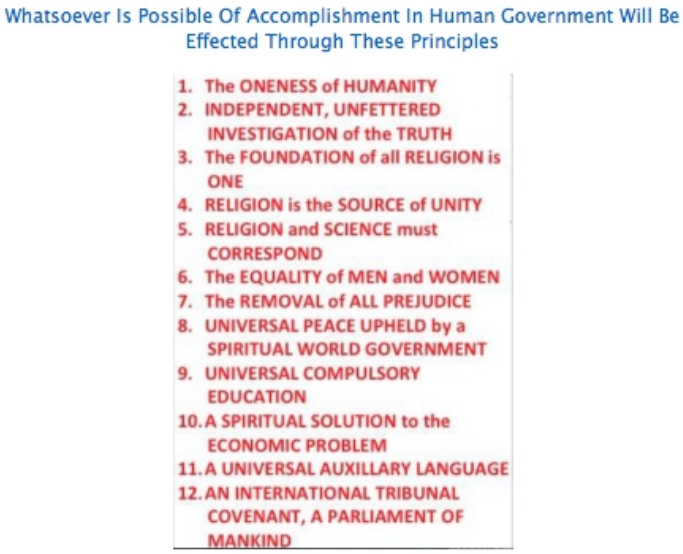
The one that's democratically elected!

As the Author and Delineator explain in their writings, as its democratically elected then no one nation is above another and all nations are secure in their own borders and those borders must be defined and

respected. Nations can buy and sell territories with one another, the same way people buy and sell homes, there's no need for wars over territory districts once the borders are defined. Animals are territorial settling borders and holding to them establishes good solid boundaries where the diversity of cultures and peoples can feel safe and secure. Also, unlike Versailles where "winners" excluded "losers" ALL Signatories MUST have their delegates sent and NOT excluded from the world unity friendship festival to elect the SupremeTribunal! That part, considering WWII, should be loud and clear as a trumpet, considering this FATAL FAILURE OF Versailles!! "LEARN war no more"! Learn from Versailles! Do not exclude any signatory nation or peoples.

II The foundation of the Supreme Tribunal MUST be founded upon the single inviolable foundation of the Oneness of Humanity:

The 12 Principles of the General Treaty to Renounce War explained by the Author and Delineator are found represented in the Universal Declaration of Human Rights and where missing must be included, for these are only the 12 Principles of the Universal Declaration of Human Rights when all 12 Principles are included as the Author and Delineator have stated. The 12th Principle is the Principle that calls for democratically electing the Supreme Tribunal itself for the sole purpose of ending war.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III The Global Ethic and Global Ethic Document:

The Golden Rule is the global Ethic for activating Article 2, "pacific means":

Pacific means, refers to upholding article 1, the Abolition of War, by all the members of Art 3, electing democratically and pacificaly the Supreme Tribunal.

The Golden rule: do unto others even better than you would have them do unto you means we do NOT steal other people's ideas and that we give credit to where credit is due. Why? Scientific provenance! We, as real human beings, need to know the transparency of the facts. This is so we can accept and understand what is true so we can give that truth, that reality, that love for all humanity our full and undivided support. Also, when things go wrong, and they will, we need to know the provenance to go back to the basics and retrace our steps to see if and where we went wrong.

For example this is what happened just before the outbreak of WWI. The head of the Hague found out that the Czar of Russia had lied taking credit for himself for the idea to elect a World Court. As all terror was crashing down around him in his office in the Netherlands a scramble took place to contact the Author to fix the impending problem. When they discovered that the Author had already passed on but wrote a binding legal Will and Testament naming and appointing His designated Person of Legal sucession for all matters concerning The Peace Pact Plan to Abolish War they wrote to him immediately!

But it was too late. They didn't have the internet back then, nor multiple intelligence agencies, that could spread the word in the twinkling of an eye, and the letter they sent to the designated person of legal succession, who at that time was the Delineator, was lost in the mail due to the outbreak of WWI itself. So it was not until 1920 that the letter arrived in the Holy Land, and the word of Christ was sent back in immediate reply to the receipt of the letter.

Therefore, the third point, in order to correctly form the Supreme Tribunal the signatory nations must officially recognize and acknowledge the Author of all thus as the Author and recognize and acknowledge the designated Person of Legal sucession in order to get what the head of the Hague got in 1920:

The document that states this three point plan to correctly impliment article 2 of #2137.

1) It MUST be founded on the 12 Principles that are the foundation of the Universal Declaration of Human Rights, that upholds the Oneness of Humanity and the rights of self defense for all people and nations.

2) It MUST be democratically elected, as stated above. And,

3) The Author and current designated person of legal sucession MUST be officially recognized and acknowledged if this is going to function. So people can get real feedback about what all this really is and how it really works so that our world leaders can do their job by meeting our needs to be free people free of the blight of war.

Ukraine has NOW made the call to CORRECTLY form the Supreme Tribunal to End War the sole purview "agression" that is, to uphold #2137.

Let's democratically elect this properly upon the foundation of the Oneness of all Humanity and justice for all. If done on these three points it will succeed. People have a basic human right to live in a world free of war. Everyone agrees with this, we're all human beings! As citizens of the 72 Signatories real human beings have a right to democratically elect the Tribunal to include everyone and exclude no one. People have a right to know that Baha'u'llah and Abdu'l-Baha are the Author and Delineator of it.

Happy Valentines Day from the beloved of hearts!

War is Over if you want it!

Ukraine Calls for Tribunal to Prosecute Russia for 'Crime of Aggression'
VOANEWS.COM
Ukraine Calls for Tribunal to Prosecute Russia for 'Crime of Aggression'

Video Link:

[Calls Grow Louder for Tribunal to Prosecute Russia for Crime of Aggression in Ukraine. Ukraine Calls for Tribunal to Prosecute Russia for 'Crime of Aggression'](#)

The Three (3) Articles of Treaty # 2137 – The KELLOGG-BRIAND PACT, legally referred to as The General Treaty to Renounce War as an Instrument of National Policy:

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

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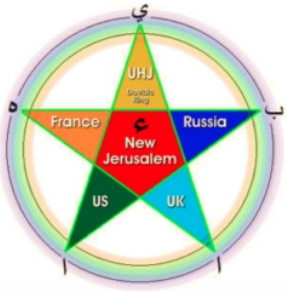
"Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)" #2137

This entry was posted on Tuesday, February 14th, 2023 at 6:09 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 11, 179 B.E. (2/17/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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How will The General Treaty to Renounce War (#2137 Kellogg-Briand Peace Pact) ultimately triumph? Through those who oppose the Cause of Universal Peace:

"Bahá'u'lláh [the Author of the Covenant to Abolish War], speaking of these very ones who were attacking and decrying Him [opposed to democratically electing the SupremeTribunal to end war and establish permanent peace on the foundation of real justice], said:

"They are My heralds; they are the ones who are proclaiming My message and spreading My Word. Pray that they may be multiplied, pray that their number may increase and that they may cry out more loudly. The more they abuse Me by their words and the greater their agitation, the more potent and mighty will be the efficacy of the Cause of God [the Cause of Justice for Universal Peace], the more luminous the light of the Word [war is illegal] and the greater the radiance of the divine Sun [our new civilization of "pacific means"]. And eventually the gloomy darkness of the outer world [materialism and war over it] will disappear, and the light of reality [a high-tech verdant green educational-agricultural society] will shine until the whole earth will be effulgent [cooperating to thrive] with its glory [real love actualized in the Oneness of Humanity.]"

"The solving of these international problems depends upon the increase of the NUMBER of the lovers of Peace, thus those who are devoted to the greater friendship of nations may add to their power the public opinion which revolves around the Peace of the world. Then, through the powerful demonstration of the people of peace and reconciliation all the nations will be FORCED to accept the doctrine of peace.

"LOVE is illumination. LOVE is the cause of Life."

"In this age, therefore, Universal Peace is like unto the Sun [#2137], which bestoweth life upon all things, and it is thus incumbent upon all to endeavour in the path of this mighty Cause…we [and our current legal representatives operating in the world in the current moment] have in no wise relented, but have continued to endeavour unto this very moment and are increasing our efforts as day followeth day,

because OUR desire for peace is not derived merely from the intellect:

“It is a matter of [personal Spirituality and] religious belief and one of the Eternal Foundations of the Faith of God.

“That is why we strive with all our might and, forsaking our own advantage, rest, and comfort, forgo the pursuit of our own affairs; devote ourselves to the mighty Cause of peace [what we call the Cause of God]; and consider it [the Covenant to Abolish war #2137] to be the very foundation of the Divine religions, a service to His Kingdom, the source of eternal life, and the greatest means of admittance into the heavenly realm.”
— ‘Abdu’l-Baha

All of us have a vote of one…

VOTE YES! For the US, Russia, UK and France to confirm their three delegates (male & female) to democratically elect the International Council to End War.

“Another teaching is that there shall be perfect equality between men and women. Why should man create a distinction which God does not recognize? In the kingdoms below man sex exists, but the distinction between male and female is neither repressive nor restrictive. The mare, for instance, is as strong and often more speedy than the horse. Throughout the animal and vegetable kingdoms there is perfect equality between the sexes. In the kingdom of mankind this equality must likewise exist, and the one whose heart is purest, whose life and character are highest and nearest to the divine standard is most worthy and excellent in the sight of God. This is the only true and real distinction, be that one man or woman.”– ‘Abdu’l-Baha.

War, it’s what not to do…time to get our heads into the practical solutions of Art. 2, “pacific means”…

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

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“Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)” #2137

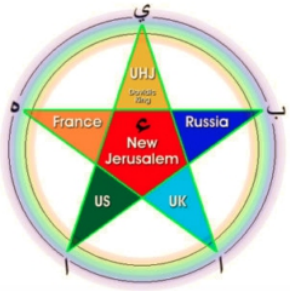
Official Website of the Universal House of Justice

This entry was posted on Saturday, February 18th, 2023 at 3:32 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk 18, 179 B.E. (2/24/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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It turns out that the 1928 General Treaty to Renounce War (#2137) is the "everlasting Covenant of peace" (Ez. 37:26) spoken all throughout the Hebrew Bible, the Koran, and the sacred prophecies of all traditions, faiths and indigenous peoples.

It turns out, seen with an eye of insight, that #2137 that makes war illegal between the 72 signatory nation states, provides the rock-solid foundation for the peoples charter (article 2) "pacific means" to democratically elect the SupremeTribunal to end war, the "house" beth-el, where all nations shall flow (meaning to gather and democratically elect) and "learn war no more" (Is. 2).

It turns out that by the criteria of prophecy fulfilled (an ancient, valid and firmly tested epistemology in its own right) the "Kingdom of God" eagerly awaited by Jews, Christians and Muslims (and by all traditions) is already established upon the earth as it is in heaven as of August 27, 1928!

It turns out if we see that this is the FACT with our own eyes, and all the people see that the everlasting Covenant of Friendship was legislated as international law for all nations and peoples in 1928…then it turns out we can all come together NOW at the time of the Great Crisis of this promised ONE HOUR to Activate Article II correctly and live in Universal Peace on Earth and justice for all peoples, the "Kingdom of God" on earth, experiencing the Oneness of Humanity in all our daily affairs, relationships and community interactions…

It turns out that God has already answered all the peoples prayers for world peace and for material and spiritual salvation of all human beings, in 1928.

It turns out that we today are, one and all and equally so, the heirs of this noble and peerless heritage: that for the first time in the history of the human race, war is now illegal!

So it turns out now, it's up to us to be Firm in the Covenant #2137…

If the people are functional (spiritual) any system will work, but if they're not spiritual then no system

will work…

It turns out God did God's part, and here it is, the "Kingdom of God" meaning the everlasting society of justice and peace, established on earth as it is in heaven legally as of 1928…

So it turns out now, if we want to have this life for us all on earth without war, then as God has done God's part, it's now up to us all to non-violently do our part, in personal practice and for public policy…

Let go of WAR, embrace the love and hope that Universal Peace and the Oneness of Humanity, justice for all, shall prevail…

Vote YES on #2137
Let's democratically elect the SupremeTribunal whose sole purpose is to end war and prevent national military aggressions…

Peace on Earth is HERE NOW if we want it…uphold the Kellogg-Briand Peace Pact and Activate Article II, so the threat of war will actually be removed, the total war economy shut down and so we can all return to our lives and daily occupations…
How selfish is that!?

Wishing life and life abundantly for All! Regardless of race, sex, gender, creed, and color?

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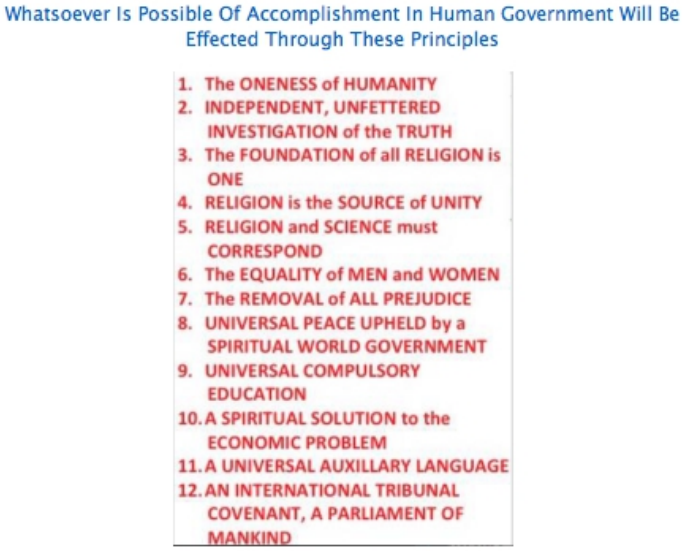
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“Elect the Supreme Tribunal! Uphold the 1928 Covenant of International Peace! (Kellogg-Briand Paris Peace Pact)” #2137

Official Website of the Universal House of Justice

This entry was posted on Friday, February 24th, 2023 at 5:43 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ayyam-i-Ha 179-180 B.E.:Sunset 2/25/2023-Sunset 2/28/2023

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah, Kitab-I-Aqdas

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Known as the Ayyám-i-Há (the Days of Há), the Intercalary Days have the distinction of being associated with "the letter Há". The abjad numerical value of this Arabic letter is five, which corresponds to the potential number of intercalary days.

The letter "Há" has been given several spiritual meanings in the Holy Writings, among which is as a symbol of the Essence of God.

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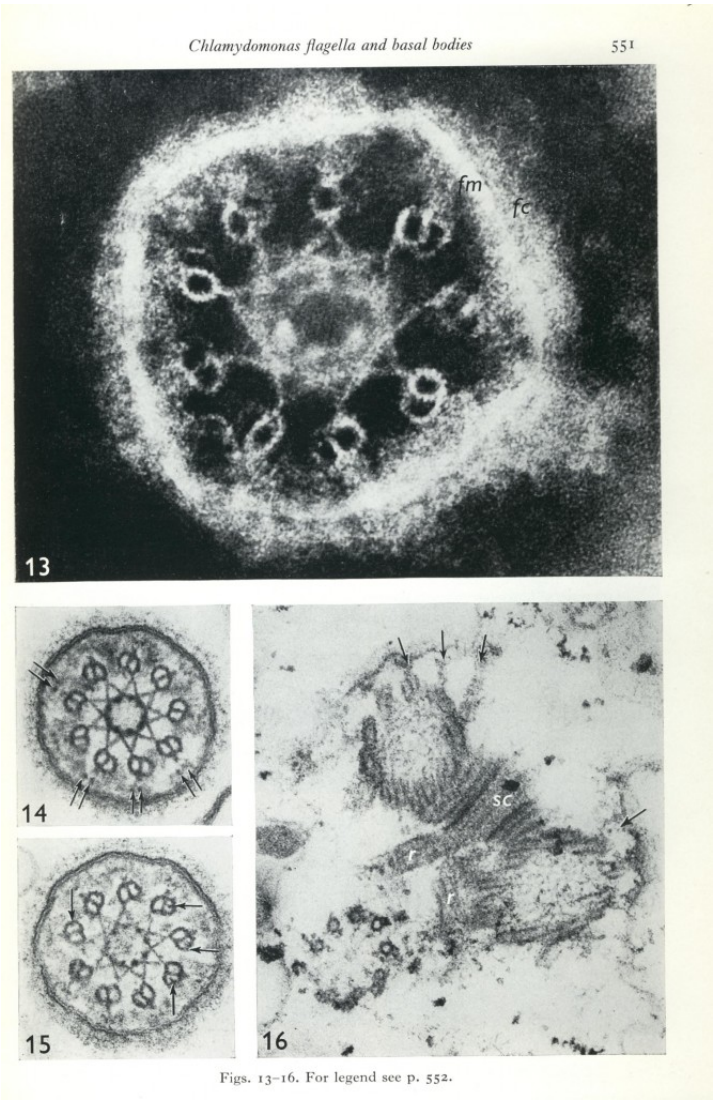
Say: Nature in its essence is the embodiment of My Name, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. Nature is God's Will and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise. Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. It is endowed with a power whose reality men of learning fail to grasp. Indeed a man of insight can perceive naught therein save the effulgent splendor of Our Name, the Creator. Say: This is an existence which knoweth no decay, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.

Baha'u'llah



Figs. 13–16. For legend see p. 552.

Scanning Electron Microscope Images of cross sections of the flagellum of Chlamydomonas. They show a 9-pointed star tipped on each point by the Persian letters He and Aleph combined making the letter “HA” of “Ayyam-i-HA”. The flagellum of Chlamydomonas serve purposes of mobility, sensation, communication, and sexual reproduction, the stimulus for which travel through these conduits which as shown, in cross section are formed in the shape of the Persian letters He and Aleph making the letter “HA” surrounding the 9-pointed star.

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My God, my Fire and my Light! The days which Thou hast named the Ayyám-i-Há (the Days of Há, Intercalary days) in Thy Book have begun, O Thou Who art the King of names, and the fast which Thy most exalted Pen hath enjoined unto all who are in the kingdom of Thy creation to observe is approaching. I entreat Thee, O my Lord, by these days and by all such as have during that period clung to the cord of Thy commandments, and laid hold on the handle of Thy precepts, to grant that unto every

soul may be assigned a place within the precincts of Thy court, and a seat at the revelation of the splendors of the light of Thy countenance.

These, O my Lord, are Thy servants whom no corrupt inclination hath kept back from what Thou didst send down in Thy Book. They have bowed themselves before Thy Cause, and received Thy Book with such resolve as is born of Thee, and observed what Thou hadst prescribed unto them, and chosen to follow that which had been sent down by Thee.

Thou seest, O my Lord, how they have recognized and confessed whatsoever Thou hast revealed in Thy Scriptures. Give them to drink, O my Lord, from the hands of Thy graciousness the waters of Thine eternity. Write down, then, for them the recompense ordained for him that hath immersed himself in the ocean of Thy presence, and attained unto the choice wine of Thy meeting.

I implore Thee, O Thou the King of kings and the Pitier of the downtrodden, to ordain for them the good of this world and of the world to come. Write down for them, moreover, what none of Thy creatures hath discovered, and number them with those who have circled round Thee, and who move about Thy throne in every world of Thy worlds.

Thou, truly, art the Almighty, the All-Knowing, the All-Informed.

Baha'u'llah, Prayers And Meditations #XLV

This entry was posted on Sunday, February 26th, 2023 at 2:36 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

The Baha'i Month of Fasting: Sunset 2/28/2023-Sunset 3/19/2023

Praise be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with the Hidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the fast. Blessed is he that observeth the fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou choosest.

There is no God but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Baha'u'llah

Prayers and Meditations VII

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Happy is your condition for you have executed the divine command; and have arisen to fast in these blessed days. For this physical fasting is a symbol of the spiritual fasting, that is, abstaining from all carnal desires, becoming characterized with the attributes of the spiritual ones, attracted to the heavenly fragrances and enkindled with the fire of the love of God.

'Abdu'l-Baha', Tablets of 'Abdu'l-Baha', "O ye Cohorts of God!"

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As regards fasting, it constitutes, together with the obligatory prayers, the two pillars that sustain the revealed Law of God. They act as stimulants to the soul, strengthen, revive and purify it, and thus insure its steady development.

The ordinance of fasting is, as is the case with these three prayers (obligatory) a spiritual and vital obligation enjoined by Bahá'u'lláh upon every believer who has attained the age of fifteen. In the Aqdas He thus writes: 'We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He has exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous.'

And in another passage He says: 'We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a Feast... The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast... Abstain from food and drink, from sunrise to sundown, and beware lest desire deprive you of this grace that is appointed in the Book.'

Also in the 'Questions and Answers' that form an appendix to the Aqdas, Bahá'u'lláh reveals the following: 'Verily, I say that God has appointed a Great station for fasting and prayer. But during good health its benefit is evident, and when one is ill, it is not permissible to fulfill them.' Concerning the age of maturity, He reveals in the appendix of that same Book: 'The age of maturity is in the fifteenth year; women and men are alike in this respect.' Regarding the vital character and importance of the Divine ordinances and laws, and the necessity of complete obedience to them by the believers, we thus read in the Gleanings, p. 175:

'Know verily that the essence of justice and the source thereof are both embodied in the ordinance prescribed by Him Who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror in the hearts of all that are in heaven and on earth, that law is naught but manifest justice. The fears and agitation which the revelation of this law provoke in men's hearts should indeed be likened to the cries of the suckling babe weaned from his mother's milk, if ye be of them that perceive...'

Shoghi Effendi, Directives of the Guardian, containing quotes from Baha'u'llah

This entry was posted on Wednesday, March 1st, 2023 at 2:27 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Ala' (Loftiness) 1, 179 B.E. (3/2/2023)

THOU Who dealest equitably with all who are in heaven and on earth, and rulest over the kingdom of Thy creation and of Thy Revelation! I testify that every man of equity hath recognized his unfairness in the face of the revelation of the splendors of the Daystar of Thy Justice, and the ablest of pens hath confessed its impotence before the movement of Thy most exalted Pen.

By Thy life, O Thou the Possessor of all names! The minds of the profoundest thinkers are sore perplexed as they contemplate the ocean of Thy knowledge, and the heaven of Thy wisdom, and the Luminary of Thy grace. How can he who is but a creation of Thy will claim to know what is with Thee, or to conceive Thy nature?

Praise, immeasurable praise be to Thee! I swear by Thy glory! My inner and outer tongue, openly and secretly, testify that Thou hast been exalted above the reach and ken of Thy creatures, above the utterance of Thy servants, above the testimonies of Thy dear ones and Thy chosen ones, and the apprehension of Thy Prophets and of Thy Messengers.

I beseech Thee, O my Lord, by Thy Name which Thou hast made to be the Dayspring of Thy Revelation and the Dawning-Place of Thine inspiration, to ordain for this wronged One and for them that are dear to Thee what becometh Thy **loftiness**. Thou, in very truth, art the All-Bountiful, the All-Powerful, the All-Knowing, the All-Wise.

Baha'u'llah, Prayers and Meditations-XXXIX

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ALL praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of **loftiness** and grace, of awe and power. Whomsoever Thou willest Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, the Most Exalted, the All-Powerful, the All-Wise.

Illumine, O Lord, the faces of Thy servants, that they may behold Thee; and cleanse their hearts that they may turn unto the court of Thy heavenly favors, and recognize Him Who is the Manifestation of Thy Self and the Dayspring of Thine Essence. Verily, Thou art the Lord of all worlds. There is no God but Thee, the Unconstrained, the All-Subduing.

Baha'u'llah, Prayers and Meditations-LIX

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PRAYERS AND
MEDITATIONS

by Bahá'u'lláh
Translated by Shoghi Effendi from the original Persian and Arabic

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"He is indeed pleased to know that the Book of Prayers and Meditations by Bahá'u'lláh has been out in time to enable the friends to read it during the Fast, and he has every hope that the perusal of such a precious volume will help to deepen more than any other publication, the spirit of devotion and faith in the friends, and thus charge them with all the spiritual power they require for the accomplishment of their tremendous duties towards the Cause..."

Shoghi Effendi (Written on behalf of)-Directives from the Guardian #158 Compiled in 1973. First published in Baha'i News, no.212, pg.1-October 1948

This entry was posted on Friday, March 3rd, 2023 at 3:24 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Naw-Ruz/World Justice Day, 180 B.E. (Sunset, 3/19/2023-Sunset, 3/21/2023)

He Is God

The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries,even should this occur no more than one minute before sunset.

Baha'u'llah

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Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.
Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muḥammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for

him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

Baha'u'lah, Prayers and Meditations, #XLVI

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A prayer revealed by Abdu'l-Baha in memory of the Day of Naw-Ruz. Translated by Shoghi Effendi:

O Lord, my Lord!

This is the day which Thy Sacred Tongue and Thy Pen of Glory both have sanctified, and made it a day of heavenly blessings, of divine benediction and favour. Thou hast honoured it with Thy bestowals, endued it with Thy Grace, and invested it with Thy Glory, and caused it to be a day of joy and gladness unto them that have turned to the Light of Thy Divine Revelation; that the hearts may thereby be gladdened, that the radiance of happiness may illumine the lives of them that remember the manifestation of Thy Glory upon Thy Sacred Mount.

Hallow it, 0 Lord, with Thy grace, and make it a day of joy and blessedness for Thy loved ones that have stood fast and firm in Thy Covenant, Thy friends that have sung Thy praise, and especially for this servant of Thine that hath turned his face to Thy Holy Kingdom, supplicated the glory of Thy might and power, circled Thy throne of grandeur and fell prostrate at Thy threshold of Divine Mercy. Thou art the Gracious, the Bountiful, the All Merciful.

Abdu'l-Baha, Star of the West, Vol. 14, p. 82.

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THE Lord of all mankind hath fashioned this human realm to be a Garden of Eden, an earthly paradise. If, as it must, it findeth the way to harmony and peace, to love and mutual trust, it will become a true abode of bliss, a place of manifold blessings and unending delights. Therein shall be revealed the excellence of humankind, therein shall the rays of the Sun of Truth shine forth on every hand.

Remember how Adam and the others once dwelt together in Eden. No sooner, however, did a quarrel break out between Adam and Satan than they were, one and all, banished from the Garden, and this was meant as a warning to the human race, a means of telling humankind that dissension—even with the Devil—is the way to bitter loss. This is why, in our illumined age, God teacheth that conflicts and disputes are not allowable, not even with Satan himself.

Gracious God! Even with such a lesson before him, how heedless is man! Still do we see his world at war from pole to pole. There is war among the religions; war among the nations; war among the peoples; war among the rulers. What a welcome change would it be, if only these black clouds would lift from off the skies of the world, so that the light of reality could be shed abroad! If only the darksome dust of this

continual fighting and killing could settle forever, and the sweet winds of God's loving-kindness could blow from out the wellspring of peace. Then would this world become another world, and the earth would shine with the light of her Lord.

If there is any hope, it is solely in the bounties of God: that His strengthening grace will come, and the struggling and contending will cease, and the acid bite of blood-dripping steel will be turned into the honey-dew of friendship and probity and trust. How sweet would that day be in the mouth, how fragrant as musk the scent thereof.

God grant that the new year will bring a promise of the new peace. May He enable this distinguished assemblage to conclude a fair treaty and establish a just covenant, that you may be blessed forever, across the unborn reaches of time.

Abdu'l-Baha'-Selections #220-Addressed to the readers of The Christian Commonwealth, 1 January 1913

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THESE are the days of Naw-Rúz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the Most Great Guidance.

Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of Jesus Christ the believing, firm souls were few and numbered, but the heavenly blessings descended so plentifully that in a number of years countless souls entered beneath the shadow of the Gospel. God has said in the Qur'án: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." (Quran 2:261) In other words, one grain will become seven hundred; and if God so wills He will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not consider our ability and capacity, nay, rather, we must fix our gaze upon the favors and bounties of God, in these days, Who has made of the drop a sea, and of the atom a sun.

Upon you be greeting and praise!

Abdu'l-Baha'-Tablets Of The Divine Plan

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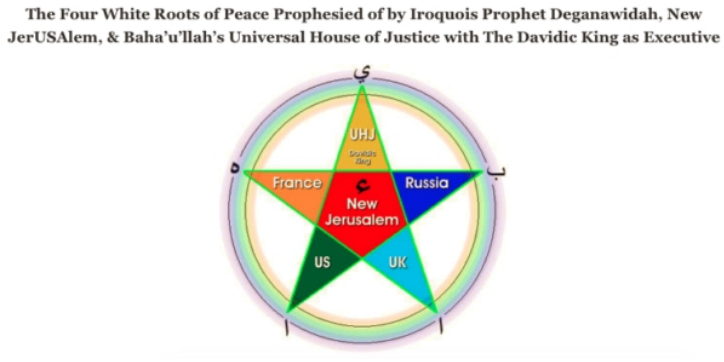
This entry was posted on Tuesday, March 21st, 2023 at 2:33 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 4, 180 B.E. (3/24/2023)


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

Tried by a jury of peers…unless the Supreme Tribunal is democratically elected including all signatory parties (#2137) with the Russian delegation included, this will not result in real justice nor resolving the root of the problem…it must be democratically elected by all parties so that all parties will participate and all parties will support the group decision arrived at fair and impartially. Otherwise we'll just see a repeat of the "winners" unjustly trying the "losers" or the strong manipulating the weak, like after WWI where the winners imposed impossible circumstances upon the losers to such a degree that gave rise to WWII an even more destructive and abominable war in violation of basic human rights–70 million killed, 12 million in the camps–then had ever before been seen.

1) The border problem: Kruschev gave Crimea to Ukraine illegally according to the free Christian people of Russia who were wrongly suppressed under the anti-religious occupation of the former Communist state. True or False? Only a fully democratically elected Supreme Tribunal can decide.

2) The religious problem: Bartholomew, Kirill, Pope Francis and the autocephally of Ukraine issues reopened the old schism and treaties that expired between them at the same time Russia annexed crimea in 2014 and they all met in Cuba in 2026. Only a fully democratically elected Supreme Tribunal can remove this impediment to peace thru consultation and cooperation of all.

3) The oil and gas problem: Whosoever controls the oil controls the world. That is the war machine "beast" that rules the world today, runs on oil and its lifeblood is oil. Only a fully democratically elected Supreme Tribunal can establish the universal collective security agreement founded upon the rock of the Abolition of War (#2137 1928) so that the war machine can be turned off, as everyone will be safe and secure, and then we'll all move away from fossil fuels, and the pollution, waste, consumerism and destruction of all these ruinous wars and the corrupt economies and shallow lifestyles that supports it shall all vanish and be a thing of the past!

Democratically elect the SupremeTribunal from all nations including Russia…Putin deserves a fair trial by ALL his peers…unlike what Germany got after WWI, the obdurant injustice of the so-called "winners" that collapsed the global economy, caused the great depression, and aggravated the racist climate that gave rise to the abominations of WWII.

Democratically elect the SupremeTribunal, VOTE NO! ON WWIII..

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Insight into Marx reveals a critique of the economics of war that we see today in our current total war-based habits.

The nature, spirit and form of an unbridled capitalism that is the instrument used to spread and maintain a total WAR economy is not the same nature, spirit and form of the free enterprise and entrepreneurial life of a pro-social bridled capitalism that can sustain a stable durable peace time global system of fair trade and abundant diversity of goods and services–nor under the influence of the war demon.

This article exposes, on the face, that Marx's surface economic indicators and evaluations are specifically a critique of war based economies and not that of peace time. Why? Because our world has never seen peace on earth, we've had nothing but wars for 6000 years, and for the last 2000 years, the worst wars have been fought between the so-called Christian peoples.

Unbridled capitalism is used by those who violate our species being–our humanity and basic human rights as we are all one people–as an economic instrument to support and sustain war, just as much as economic communism and socialism have also been bent toward war. In the name of national socialism, WWII erupted out of Germany. In the name of communism the Russian peoples and their neighbors were swallowed up in the cold war. In the name of freedom and capitalism the US thru the UN violated #2137 and declared war on Iraq illegally (a signatory state in good standing) and declared gulf War I, that led to gulf War II, in Afghanistan, and the economic fight over who controls gas and oil in Ukraine and Crimea (the lands of the ancient Jewish Kingdom of Khazaria) and the current crisis today.

Capitalism can be used for war or for peace. Unbridled it's good for war and good for greedy war-mongers, like communism and socialism used to maintain a rigged system for the selfish and inhumane. Bridled capitalism, like sports that has rules and regulations, has the highest potential functionality of freedoms for all–in a world system of Global Peace–reigned in by the bottom line priorities of human life and green crime.

The economic critique is a critique of Total War Economy as Marx himself lived in a world of total war. Scholars, like this one, will be victorious in their efforts when they all wake up to the fact that any economic system that supports and sustains the war based economy of the military industrial complex is evil in its use toward war, and its the greed and corruption of the people in their hearts, who refuses to beat their swords into plowshares and their spears into pruning hooks to LEARN war no more. Transmutating swords and spears into plowshares and pruning hooks means war and death are not to be the center of our collective economic and communal life, but agriculture and life! The dysfunctional economics of the military industrial complex is NOT the same as the functional economics of the high-tech agricultural educational ecology.

Scholars, to be relevant and successful, need to be aware, of the lack of conscious mindfulness in corpus Marx, of any full treatment or discussion, of how the critique must engage Total War Economy in specific

and the perversion of the economics of war and war mentality in general.

Total WAR, and Total War Economy has to go!

The military industrial complex is devouring its own self in autophage right before our eyes and is taking down large swaths of humanity along with it. The educational scientific- agricultural ecology of peace on earth and the abolishion of war and the Oneness of Humanity and liberty and justice for all is all that shall remain…

LEARN WAR NO MORE!!
VOTE YES ON #2137!!

Nothing like yet another war, another tragic mistake and bad choice to suffer the consequences of for the stubborn and recalcitrant..as the saying goes…"that'll learn ya"…

Uphold the Oneness of Humanity, the Supreme Tribunal must be democratically elected by all peoples and nations, all must participate, all must be included, for only then, cooperating together shall the Spirit prevail! And we all shall overcome…

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Corpus Hermeticum "Who is Apollos?" (1 Cor. 3:5; Acts 18:24)? He is Apollonius of Tyana, Jesus' apostle and disciple. He taught from the Emerald Tablet he discovered…Alchemy here means the personal growth and transmutation of the self in God. Lead into Gold; simple physical bodily strength of brute force, self and passions, the word of God, transmutes into heavenly power.

Where are the Gospels of Apollos? Why are they not in the Bible? These are preserved in what's still extant of the writings of Apollonius of Tyana, and the Emerald Tablet and Corpus Hermeticum he recovered and preserved, because just saying you believe in Jesus, he said, was not good enough, what was the grace of salvation, for him, was being made into the spiritual image and likeness of God, doing the great work, growing in spirit, becoming evanescent in God, and attaining unto eternal life in everlasting paradise in the direct and immediate moment as experienced right now on earth, while in the body, and to continue without end throughout all the worlds of God.

Divine Alchemy, the transfiguration of Jesus, the transmutation and awakening of souls from mere animal bodies into powerful compassionate heavenly beings–we shall all be transformed in the twinkling of an eye–the awakening of personal spiritual powers–And then God Covenanted "Let Us make man after Our image and Our likeness" (Gen 1:26).

Are not these the "deep things of God" of which no true Christian should be deprived?

Peace on earth shall only be obtained by the cooperation of peaceful people! Transmute war into Justice! Hate into peace! Love into Life! Lead into Gold! Sadness into relief! Misery into Joy! Loneliness into the Oneness of Humanity!

"By no political alchemy is it possible to get golden conduct out of leaden instincts, and it is equally true that by no political alchemy is it possible to make a golden society out of leaden individuals"–John

Vote yes on #2137! It's TRUE LOVE in 3 Articles...

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

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Abdu'l-Baha: O Thou who art rejoiced at the explanation of the maid-servant of God .....!

Thank thou God that He hath sent forth unto Thee such a spiritual and loving sister, who is preserved from egotism and desires and is rejoiced at the glad-tidings of God. Can there be imagined any greater mercy than this? No! by the One who hath created the heaven and earth! Blessed Thou art, for Thou hast inhaled the fragrances of life from the garden of the Kingdom of el-Baha before thine ears had heard the call!

As to ..... whom thou hast mentioned, it behooveth him to seek only the divine bounties and subjects which lead to the real knowledge of the Invisible, through the mediation of the Holy Spirit. Then he will perceive the reality of the triune powers in man, through his innate perception. For, verily, the sign of these triune powers which exist in mankind are spirit, mind and soul. The spirit is the power of life, the mind is the power which apprehendeth the reality of things, and the soul is an intermediary between the Supreme Concourse (or Spiritual World) and the Lower Concourse (or Material World). It, i.e., the soul, hath two phases: The higher aspireth to the Kingdom of el-Baha, and the lights of the mind shine forth from that horizon (or kingdom) unto its higher sphere; the other phase inclineth to the lower concourse of the material world and its lowest sphere is enveloped in the darkness of ignorance. But when light is poured upon this phase, and if this phase of the soul is capable of receiving it, then "truth hath come and

falsehood vanisheth, for falsehood is of short duration"– otherwise, darkness will surround it from all directions and it will be deprived of association with the Supreme Concourse and will remain in the lowest depths.

As to the "voice:" There are two kinds of voices. One is the physical voice and it is expressed by atmospheric vibrations which affect the nerves of the ear; the other is the breath of the Merciful, and this is a call which is continually heard from the Supreme Concourse and cheereth the pure and holy souls. May it be beneficial to those who have heard the Call!

Know thou that the Ancient Light and the Manifest Beauty hath sown seeds in the soil of existence and hath irrigated it through His spiritual bounties. This soil will surely bring forth good plants of divine gifts; the leaves of this growth are love and union, its stem is the teachings of the True One and His Supreme Laws [the Abolition of War #2137], and the grain pods are the heavenly blessings which giveth life to the souls. Depend Thou on these! Depend Thou on these! Depend Thou on this, and abandon every imagination and be attracted to the Light of Reality and discover both the divine truths and physical truths!

Also, know thou that the greatest spiritual and divine "chaplet" is the Word of God and the Sun of Truth which penetrateth the reality of the created things and attracteth the entire soul of man in the world of existence and shineth forth unto all horizons and regions. Hast thou ever perceived a greater "chaplet" than this? No! by the Splendor of Baha!

Verily, I yearn for the visit of those souls who are cheered, dilated and moved by and attracted to the Holy Spirit and the Word of God.

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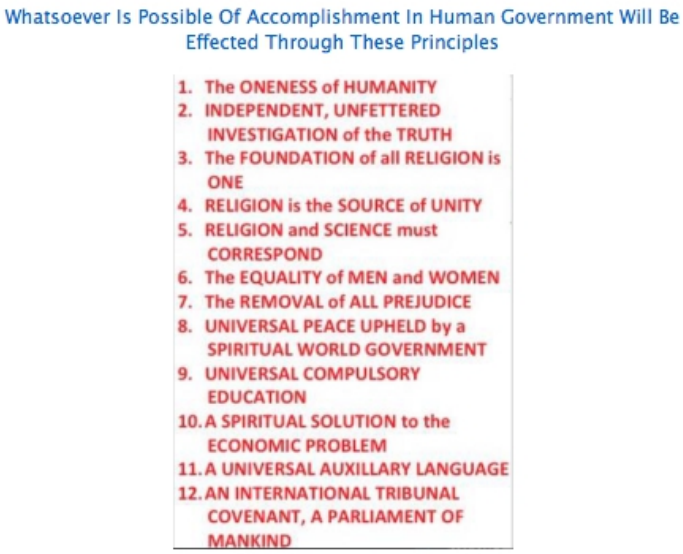
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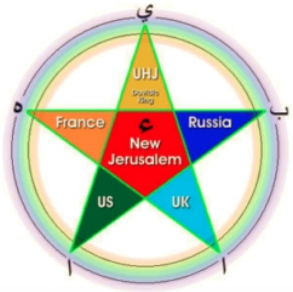
This entry was posted on Friday, March 24th, 2023 at 6:00 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Baha' 18, 180 B.E. (4/7/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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Concerning the period of Baha'u'llah's banishment to Iraq, specifically the time from March 12, 1852 through April 10, 1854

The cup of Bahá'u'lláh's sorrows was now running over. All His exhortations, all His efforts to remedy a rapidly deteriorating situation, had remained fruitless. The velocity of His manifold woes was hourly and visibly increasing. Upon the sadness that filled His soul and the gravity of the situation confronting Him, His writings, revealed during that somber period, throw abundant light. In some of His prayers He poignantly confesses that "tribulation upon tribulation" had gathered about Him, that "adversaries with one consent" had fallen upon Him, that "wretchedness" had grievously touched Him, and that "woes at their blackest" had befallen Him. God Himself He calls upon as a Witness to His "sighs and lamentations," His "powerlessness, poverty and destitution," to the "injuries" He sustained, and the "abasement" He suffered. "So grievous hath been My weeping," He, in one of these prayers, avows, "that I have been prevented from making mention of Thee and singing Thy praises." "So loud hath been the voice of My lamentation," He, in another passage, avers, "that every mother mourning for her child would be amazed, and would still her weeping and her grief." "The wrongs which I suffer," He, in His Lawḥ-i-Maryam, laments, "have blotted out the wrongs suffered by My First Name (the Báb) from the Tablet of creation." "O Maryam!" He continues, "From the Land of Ṭá (Ṭihrán), after countless afflictions, We reached 'Iráq, at the bidding of the Tyrant of Persia, where, after the fetters of Our foes, We were afflicted with the perfidy of Our friends. God knoweth what befell Me thereafter!" And again: "I have borne what no man, be he of the past or of the future, hath borne or will bear." "Oceans of sadness," He testifies in the Tablet of Qullu'ṭ-Ṭa'ám, "have surged over Me, a drop of which no soul could bear to drink. Such is My grief that My soul hath well nigh departed from My body." "Give ear, O Kamál!" He, in that same Tablet, depicting His plight, exclaims, "to the voice of this lowly, this forsaken ant, that hath hid itself in its hole, and whose desire is to depart from your midst, and vanish from your sight, by reason of that which the hands of men have wrought. God, verily, hath been witness between Me and His servants." And again: "Woe is Me, woe is Me … All that I have seen from the day on which I first drank the pure milk from the breast of My mother until this moment hath been effaced from My memory, in

consequence of that which the hands of the people have committed." Furthermore, in His Qaṣídiy-i-Varqá'íyyih, an ode revealed during the days of His retirement to the mountains of Kurdistán, in praise of the Maiden personifying the Spirit of God recently descended upon Him, He thus gives vent to the agonies of His sorrow-laden heart: "Noah's flood is but the measure of the tears I have shed, and Abraham's fire an ebullition of My soul. Jacob's grief is but a reflection of My sorrows, and Job's afflictions a fraction of my calamity." "Pour out patience upon Me, O My Lord!"—such is His supplication in one of His prayers, "and render Me victorious over the transgressors." "In these days," He, describing in the Kitáb-i-Íqán the virulence of the jealousy which, at that time, was beginning to bare its venomous fangs, has written, "such odors of jealousy are diffused, that … from the beginning of the foundation of the world … until the present day, such malice, envy and hate have in no wise appeared, nor will they ever be witnessed in the future." "For two years or rather less," He, likewise, in another Tablet, declares, "I shunned all else but God, and closed Mine eyes to all except Him, that haply the fire of hatred may die down and the heat of jealousy abate."

Mírzá Áqá Ján himself has testified: "That Blessed Beauty evinced such sadness that the limbs of my body trembled." He has, likewise, related, as reported by Nabíl in his narrative, that, shortly before Bahá'u'lláh's retirement, he had on one occasion seen Him, between dawn and sunrise, suddenly come out from His house, His night-cap still on His head, showing such signs of perturbation that he was powerless to gaze into His face, and while walking, angrily remark: "These creatures are the same creatures who for three thousand years have worshipped idols, and bowed down before the Golden Calf. Now, too, they are fit for nothing better. What relation can there be between this people and Him Who is the Countenance of Glory? What ties can bind them to the One Who is the supreme embodiment of all that is lovable?" "I stood," declared Mírzá Áqá Ján, "rooted to the spot, lifeless, dried up as a dead tree, ready to fall under the impact of the stunning power of His words. Finally, He said:'Bid them recite:

"Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants, and all abide by His bidding!"

Tell them to repeat it five hundred times, nay, a thousand times, by day and by night, sleeping and waking, that haply the Countenance of Glory may be unveiled to their eyes, and tiers of light descend upon them.' He Himself, I was subsequently informed, recited this same verse, His face betraying the utmost sadness…. Several times during those days, He was heard to remark: 'We have, for a while, tarried amongst this people, and failed to discern the slightest response on their part.' Oftentimes He alluded to His disappearance from our midst, yet none of us understood His meaning."

Finally, discerning, as He Himself testifies in the Kitáb-i-Íqán, "the signs of impending events," He decided that before they happened He would retire. "The one object of Our retirement," He, in that same Book affirms, "was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of sorrow to any heart." "Our withdrawal," He, moreover, in that same passage emphatically asserts, "contemplated no return, and Our separation hoped for no reunion."

Suddenly, and without informing any one even among the members of His own family, on the 12th of Rajab 1270 A.H. (April 10, 1854), He departed, accompanied by an attendant, a Muḥammadan named

Abu'l-Qásim-i-Hamadání, to whom He gave a sum of money, instructing him to act as a merchant and use it for his own purposes. Shortly after, that servant was attacked by thieves and killed, and Bahá'u'lláh was left entirely alone in His wanderings through the wastes of Kurdistán, a region whose sturdy and warlike people were known for their age-long hostility to the Persians, whom they regarded as seceders from the Faith of Islám, and from whom they differed in their outlook, race and language.

Attired in the garb of a traveler, coarsely clad, taking with Him nothing but his kashkúl (alms-bowl) and a change of clothes, and assuming the name of Darvísh Muḥammad, Bahá'u'lláh retired to the wilderness, and lived for a time on a mountain named Sar-Galú, so far removed from human habitations that only twice a year, at seed sowing and harvest time, it was visited by the peasants of that region. Alone and undisturbed, He passed a considerable part of His retirement on the top of that mountain in a rude structure, made of stone, which served those peasants as a shelter against the extremities of the weather. At times His dwelling-place was a cave to which He refers in His Tablets addressed to the famous Shaykh 'Abdu'r-Raḥmán and to Maryam, a kinswoman of His. "I roamed the wilderness of resignation" He thus depicts, in the Lawḥ-i-Maryam, the rigors of His austere solitude, "traveling in such wise that in My exile every eye wept sore over Me, and all created things shed tears of blood because of My anguish. The birds of the air were My companions and the beasts of the field My associates." "From My eyes," He, referring in the Kitáb-i-Íqán to those days, testifies, "there rained tears of anguish, and in My bleeding heart surged an ocean of agonizing pain. Many a night I had no food for sustenance, and many a day My body found no rest.... Alone I communed with My spirit, oblivious of the world and all that is therein."

In the odes He revealed, whilst wrapped in His devotions during those days of utter seclusion, and in the prayers and soliloquies which, in verse and prose, both in Arabic and Persian, poured from His sorrow-laden soul, many of which He was wont to chant aloud to Himself, at dawn and during the watches of the night, He lauded the names and attributes of His Creator, extolled the glories and mysteries of His own Revelation, sang the praises of that Maiden that personified the Spirit of God within Him, dwelt on His loneliness and His past and future tribulations, expatiated upon the blindness of His generation, the perfidy of His friends and the perversity of His enemies, affirmed His determination to arise and, if needs be, offer up His life for the vindication of His Cause, stressed those essential pre-requisites which every seeker after Truth must possess, and recalled, in anticipation of the lot that was to be His, the tragedy of the Imám Ḥusayn in Karbilá, the plight of Muḥammad in Mecca, the sufferings of Jesus at the hands of the Jews, the trials of Moses inflicted by Pharaoh and his people and the ordeal of Joseph as He languished in a pit by reason of the treachery of His brothers. These initial and impassioned outpourings of a Soul struggling to unburden itself, in the solitude of a self-imposed exile (many of them, alas lost to posterity) are, with the Tablet of Kullu'ṭ-Ṭa'ám and the poem entitled Rashḥ-i-'Amá, revealed in Ṭihrán, the first fruits of His Divine Pen. They are the forerunners of those immortal works—the Kitáb-i-Íqán, the Hidden Words and the Seven Valleys—which in the years preceding His Declaration in Baghdád, were to enrich so vastly the steadily swelling volume of His writings, and which paved the way for a further flowering of His prophetic genius in His epoch-making Proclamation to the world, couched in the form of mighty Epistles to the kings and rulers of mankind, and finally for the last fruition of His Mission in the Laws and Ordinances of His Dispensation formulated during His confinement in the Most Great Prison of 'Akká.

Shoghi Effendi-God Passes By-Baha'u'llah's Banishment to Iraq

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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Articles of General Treaty #2137 binding all of the nations that are signatories thereto and all of the inhabitants thereof to the Everlasting Covenant of LOVE!

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

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The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

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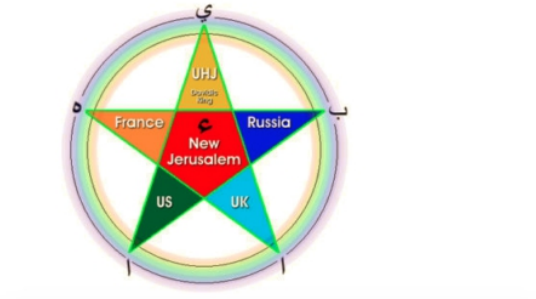
BAHA'I JUSTICE

Baha'i Month: Jalal/Glory 1, 180 B.E. (4/9/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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Pure Water does not conduct electricity, in fact, it's an insulator!

"Solid sodium chloride (NaCl, or table salt) does not conduct electricity; it is an insulator."

"Chemists define "salts" as any compound that, when dissolved in water, releases a positively charged cat-ion and a negatively charged an-ion. These ions are what can conduct the electricity."

So it is written: "The waters of life flowing from the throne of God and of the Lamb" and "Ye are the Salt of the earth"...a combined power of alchemical union that dissolves the differences, barriers and prejudices between dry lifeless chunks of Saline so we can freely accociate with one another's company fluidly in healthy human relationships of pure Spirit and pure Being that electrifies hearts minds and souls who are so dissolved in the Ocean of Love.

In the name of Love! Democratically elect the SupremeTribunal: The Council to End War!

In the name of Love! Correctly activate Article 2 "pacific means" of #2137!

In the name of Love! Establish universal peace upon the firm foundation (#2137) of liberty and justice for all!

In the name of Love! Supersaturate me!

Don't be an inert dead lump of lifeless salt! Jump in the Sea! Let the power of Love revive you and recharge you and energize you! Melt your heart in the waters of life of the Oneness of Humanity! Dance the Dream Awake! Free your mind and take a deep and wonderful swim in the cool, refreshing waters of the ocean of knowledge–knowledge that only comes from cooperating to survive by working together in groups...all-together now...move out from isolation into intimacy!

The Cause of Universal Peace for the Oneness of Humanity is the one thing, and the only thing in all the world, upon which we all already agree (the agreement is eternally preserved in writing: Aug 27, 1928)

and is everyone's stated common goal: According to the Promise we made to each other and the Contract we all signed promising one another.

The contract #2137 is the documentary evidence of the Promise. The evidence is on paper, the Promise exists in Reality. Therefore violation of this Promise is a punishment from Reality, not a punishment on paper.

When did you sign the contract? When did you enter the agreement and become legally bound and held personally and permanently accountable for upholding it or violating it, with all of the rewards and punishments for doing so in this world and the next?

Your Government signed it for you in 1928!
If you're American and have a state drivers license, then : Welcome Home! You are a card-carrying member of the Kingdom of God on earth as it is in heaven, and personally, legally bound, and PROTECTED by #2137, under title 6 of the US Constitution!

Thus this Cause, the Cause of the Abolition of War, the Cause of Universal Peace, the Cause of God, is the one universal goal we all have in common that unites all humanity in one common effort and one common basic core value.

That's why this is so important! Because it unites us! And it is the Only thing that unites all of us–all at once–and it is the common organic core agreement that always will. Not making war is the ONLY activity we can all do together all at once, all 7 billion of us, all the time everywhere, 24/7, in perfect union and harmony. All the wonderful positive actions we do are our expressions of diversity in that union. In other words, what is it we all do together at once? We live! We breath! You won't find a single living human being who is not breathing! Even in sleep they're breathing–all at once, and their hearts beat–and thru #2137, all of our hearts beat at once! Thru the throbbing hearts yearning for Love, we are united at once, having renounced war together, in the name of Love, at once.

Everyone doesn't inhale all at once! But War IS renounced by All in One breath at once!

Everyone cannot attend the same church at once, chant the same prayer at once, hear the same brillint sermon all at once, attend the same Beth-El music festival at once, sing the same first live global television broadcast Song aloud all at once, or dance the same move at once. However when we agree to renounce war and democratically elect the Committee To End War, this one act, will unite us all at once. It is the only Act that will, and the only act that ever will. Because agreeing not to fight, and the science of behaving that way–that includes the democratic election–is the unitary Act of Love we all share and can experience globally all at once!

Unity-in-Diversity.

Only #2137 has the power to unite us all at once. It does this thru unity-in-diversity, NOT conformity. #2137 is the legal instrument, more powerful, than the "jaw-bone of an ass"! It's symbol is the "Bow"–rainbow! In which all colors are diverse inseperable yet distinct! The manifestation of the underlying unity of invisible clear light made VISIBLE via the tripartite-prism (three brief articles) of The Covenant

to Abolish War.

The Covenant to Abolish War (#2137) is the unifying freedom principle doing this because this particular Cause concerns everyone everywhere: life and death. And therefore it is the Only common Cause that is universal to everyone everywhere that therefore unites everyone in One Common Agreement #2137, War is illegal. Therefore, of all Covenants and Agreements, the Covenant to Abolish War, is the most general covenant upon which all other covenants are based and upon which all other business is conducted, AND it is the most Holy and most sacred Covenant because it is the Covenant of the Oneness of Humanity to uphold for preserving human life, by banning man-made deliberate intentional and willful actions and causes of death (as national policy and public practice). This is why The Covenant to Abolish War (#2137) is in reality, The Most Great Covenant.

"Make Love, not War!"–God
(as documented in The Bible!)

#2137 is the legislative appearance of the inner spirit essence of the universal human "social contract" that is the "everlasting Covenant of peace " (Ez. 37:26), the "New Jerusalem" "the Bride from Heaven"– the New Law of Peace–the foundation from which all other social contracts and agreements are upheld and derive.

The Nuremberg 10 and Tokyo 7 were executed after trial by the material governments of the world for the crime of violating #2137. The bombs were dropped upon Hiroshima and Nagasaki by the material governments revealing the type of "madness" that consumes the mind of man when #2137 is violated!

Human beings value their life, and we're all human beings! Therefore we all value not being murdered. Therefore, by the golden rule, do unto others, we VALUE not committing murder. We all value life. It's our core common value. Therefore we entered into a Conscious Social Contract not to kill one another: an agreement, a contract. The highest appearance of this Agreement between Friends (mizpah) is #2137, because is states we won't murder one another as National Policy! Even the most disagreeable and toxic person agrees with that!

All those in favor of 2/3 of mankind being killed in one hour of thermonuclear war with every American city with a popluation of 100,000 or more being targeted by Russia's "satan ii" hypersonic nuclear rockets raise your right hand and say: Aye. Those against…?

We have no power (individually) to stop it! #2137 is the Only other option. It's Our Real and only Collective Security Agreement because Russia and the US BOTH signed it together! With 70 other "superpowers" of the nations. Collectively we do have the power! #2137 is Our Mandate for Cooperation, the conjoint citizens of the 72 Signatory States of the United Federation of Peoples!

#2137 is our only option in Reality! An already made Agreement we can all agree now to Rededicate ourselves to. And it only works if we all agree! Every citizen of the 72 Nations (signatories, article 3) must know, understand and agree. This is the purpose of school. So people can see the reality with their own eyes. When everyone sees #2137 with their own eyes, then we have the election!

The International Covenant is broken!
#2137 is violated!
2/3 of all biodiversity is dead (Rev. 8:9; Zech. 13:8)!
The Catastrophe is Upon Us NOW!

Then vote YES on #2137–NOW–and make your timely Public Declaration to CONSCIOUSLY join the human race…

"O Lord, I have turned my face unto Thy kingdom of oneness and am immersed in the sea of Thy mercy. O Lord, enlighten my sight by beholding Thy lights in this dark night, and make me happy by the wine of Thy love in this wonderful age. O Lord, make me hear Thy call, and open before my face the doors of Thy heaven, so that I may see the light of Thy glory and become attracted to Thy beauty. Verily, Thou art the Giver, the Generous, the Merciful, the Forgiving." A.A.

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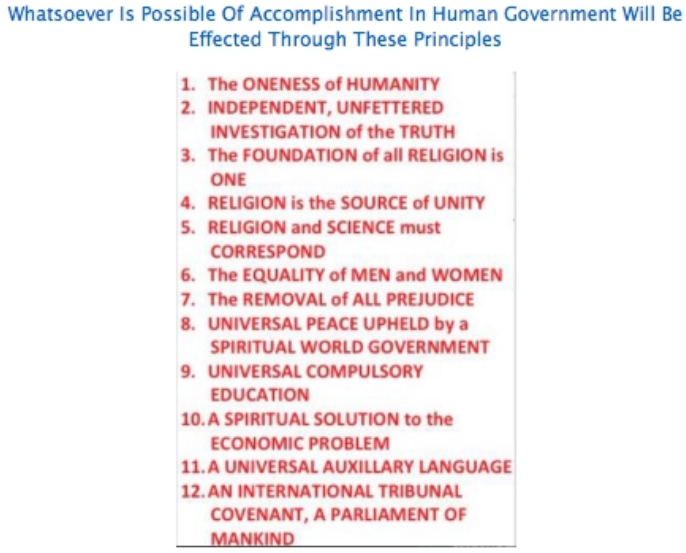
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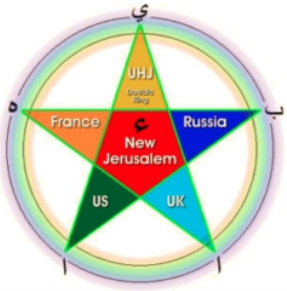
BAHA'I JUSTICE

Baha'i Sabbath: Jalal 6, 180 B.E. (4/14/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



The spiritual world is like unto the phenomenal world. They are the exact counterpart of each other. Whatever objects appear in this world of existence are the outer pictures of the world of heaven.

Abdu'l-Baha'-excerpt from: The Promulgation of Universal Peace. Talk on April 13, 1912

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In his scriptural lesson this morning the revered doctor read a verse from the Epistle of St. Paul to the Corinthians, "For now we see through a glass, darkly; but then face to face."
The light of truth has heretofore been seen dimly through variegated glasses, but now the splendors of Divinity shall be visible through the translucent mirrors of pure hearts and spirits. The light of truth is the divine teaching, heavenly instruction, merciful principles and spiritual civilization. Since my arrival in this country I find that material civilization has progressed greatly, that commerce has attained the utmost degree of expansion; arts, agriculture and all details of material civilization have reached the highest stage of perfection, but spiritual civilization has been left behind. Material civilization is like unto the lamp, while spiritual civilization is the light in that lamp. If the material and spiritual civilization become united, then we will have the light and the lamp together, and the outcome will be perfect. For material civilization is like unto a beautiful body, and spiritual civilization is like unto the spirit of life. If that wondrous spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity.
Jesus Christ came to teach the people of the world this heavenly civilization and not material civilization. He breathed the breath of the Holy Spirit into the body of the world and established an illumined civilization. Among the principles of divine civilization He came to proclaim is the Most Great Peace of mankind. Among His principles of spiritual civilization is the oneness of the kingdom of humanity. Among the principles of heavenly civilization He brought is the virtue of the human world. Among the principles of celestial civilization He announced is the improvement and betterment of human morals. Today the world of humanity is in need of international unity and conciliation. To establish these great

fundamental principles a propelling power is needed. It is self-evident that the unity of the human world and the Most Great Peace cannot be accomplished through material means. They cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. They cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevents the realization of this unity and agreement. Therefore, it is evidenced that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of all the Manifestations of God, is impossible except through the divine power and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man two wings are necessary. One wing is physical power and material civilization; the other is spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. Therefore, no matter how much material civilization advances, it cannot attain to perfection except through the uplift of spiritual civilization.

All the Prophets have come to promote divine bestowals, to found the spiritual civilization and teach the principles of morality. Therefore, we must strive with all our powers so that spiritual influences may gain the victory. For material forces have attacked mankind. The world of humanity is submerged in a sea of materialism. The rays of the Sun of Reality are seen but dimly and darkly through opaque glasses. The penetrative power of the divine bounty is not fully manifest.

In Persia among the various religions and sects there were intense differences. Bahá'u'lláh appeared in that country and founded the spiritual civilization. He established affiliation among the various peoples, promoted the oneness of the human world and unfurled the banner of the Most Great Peace. He wrote special Epistles covering these facts to all the kings and rulers of nations. Sixty years ago He conveyed His message to the leaders of the political world and to high dignitaries of the spiritual world. Therefore, spiritual civilization is progressing in the Orient, and oneness of humanity and peace among the nations is being accomplished step by step. Now I find a strong movement for universal peace emanating from America. It is my hope that this standard of the oneness of the world of humanity may be upraised with the utmost solidity so that the Orient and Occident may become perfectly reconciled and attain complete intercommunication, the hearts of the East and West become united and attracted, real union become unveiled, the light of guidance shine, divine effulgences be seen day by day so that the world of humanity may find complete tranquillity, the eternal happiness of man become evident and the hearts of the people of the world be as mirrors in which the rays of the Sun of Reality may be reflected. Consequently, it is my request that you should strive so that the light of reality may shine and the everlasting felicity of the world of man become apparent.

I will pray for you so you may attain this everlasting happiness. When I arrived in this city, I was made very happy, for I perceived that the people here have capacity for divine bestowals and have worthiness for the civilization of heaven. I pray that you may attain to all merciful bounties.

O Almighty! O God! O Thou compassionate One! This servant of Thine has hastened to the regions of the West from the uttermost parts of the East that, perchance, these nostrils may be perfumed by the fragrances of Thy bestowals; that the breeze of the rose garden of guidance may blow over

these cities; that the people may attain to the capacity of receiving Thy favors; that the hearts may be rejoiced through Thy glad tidings; that the eyes may behold the light of reality; that the ears may hearken to the call of the Kingdom. O Almighty! Illumine the hearts. O kind God! Make the souls the envy of the rose garden and the meadow. O incomparable Beloved! Waft the fragrance of Thy bounty. Radiate the lights of compassion so that the hearts may be cleansed and purified and that they may take a share and portion from Thy confirmations. Verily, this congregation is seeking Thy path, searching for Thy mystery, beholding Thy face and desiring to be characterized with Thine attributes.

O Almighty! Confer Thou infinite bounties. Bestow Thine inexhaustible treasury so that these impotent ones may become powerful.

Verily, Thou art the Kind. Thou art the Generous. Thou art the Omniscient, the Omnipotent.

A talk given by Abdu'l-Baha' on April 14, 1912 at the Church of the Ascension at Fifth Avenue and Tenth Street in New York City, New York. From: The Promulgation of Universal Peace

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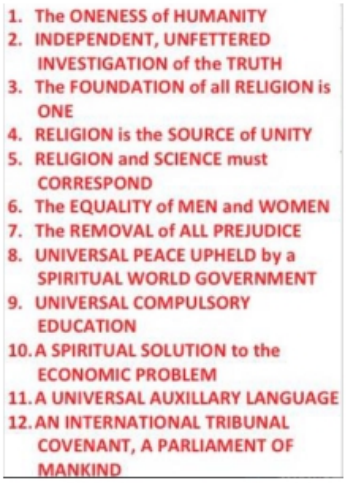
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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Articles of General Treaty #2137, the 3-part Covenant of Friendship binding all of the nations that are signatories thereto and all of the inhabitants thereof to GOD'S Everlasting Covenant of LOVE!

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

This entry was posted on Friday, April 14th, 2023 at 2:43 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Holy Day: 1st Day Of Ridvan, Jalal 13, 180 B.E. (4/21/2023)

The arrival of Bahá'u'lláh in the Najíbíyyih Garden, subsequently designated by His followers the Garden of Riḍván, signalizes the commencement of what has come to be recognized as the holiest and most significant of all Bahá'í festivals, the festival commemorating the Declaration of His Mission to His companions. So momentous a Declaration may well be regarded both as the logical consummation of that revolutionizing process which was initiated by Himself upon His return from Sulaymáníyyih, and as a prelude to the final proclamation of that same Mission to the world and its rulers from Adrianople.

Shoghi Effendi, God Passes By, Chapter 9 para. 1

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The following was revealed by Baha'u'llah on this day, April 21, 1863 in the Najíbíyyih Garden called the Garden of Riḍván.

Suriy-i Sabr (Surih of Patience)/Lawh-i Ayyub (the Tablet of Job)

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness

continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests.[1] We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all

these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the

transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it “patience”. Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, “This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God’s pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles.” So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. “Those who patiently persevere will truly receive a reward without measure.”[2] Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God’s Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God’s destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones[3] in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds."[4] How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition?[5] Was it not

also revealed in your Book: “the Day when thy Lord comes or certain of the signs of thy Lord.”[6] And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali[7] and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We[8] taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him[9] and He has made His own hands chained[10] of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur’an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised “attaining the presence of God”[11] in the “Days of God”[12]? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected[13] blind in the Plain of resurrection.

Say: Was it not revealed in the Qur’an[14], and His word is the Truth: “Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves.”? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge[15]. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those “firmly grounded in knowledge.” In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has

been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, "You have not been sent by God and Prophethood was sealed by the previous one." Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, "These are the verses of God that have been revealed in truth." Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, "By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell." They said, "God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: "They came to think as ye thought that God would not raise up any one (to Prophethood)."[16]

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say[17]: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end'; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the "Hour" has passed in truth and the "Resurrection" has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits

twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may follow the interpretation of the term "Seal" as was uttered by the Tongue of the Name of God 'Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, "Muhammad the Sealer of what preceded Him and the Initiator of that which was to come[18]." In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God's Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be "firmly grounded in knowledge" and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, “May God hasten by His Advent our deliverance!” And when He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, “O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad![19]” And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi[20]. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said “O my people, in truth the testimony of God has come and the countenance of truth is unveiled.” O people of the Qur’an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.[21]

0 my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble[22]. 0 people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, “O people, I have come to you bearing a Tablet of spirit from the Bab, the

exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been manifest, the day in which the Summoner[23] is calling you and the day in which the heavens have been cloven asunder with the clouds[24]. Fear ye God and do not close your eyes from the most luminous and holy beauty."

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God. Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe

unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God[25] and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other

than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan, the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, "O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid's spiritual utterance started and the Holy Spirit spoke through his tongue and said, "O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God's earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of 'Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you

shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory."

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name.[26] And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is

that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has seen? When it is said to them “Why did you kill those who believed in God and His verses?” they replied, “Because we find them to be unbelievers.”

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur’an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth[27]? So why have you ascribed falsehood to those whom the Book of God testified to their truth, a Book after which no falsehood comes[28] as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples’ property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God’s permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God’s nearness and they are circumambulating His mighty throne and at all times the angels of God’s bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God’s knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed

you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world and the next and the word of retribution has been enacted against them from the Mighty the Wise One.

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy

chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.[29] Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.[30]

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment[31]! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew [maybe “the seal of”? (-J.W.)] the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror[32] and commands us to be forbearing in this Most Great Agitation[33] when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity[34] and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God’s hidden secrets. Say: The Bird of Glory has flown from one branch

and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye ashes[35] on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven.[36] All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali[37]. But the servants disagreed about it and the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of 'Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed[38] about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the "Samiri"[39] in your souls; beware lest ye fall behind the "Calf" when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment[40] of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour[41]! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who are circumambulating and directing themselves in the direction of divine love.

Notes

[1] Qur'an 20:40.

[2] Qur'an 39:10.
[3] Qur'an 35:15 and 47:38
[4] Qur'an 2:210.
[5] Qur'an 25:18 and 48:12.
[6] Qur'an 6:158.
[7] The Bab.
[8] Qur'an 36:12 and 78:29.
[9] Qur'an 40:74 and 72:7.
[10] Qur'an 5:64.
[11] Qur'an 6:31, 6:154, 10:45, 13:2, 18:110, 29:5, 32:10, 10:7, 10:11, 10:15, 18:105 and 29:23.
[12] Qur'an 14:5.
[13] Qur'an 20:124.
[14] Qur'an 2:143.
[15] Qur'an 3:7.
[16] Qur'an 72:7.
[17] This next verse is translated by Shoghi Effendi, The World Order of Bahá'u'lláh 116.
[18] This refers to the Tablet of Visitation of the Imam 'Ali addressing the spirit of the Prophet Muhammad, (quoted in the book of Mafatih al Jinan, by Qomi).
[19] Such maledictions are found in the Visitations of the Imams, see for example Mafátih al-Jinán of Qummi, "Ziyárat al-Amir Yawmal-Ghadir Alláhummal-'an awwala zálimin zalanu Aala Muhammadin."
[20]20 Haji Muhammad Taqi, surnamed Ayyub, God Passes By 130.
[21] Qur'an 25:26.
[22] Qur'an 25:13 and 4:124.
[23] Qur'an 50:41
[24] Qur'an 25:25
[25] The afflictions of the Prophet's grandson, the Imam Husayn.
[26] Shiraz.
[27] Qur'an 2:94 and 62:6
[28] Qur'an 41:42
[29] Crimson here refers to the Crimson Ark and the color red refers to the realm of divine decree called Qadá.
[30] It appears that in this passage there is a reference to the divine handmaidens mentioned in the Bab's revelation of Qayyumu'l-Asma and that these handmaidens came to hear the new melodies revealed by Bahá'u'lláh but then at the end of that revelation He is seeking that these handmaidens return to their tabernacles because at that point Bahá'u'lláh is surrounded by opposition of two parties: the people of Islam and the people of the Bayan. Further there are multiple references to the twin revelations and echoes of "Twin-ness" of many passages of Qayyamal-Asmaa for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaa ….wa Inni An-al Nazir fi al Mashriqayn … Nurayn… Turayn…Satrayn (twin lights, twin mounts, etc.)
[31]31 There are many references in the Qayyumu'l-Asma' to the blood-soaked Garment. The original story is from the Qur'an 12 where Joseph's blood-soaked garment is brought to his father. In the Bab's

writings this brood becomes the blood of the Imam Husayn (Qayyumu'l-Asma 32 and 191). This blood-soaked Garment, according to the Bab, proclaims: "Verily, I am God ..." For Bahá'ís, Bahá'u'lláh represents the spiritual Return of the Imam Husayn.

[32] Qur'an 21:103

[33] Qur'an 14:21

[34] Conscious of its many nuances (see Mazandarani, Asraru'l-Athar), 'Ama has been rendered eternity.

[35] Qur'an 14:18

[36] Contrasting the "near" Baghdad to the "remote" Adrianople

[37] According to Bahá'u'lláh, the "Great Announcement" of Qur'an 78:2, 38:67 and 38:88 is the Bab.

[38] "Concerning what are they disputing? Concerning the Great Announcement. About which they cannot agree." Qur'an 78:1-3

[39] Qur'an 20:85-95 references to Mirza Yahya and Siyyid Muhammad Isfahani

[40] There are many references to Hin [i.e. moment of time], thus Qur'an 38:88 and 28:15.

[41] Nearly fifty references in Qur'an to the Hour; see for example 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1.

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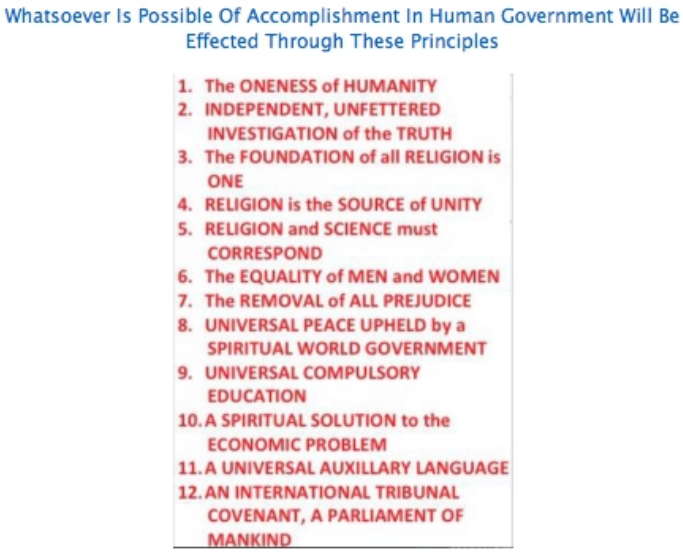
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12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

The 3 Articles of General Treaty #2137, the 3-part Covenant of Friendship binding all of the nations that are signatories thereto and all of the inhabitants thereof to GOD'S Everlasting Covenant of LOVE!

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

This entry was posted on Friday, April 21st, 2023 at 1:33 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ninth Day Of Ridvan/Jamal 2, 180 B.E. (4/29/2023)

Tablet of the Ninth Day of Ridvan

–Baha'u'llah–

("Revealed in the Ridvan for all to read during the Festival of Ridvan")

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day–the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day–the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover any one but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the

All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

This is the Day whereon the unseen world crieth out: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne." The realm of glory exclaimeth: "Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future." This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridvan and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: "He that was hidden from the eyes of men is revealed, girded with sovereignty and power!" This is the Paradise, the rustling of whose leaves proclaims: "O ye that inhabit the heavens and the earth! There hath appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come." From the whispering breeze that wafteth amidst its branches there cometh the cry: "He Who is the sovereign Lord of all is made manifest. The Kingdom is God's," while from its streaming waters can be heard the murmur: "All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty."

Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: "Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days

are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!"

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Baha have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors–favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: "The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler."

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: "Praise be to Thee, O Revealer of the signs of God!" By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the

multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: "Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!"

Rejoice with exceeding gladness, O people of Baha, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: "No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing."

Baha'u'llah

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Of the exact circumstances attending that epoch-making Declaration we, alas, are but scantily informed. The words Bahá'u'lláh actually uttered on that occasion, the manner of His Declaration, the reaction it produced, its impact on Mírzá Yaḥyá, the identity of those who were privileged to hear Him, are shrouded in an obscurity which future historians will find it difficult to penetrate. The fragmentary description left to posterity by His chronicler Nabíl is one of the very few authentic records we possess of the memorable days He spent in that garden. "Every day," Nabíl has related, "ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the center of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Bahá'u'lláh would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city." "One night," he continues, "the ninth night of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: 'Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to

sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdád. Not once could I discover in the words He spoke any trace of dissimulation."

As to the significance of that Declaration let Bahá'u'lláh Himself reveal to us its import. Acclaiming that historic occasion as the "Most Great Festival," the "King of Festivals," the "Festival of God," He has, in His Kitáb-i-Aqdas, characterized it as the Day whereon "all created things were immersed in the sea of purification," whilst in one of His specific Tablets, He has referred to it as the Day whereon "the breezes of forgiveness were wafted over the entire creation." "Rejoice, with exceeding gladness, O people of Bahá!", He, in another Tablet, has written, "as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House proceeding to the Spot from which He shed upon the whole of creation the splendors of His Name, the All-Merciful... Were We to reveal the hidden secrets of that Day, all that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise. Such is the inebriating effect of the words of God upon the Revealer of His undoubted proofs that His pen can move no longer." And again: "The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching.... The Day-Star of Blissfulness shineth above the horizon of Our Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with the ornament of the Name of Thy Lord, the Creator of the heavens.... Take heed lest anything deter Thee from extolling the greatness of this Day—the Day whereon the Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on earth.... This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne' ...Say ... He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is who is the One Beloved of all things, whether of the past or of the future." And yet again: "Arise, and proclaim unto the entire creation the tidings that He who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise... Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: 'Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cups of everlasting life. Approach, and quaff your fill.'" And finally: "Forget the world of creation, O Pen, and turn Thou towards the face of Thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of Thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendors of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors, favors which none can reckon except Him Who is the Omnipotent Protector of the entire creation."

Shoghi Effendi, God Passes By pg. 153-155

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In the last two verses of the Book of Daniel occur the cryptic words:—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."
Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer was present, 'Abdu'l-Bahá reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muḥammadan era.
'Abdu'l-Bahá's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Bahá'u'lláh in Baghdád, or the year 1963:—Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!

J.E. Esslemont, Baha'u'llah And The New Era, Prophecies Of Baha'u'llah And Abdu'l-Baha, Coming Of The Kingdom Of God.

"Regarding the Prophecy of Daniel: The passage in Esselmont should be changed to state that this prophecy refers to the one-hundredth anniversary of the Declaration of Bahá'u'lláh, in the Garden of Riḍván, Baghdád—reference to this can be found in 'The Passing of 'Abdu'l-Bahá in quotation from two of His Tablets."

Shoghi Effendi, Directives Of The Guardian #49

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"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11

Click this link to learn about

The Seventh Angel

Hear the Seventh Angel read a Prayer by Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

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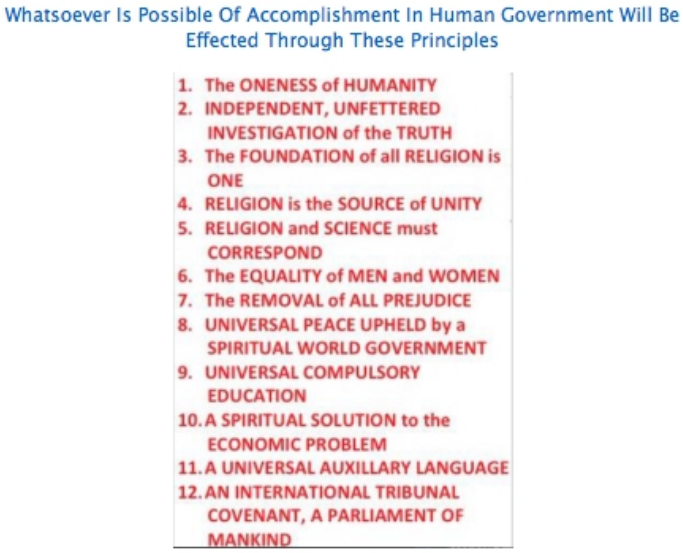
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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, April 29th, 2023 at 4:57 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Twelfth Day Of Ridvan, Jamal 5, 180 B.E. (5/2/2023)

A Tablet of the Feast of Ridvan
Revealed by Baha'u'llah
HE IS THE ALMIGHTY LORD!

Lo, this is the garden of Paradise wherein is raised the Voice of God, the Dominant, the Strong; Here do the immaculate Maids of Heaven dwell, they whom no eye hath seen save only God's, the Sanctified, the Well-Beloved; Herein the eternal nightingale singeth on the bough of the sacred Lote-Tree a song that bedazzaleth the minds, and herein are the needy led to the haven of wealth, and all men guided to the Word of God; verily this is a manifest truth.

Here is the song that the nightingale singeth;

IN THY NAME THAT IS GOD,

Thou art verily God!
O sacred Monk, ring out the bells, for the day of God hath come, and the Beauty of the All-Glorious is established on the holy, shining throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O prophet of wisdom, Hud, beat thou upon thy drum, in the name of the Lord, the Precious, the Bountiful, for the Temple of Holiness is seated upon His high, unapproachable throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou beauty of eternity, pluck with the fingers of the spirit at the strings of Thy lute that is wondrous and Holy, for the Heavenly Beauty hath come in His garment of glimmering silk.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O angel of light, sound thou thy trumpet to herald this appearance, for the letter HA hath mounted above the letter of pre-existent might.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Nightingale of Praise, sing out upon thy boughs within this garden and land, the well-beloved Name, for the beauty of the red rose hath shone from the impenetrable veils.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Dove of Paradise, sing upon the boughs in this wondrous day, when the Lord hath cast His rays upon all creatures.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Bird of Eternity, soar into this firmament, for the bird of faithfulness hath winged his flight to the presence of the merciful Lord.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Dwellers in Paradise, sing out and chant with melodious voices, for the melody of God is pealing from beyond the high pavilions of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O denizens of the Kingdom, sing in the name of the Well-beloved, for the beauty of commandment hath gleamed from behind the veils, in the shining mantle of the spirit.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O dwellers in the kingdom of names, adorn the zones of the furthermost heaven, for the Greatest Name is riding on the mighty clouds of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of the realm of holy attributes in the heaven of Abha, prepare to meet your God, for the breezes of sanctity have wafted from the exalted throne, and this is a manifest grace.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O thou Ridwan of the one God, rejoice within thyself, for the Ridwan of God, the Exalted, the Precious, the Wise, is made manifest.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O heaven of the grandeur, thank God within thyself, for the heaven of holiness is raised up in the realm of the sanctified heart.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Sun of this earth, eclipse thy face, for the sun of eternity hath dawned in the luminous heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O land of knowledge, swallow up thy learning, for the realm of wisdom is unfolding in the self of God., the Exalted, the Mighty, the Bountiful.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O lamp of the world, extinguish thyself, for the light of the Lord is kindled in the lamp of eternity, and hath illumined the denizens of heaven and earth.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O seas of the world, quiet your waves within you, for the crimson sea hath surged with a wondrous Cause.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O cock of everlasting life, crow out on the peaks of the realm of might, for the Herald of God hath sounded His Call from every lofty hill.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O concourse of lovers, give out the glad tidings with all your heart, for the time of waiting is over, and the covenant hath come, and the Beloved hath shone in wondrous beauty.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of knowledge, rejoice within your souls, for the day of parting is gone by, the time of certainty hath come, and the beauty of this Youth hath shone in sacred raiment within the paradise of the steadfast Name.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected,

Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected,
Thy day whereof a moment comprehendeth all the ages.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And I implore Thee by Thy Name which Thou made king of the Kingdom of Names and ruler over all in earth and heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

To make men free of all besides Thyself, and cause them to approach unto Thee and sever themselves from all but Thee. Verily Thou art the Powerful, the Precious, the Compassionate.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Then kindle, O my Beloved, in their hearts the flame of Thy love, till it shall burn away the memory of all save Thee, that they may testify with themselves that verily Thou hast dwelt from everlasting on the heights of immortality, that nothing hath been joined with Thee, and that Thou ever art as Thou hast been. There is no God save Thee, the Mighty, the Beneficent.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And those among Thy servants who seek to ascend the heights of Thy singleness, if their souls be set on the remembrance of aught else save Thee, they shall not be true believers in the unity of God, nor will the rank of a follower of the oneness of God be allotted them.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

The glory be to Thee, O my God, for as long as Thy command endureth. Wherefore send Thou down from the clouds of Thy Mercy that which shall cleanse the hearts of Thy lovers, and sanctify the souls of Thy friends.

Then raise them up in Thy Loftiness, and give them the victory over all on earth; for this is that which “We have desired to bring honor upon those who were brought low in the land, and to make them leaders of men, and to make them our heirs.”
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

This entry was posted on Wednesday, May 3rd, 2023 at 2:15 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Jamal 8, 180 B.E. (5/5/2023)

I offer thanks to God for the privilege of being present in an assemblage which is commemorating Him, whose members have no thought or intention save His good pleasure and the unbiased investigation of reality. I praise God for this meeting of human souls free from the bondage of imitations and prejudice, willing to examine reasonably and accept that which is found to be true.

In our solar system the center of illumination is the sun itself. Through the will of God this central luminary is the one source of the existence and development of all phenomenal things. When we observe the organisms of the material kingdoms, we find that their growth and training are dependent upon the heat and light of the sun. Without this quickening impulse there would be no growth of tree or vegetation; neither would the existence of animal or human being be possible; in fact, no forms of created life would be manifest upon the earth. But if we reflect deeply, we will perceive that the great bestower and giver of life is God; the sun is the intermediary of His will and plan. Without the bounty of the sun, therefore, the world would be in darkness. All illumination of our planetary system proceeds or emanates from the solar center.

Likewise, in the spiritual realm of intelligence and idealism there must be a center of illumination, and that center is the everlasting, ever-shining Sun, the Word of God. Its lights are the lights of reality which have shone upon humanity, illumining the realm of thought and morals, conferring the bounties of the divine world upon man. These lights are the cause of the education of souls and the source of the enlightenment of hearts, sending forth in effulgent radiance the message of the glad tidings of the kingdom of God. In brief, the moral and ethical world and the world of spiritual regeneration are dependent for their progressive being upon that heavenly Center of illumination. It gives forth the light of religion and bestows the life of the spirit, imbues humanity with archetypal virtues and confers eternal splendors. This Sun of Reality, this Center of effulgences, is the Prophet or Manifestation of God. Just as the phenomenal sun shines upon the material world producing life and growth, likewise, the spiritual or prophetic Sun confers illumination upon the human world of thought and intelligence, and unless it rose upon the horizon of human existence, the kingdom of man would become dark and extinguished.

The Sun of Reality is one Sun, but it has different dawning places, just as the phenomenal sun is one although it appears at various points of the horizon. During the time of summer the luminary of the physical world rises far to the north of the equinoctial, in spring and fall it dawns midway, and in winter it appears in the most southerly point of its zodiacal journey. These daysprings or dawning points differ widely, but the sun is ever the same sun—whether it be the phenomenal or spiritual luminary. Souls who focus their vision upon the Sun of Reality will be the recipients of light no matter from what point it rises, but those who are fettered by adoration of the dawning point are deprived when it appears in a different station upon the spiritual horizon.

Furthermore, just as the solar cycle has its four seasons, the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime. When the Sun of Reality returns to

quicken the world of mankind, a divine bounty descends from the heaven of generosity. The realm of thoughts and ideals is set in motion and blessed with new life. Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth, and the image and likeness of God become visible in man. It is the springtime of the inner world. After the spring, summer comes with its fullness and spiritual fruitage; autumn follows with its withering winds which chill the soul; the Sun seems to be going away, until at last the mantle of winter overspreads, and only faint traces of the effulgence of that divine Sun remain. Just as the surface of the material world becomes dark and dreary, the soil dormant, the trees naked and bare and no beauty or freshness remains to cheer the darkness and desolation, so the winter of the spiritual cycle witnesses the death and disappearance of divine growth and extinction of the light and love of God. But again the cycle begins and a new springtime appears. In it the former springtime has returned; the world is resuscitated, illumined and attains spirituality; religion is renewed and reorganized, hearts are turned to God, the summons of God is heard, and life is again bestowed upon man. For a long time the religious world had been weakened and materialism had advanced; the spiritual forces of life were waning, moralities were becoming degraded, composure and peace had vanished from souls, and satanic qualities were dominating hearts; strife and hatred overshadowed humanity, bloodshed and violence prevailed. God was neglected; the Sun of Reality seemed to have gone completely; deprivation of the bounties of heaven was a fact; and so the season of winter fell upon mankind. But in the generosity of God a new springtime dawned, the lights of God shone forth, the effulgent Sun of Reality returned and became manifest, the realm of thoughts and kingdom of hearts became exhilarated, a new spirit of life breathed into the body of the world, and continuous advancement became apparent.

I hope that the lights of the Sun of Reality will illumine the whole world so that no strife and warfare, no battles and bloodshed remain. May fanaticism and religious bigotry be unknown, all humanity enter the bond of brotherhood, souls consort in perfect agreement, the nations of earth at last hoist the banner of truth, and the religions of the world enter the divine temple of oneness, for the foundations of the heavenly religions are one reality. Reality is not divisible; it does not admit multiplicity. All the holy Manifestations of God have proclaimed and promulgated the same reality. They have summoned mankind to reality itself, and reality is one. The clouds and mists of imitations have obscured the Sun of Truth. We must forsake these imitations, dispel these clouds and mists and free the Sun from the darkness of superstition. Then will the Sun of Truth shine most gloriously; then all the inhabitants of the world will be united, the religions will be one, sects and denominations will reconcile, all nationalities will flow together in the recognition of one Fatherhood, and all degrees of humankind will gather in the shelter of the same tabernacle, under the same banner.

Until the heavenly civilization is founded, no result will be forthcoming from material civilization, even as you observe. See what catastrophes overwhelm mankind. Consider the wars which disturb the world. Consider the enmity and hatred. The existence of these wars and conditions indicates and proves that the heavenly civilization has not yet been established. If the civilization of the Kingdom be spread to all the nations, this dust of disagreement will be dispelled, these clouds will pass away, and the Sun of Reality in its greatest effulgence and glory will shine upon mankind.

Prayer

O God! O Thou Who givest! This congregation is turning to Thee, casting their glances toward Thy Kingdom and favor, longing to behold the lights of Thy face. O God! Bless this nation. Confirm this government. Reveal Thy glory unto this people and confer upon them life eternal. O God! Illumine the faces, render the hearts radiant, exhilarate the breasts, crown the heads with the diadem of Thy providence, cause them to soar in Thy pure atmosphere so they may reach the highest pinnacles of Thy splendor. Assist them in order that this world may ever find the light and effulgence of Thy presence. O God! Shelter this congregation and admonish this nation. Render them progressive in all degrees. May they become leaders in the world of humanity. May they be Thine examples among humankind. May they be manifestations of Thy grace. May they be filled with the inspiration of Thy Word. Thou art the Powerful. Thou art the Mighty. Thou art the Giver, and Thou art the Omniscient.

Abdu'l-Baha'-The Promulgation of Universal Peace-Talk given at Plymouth Congregational Church
935 East Fiftieth Street
Chicago, Illinois on May 5, 1912

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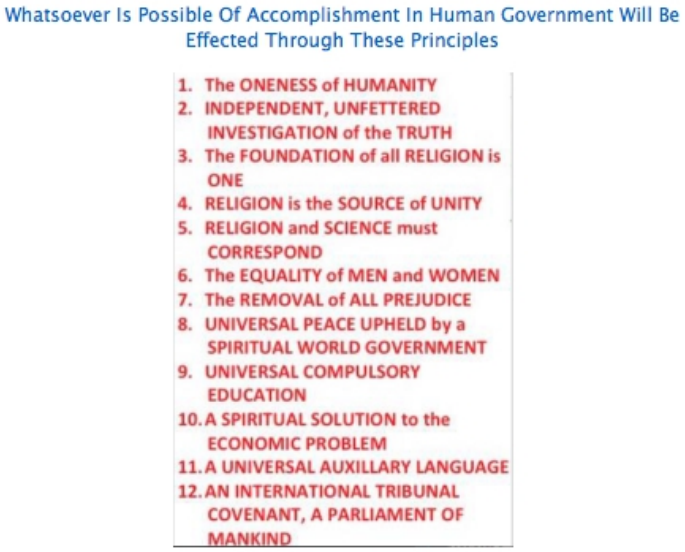
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
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The 3 Articles of International Treaty #2137, in effect since 1928

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

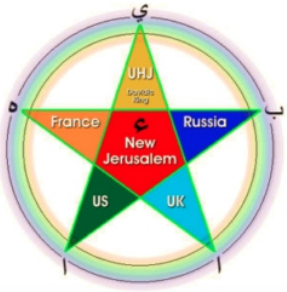
It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

This entry was posted on Friday, May 5th, 2023 at 9:56 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Azamat/Grandeur 1, 180 B.E. (5/17/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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Because this is called the Church of Brotherhood, I wish to speak upon the brotherhood of mankind. There is perfect brotherhood underlying humanity, for all are servants of one God and belong to one family under the protection of divine providence. The bond of fraternity exists in humanity because all are intelligent beings created in the realm of evolutionary growth. There is brotherhood potential in humanity because all inhabit this earthly globe under the one canopy of heaven. There is brotherhood natal in mankind because all are elements of one human society subject to the necessity of agreement and cooperation. There is brotherhood intended in humanity because all are waves of one sea, leaves and fruit of one tree. This is physical fellowship which ensures material happiness in the human world. The stronger it becomes, the more will mankind advance and the circle of materiality be enlarged.

The real brotherhood is spiritual, for physical brotherhood is subject to separation. The wars of the outer world of existence separate humankind, but in the eternal world of spiritual brotherhood separation is unknown. Material or physical association is based upon earthly interests, but divine fellowship owes its existence to the breaths of the Holy Spirit. Spiritual brotherhood may be likened to the light, while the souls of humankind are as lanterns. The incandescent lamps here are many, yet the light is one.

At a time in the Orient when even physical brotherhood was not in existence Bahá'u'lláh appeared. At first He set forth the principles of physical brotherhood and afterward founded the spiritual brotherhood. He breathed such a spirit into the countries of the Orient that various peoples and warring tribes were blended in unity. Their bestowals and susceptibilities became one, their purposes one purpose, their desires one desire to such a degree that they sacrificed themselves for each other, forfeiting name, possessions and comfort. Their fellowship became indissoluble. This is eternal, spiritual fellowship, heavenly and divine brotherhood, which defies dissolution. Material civilization advances through the physical association of mankind. The progress you observe in the outer world is founded mainly upon the fraternity of material interests. Were it not for this physical and mental association, civilization would not have progressed. Now—praise be to God!—the indissoluble spiritual association is evident; therefore, it is certain that divine civilization has been founded, and the world will progress and advance spiritually. In this radiant century divine knowledge, merciful attributes and spiritual virtues will attain the highest

degree of advancement. The traces have become manifest in Persia. Souls have advanced to such a degree as to forfeit life and possessions for each other. Their spiritual perceptions have developed; their intelligence has quickened; their souls are awakened. The utmost love has been manifested. Therefore, it is my hope that spiritual fraternity shall unite the East and the West and bring about the complete abolition of warfare among mankind. May it bind together individuals and members of the human family and be the cause of advancing minds, illuminating hearts and allowing divine bestowals to encompass us from all directions. May spiritual susceptibilities set hearts aglow with the message of glad tidings. May spiritual brotherhood cause rebirth and regeneration, for its creative quickening emanates from the breaths of the Holy Spirit and is founded by the power of God. Surely that which is founded through the divine power of the Holy Spirit is permanent in its potency and lasting in its effect.

Material brotherhood does not prevent nor remove warfare; it does not dispel differences among mankind. But spiritual alliance destroys the very foundation of war, effaces differences entirely, promulgates the oneness of humanity, revivifies mankind, causes hearts to turn to the Kingdom of God and baptizes souls with the Holy Spirit. Through this divine brotherhood the material world will become resplendent with the lights of Divinity, the mirror of materiality will acquire its lights from heaven, and justice will be established in the world so that no trace of darkness, hatred and enmity shall be visible. Humanity shall come within the bounds of security, the Prophethood of all the Messengers of God shall be established, Zion shall leap and dance, Jerusalem shall rejoice, the Mosaic flame shall ignite, the Messianic light shall shine, the world will become another world, and humanity shall put on another power. This is the greatest divine bestowal; this is the effulgence of the Kingdom of God; this is the day of illumination; this is the merciful century. We must appreciate these things and strive in order that the utmost desire of the Prophets may now be realized and all the glad tidings be fulfilled. Trust in the favor of God. Look not at your own capacities, for the divine bestowal can transform a drop into an ocean; it can make a tiny seed a lofty tree. Verily, divine bestowals are like the sea, and we are the fishes of that sea. The fishes must not look at themselves; they must behold the ocean, which is vast and wonderful. Provision for the sustenance of all is in this ocean; therefore, the divine bounties encompass all, and love eternal shines upon all.

The question has been asked: Will the spiritual progress of the world equal and keep pace with material progress in the future? In a living organism the full measure of its development is not known or realized at the time of its inception or birth. Development and progression imply gradual stages or degrees. For example, spiritual advancement may be likened to the light of the early dawn. Although this dawn light is dim and pale, a wise man who views the march of the sunrise at its very beginning can foretell the ascendancy of the sun in its full glory and effulgence. He knows for a certainty that it is the beginning of its manifestation and that later it will assume great power and potency. Again, for example, if he takes a seed and observes that it is sprouting, he will know assuredly that it will ultimately become a tree. Now is the beginning of the manifestation of the spiritual power, and inevitably the potency of its life forces will assume greater and greater proportions. Therefore, this twentieth century is the dawn, or beginning, of spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical, so that divine susceptibilities will overpower material intelligence and the heavenly light dispel and banish earthly darkness. Divine healing shall purify all ills, and the cloud of mercy will pour down its rain. The Sun of Reality will shine, and all the earth shall put

on its beautiful green carpet. Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs, and human equality will be universally established. The poor will receive a great bestowal, and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving, and the poor are everywhere in the state of abject need. Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully, and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy the privilege of this new economic condition as well as the poor, for owing to certain provisions and restrictions they will not be able to accumulate so much as to be burdened by its management, while the poor will be relieved from the stress of want and misery. The rich will enjoy his palace, and the poor will have his comfortable cottage.

The essence of the matter is that divine justice will become manifest in human conditions and affairs, and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. Necessarily there will be rich people and also those who will be in want of their livelihood, but in the aggregate community there will be equalization and readjustment of values and interests. In the future there will be no very rich nor extremely poor. There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad tidings of great joy revealed in the promises of the Holy Books will be fulfilled. Await ye this consummation.

Talk by Abdu'l-Baha' at Brotherhood Church,
Bergen and Fairview Avenues, Jersey City, New Jersey on May 19, 1912

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The 3 Articles of International Treaty #2137, which made war illegal by international agreement and which has been in effect since 1928

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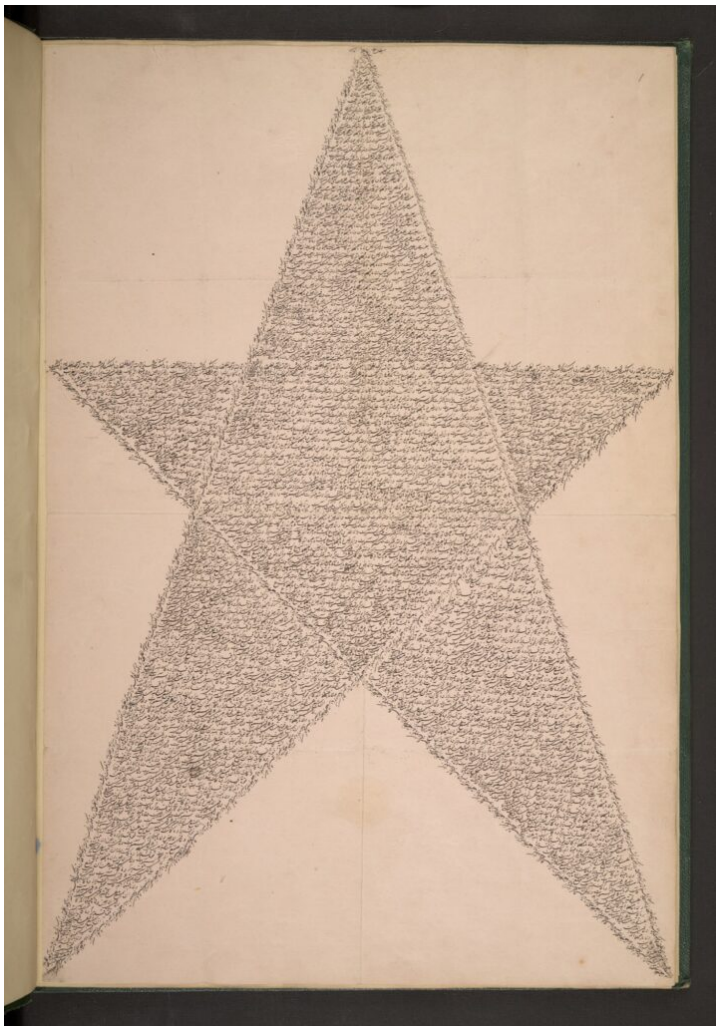
BAHA'I JUSTICE

Holy Day: The Anniversary of the Declaration of The Bab. Azamat 7, 180 B.E. (5/23/2023)



The Star Tablet-Written by The Bab

(Click To Enlarge)

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Ages rolled away, until they attained their consummation in this, the Lord of days, the Day whereon the Day Star of the Bayán manifested itself above the horizon of mercy, the Day in which the Beauty of the All-Glorious shone forth in the exalted person of ʻAlí-Muḥammad, the Báb. No sooner did He reveal Himself, than all the people rose up against Him. By some He was denounced as one that hath uttered slanders against God, the Almighty, the Ancient of Days. Others regarded Him as a man smitten with madness, an allegation which I, Myself, have heard from the lips of one of the divines. Still others disputed His claim to be the Mouthpiece of God, and stigmatized Him as one who had stolen and used as

his the words of the Almighty, who had perverted their meaning, and mingled them with his own. The Eye of Grandeur weepeth sore for the things which their mouths have uttered, while they continue to rejoice upon their seats.

“Suffer not the Bayán and all that hath been revealed therein to withhold you from that Essence of Being and Lord of the visible and invisible.” Should any one, considering this binding injunction, cling unto the Bayán, such a one hath, verily, passed out of the shadow of the blessed and exalted Tree. Be fair, O people, and be not of the heedless.

“God,” said He, “is My witness, O people! I am come to you with a Revelation from the Lord, your God, the Lord of your fathers of old. Look not, O people, at the things ye possess. Look rather at the things God hath sent down unto you. This, surely, will be better for you than the whole of creation, could ye but perceive it. Repeat the gaze, O people, and consider the testimony of God and His proof which are in your possession, and compare them unto the Revelation sent down unto you in this Day, that the truth, the infallible truth, may be indubitably manifested unto you. Follow not, O people, the steps of the Evil One; follow ye the Faith of the All-Merciful, and be ye of them that truly believe. What would it profit man, if he were to fail to recognize the Revelation of God? Nothing whatever. To this Mine own Self, the Omnipotent, the Omniscient, the All-Wise, will testify.”

The more He exhorted them, the fiercer grew their enmity, till, at the last, they put Him to death with shameful cruelty. The curse of God be upon the oppressors!

And when after the lapse of a few years the heaven of Divine decree was cleft asunder, and the Beauty of the Báb appeared in the clouds of the names of God, arrayed in a new raiment, these same people maliciously rose up against Him, Whose light embraceth all created things. They broke His Covenant, rejected His truth, contended with Him, caviled at His signs, treated His testimony as falsehood, and joined the company of the infidels. Eventually, they determined to take away His life. Such is the state of them who are in a far-gone error!

Baha’u’llah, Gleanings, LXXVI

God witnesseth that there is no God but Him, the Gracious, the Best-Beloved. All grace and bounty are His. To whomsoever He will He giveth whatsoever is His wish. He, verily, is the All-Powerful, the Almighty, the Help in Peril, the Self-Subsisting. We, verily, believe in Him Who, in the person of the Báb, hath been sent down by the Will of the one true God, the King of Kings, the All-Praised. We, moreover, swear fealty to the One Who, in the time of Mustagháth, is destined to be made manifest, as well as to those Who shall come after Him till the end that hath no end. We recognize in the manifestation of each one of them, whether outwardly or inwardly, the manifestation of none but God Himself, if ye be of those that comprehend. Every one of them is a mirror of God, reflecting naught else but His Self, His Beauty, His Might and Glory, if ye will understand. All else besides them are to be regarded as mirrors capable of reflecting the glory of these Manifestations Who are themselves the Primary Mirrors of the Divine Being, if ye be not devoid of understanding. No one hath ever escaped them, neither are they to be hindered

from achieving their purpose. These Mirrors will everlastingly succeed each other, and will continue to reflect the light of the Ancient of Days. They that reflect their glory will, in like manner, continue to exist for evermore, for the Grace of God can never cease from flowing. This is a truth that none can disprove.

Baha'u'llah, Gleanings, XXX

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TOUCHING the individual known as the Báb and the true nature of this sect diverse tales are on the tongues and in the mouths of men, and various accounts are contained in the pages of Persian history and the leaves of European chronicles. But because of the variety of their assertions and the diversity of their narratives not one is as worthy of confidence as it should be. Some have loosed their tongues in extreme censure and condemnation; some foreign chronicles have spoken in a commendatory strain; while a certain section have recorded what they themselves have heard without addressing themselves either to censure or approbation.

Now since these various accounts are recorded in other pages, and since the setting forth thereof would lead to prolixity, therefore what relates to the history of this matter (sought out with the utmost diligence during the time of my travels in all parts of Persia, whether far or near, from those without and those within, from friends and strangers), and that whereon the disputants are agreed, shall be briefly set forth in writing, so that a summary of the facts of the case may be at the disposal of those who are athirst after the fountain of knowledge and who seek to become acquainted with all events.

The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid 'Alí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

In the year one thousand two hundred and sixty [A.H.], when He was in His twenty-fifth year, certain signs became apparent in His conduct, behavior, manners, and demeanor whereby it became evident in Shíráz that He had some conflict in His mind and some other flight beneath His wing. He began to speak and to declare the rank of Báb-hood. Now what He intended by the term Báb [Gate] was this, that He was the channel of grace from some great Person still behind the veil of glory, Who was the possessor of countless and boundless perfections, by Whose will He moved, and to the bond of Whose love He clung. And in the first book which He wrote in explanation of the Súrih of Joseph, He addressed Himself in all passages to that Person unseen from Whom He received help and grace, sought for aid in the

arrangement of His preliminaries, and craved the sacrifice of life in the way of His love.

Amongst others is this sentence: “O Remnant of God, I am wholly sacrificed to Thee; I am content with curses in Thy way; I crave naught but to be slain in Thy love; and God the Supreme sufficeth as an Eternal Protection.”

He likewise composed a number of works in explanation and elucidation of the verses of the Qur’án, of sermons, and of prayers in Arabic; inciting and urging men to expect the appearance of that Person; and these books He named “Inspired Pages” and “Word of Conscience.” But on investigation it was discovered that He laid no claim to revelation from an angel.

Now since He was noted amongst the people for lack of instruction and education, this circumstance appeared in the sight of men supernatural. Some men inclined to Him, but the greater part manifested strong disapproval; whilst all the learned doctors and lawyers of repute who occupied chairs, altars, and pulpits were unanimously agreed on eradication and suppression, save some divines of the Shaykhí party who were anchorites and recluses, and who, agreeably to their tenets, were ever seeking for some great, incomparable, and trustworthy person, whom they accounted, according to their own terminology, as the “Fourth Support” and the central manifestation of the truths of the Perspicuous Religion.

Of this number Mullá Ḥusayn of Bushrúyih, Mírzá Aḥmad of Azghand, Mullá Ṣádiq Muqaddas [the Holy], Shaykh Abú-Turáb of Ishtihard, Mullá Yúsúf of Ardibíl, Mullá Jalíl of Urúmíyyih, Mullá Mihdí of Kand, Shaykh Sa’íd the Indian, Mullá ‘Alí of Bastám, and the like of these came out unto Him and spread themselves through all parts of Persia.

The Báb Himself set out to perform the circumambulation of the House of God. On His return, when the news of His arrival at Búshihr reached Shíráz, there was much discussion, and a strange excitement and agitation became apparent in that city. The great majority of the doctors set themselves to repudiate Him, decreeing slaughter and destruction, and they induced Ḥusayn Khán Ajúdán-báshí, who was the governor of Fárs, to inflict a beating on the Báb’s missionaries, that is on Mullá Ṣádiq Muqaddas; then, having burnt his moustaches and beard together with those of Mírzá Muḥammad-‘Alí of Barfurúsh and Mullá ‘Alí-Akbar of Ardistán, they put halters on all the three and led them round the streets and bazaars.

Now since the doctors of Persia have no administrative capacity, they thought that violence and interference would cause extinction and silence and lead to suppression and oblivion; whereas

interference in matters of conscience causes stability and firmness and attracts the attention of men's sight and souls; which fact has received experimental proof many times and often. So this punishment caused notoriety, and most men fell to making inquiry.

The governor of Fárs, acting according to that which the doctors deemed expedient, sent several horsemen, caused the Báb to be brought before him, censured and blamed Him in the presence of the doctors and scholars, and loosed his tongue in the demand for reparation. And when the Báb returned his censure and withstood him greatly, at a sign from the president they struck Him a violent blow, insulting and contemning Him, in such wise that His turban fell from His head and the mark of the blow was apparent on His face. At the conclusion of the meeting they decided to take counsel, and, on receiving bail and surety from His maternal uncle Ḥájí Siyyid 'Alí, sent Him to His house forbidding Him to hold intercourse with relations or strangers.

One day they summoned Him to the mosque urging and constraining Him to recant, but He discoursed from the pulpit in such wise as to silence and subdue those present and to stablish and strengthen His followers. It was then supposed that He claimed to be the medium of grace from His Highness the Lord of the Age (upon Him be peace); but afterwards it became known and evident that His meaning was the Gatehood [Bábíyyat] of another city and the mediumship of the graces of another Person Whose qualities and attributes were contained in His books and treatises.

Abdu'l-Baha', Excerpt from: A Traveler's Narrative (Written To Illustrate The Episode Of The Bab)

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In the Name of God, the Lord of overpowering majesty, the All-Compelling.

Hallowed be the Lord in Whose hand is the source of dominion. He createth whatsoever He willeth by His Word of command "Be," and it is. His hath been the power of authority heretofore, and it shall remain His hereafter. He maketh victorious whomsoever He pleaseth, through the potency of His behest. He is in truth the Powerful, the Almighty. Unto Him pertaineth all glory and majesty in the kingdoms of Revelation and Creation and whatever lieth between them. Verily, He is the Potent, the All-Glorious. From everlasting He hath been the Source of indomitable strength and shall remain so unto everlasting. He is indeed the Lord of might and power. All the kingdoms of heaven and earth and whatever is between them are God's, and His power is supreme over all things. All the treasures of earth and heaven and everything between them are His, and His protection extendeth over all things. He is the Creator of the heavens and the earth and whatever lieth between them, and He truly is a witness over all things. He is the Lord of Reckoning for all that dwell in the heavens and the earth and whatever is between them. Verily, He is the Supreme Protector. He holdeth in His grasp the keys of heaven and earth and of everything between them. At His Own pleasure doth He bestow gifts, through the power of His

command. Indeed His grace encompasseth all, and He is the All-Knowing.

Say: God sufficeth unto me; He is the One Who holdeth in His grasp the kingdom of all things. Through the power of His hosts of heaven and earth and whatever lieth between them, He protecteth whomsoever among His servants He willeth. God, in truth, keepeth watch over all things.

Immeasurably exalted art Thou, O Lord! Protect us from what lieth in front of us and behind us, above our heads, on our right, on our left, below our feet and every other side to which we are exposed. Verily, Thy protection over all things is unfailing.–The Bab

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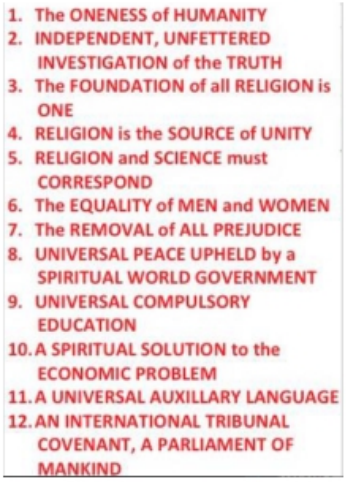
Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
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5. RELIGION and SCIENCE must CORRESPOND
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7. The REMOVAL of ALL PREJUDICE
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9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

This entry was posted on Tuesday, May 23rd, 2023 at 1:57 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Baha'u'llah: Azamat 13, 180 B.E. (5/29/2023)

THE Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.... The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action.... That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

Baha'u'llah, Gleanings CXVII

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Bahá'u'lláh endured the greatest hardships. He found neither rest by night nor peace by day. He was constantly under the stress of great calamity—now in prison, now in chains, now threatened by the sword—until finally He broke the cage of captivity, left this mortal world and ascended to the heaven of God. He endured all these tribulations for our sakes and suffered these deprivations that we might attain the bestowals of divine bounty. Therefore, we must be faithful to Him and turn away from our own selfish desires and fancies in order that we may accomplish that which is required of us by our Lord.

Excerpt from a talk given by Abdu'l-Baha' at 780 West End Ave., NY, NY on 3 December 1912, published in The Promulgation of Universal Peace

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With the ascension of Bahá'u'lláh draws to a close a period which, in many ways, is unparalleled in the world's religious history. The first century of the Bahá'í Era had by now run half its course. An epoch, unsurpassed in its sublimity, its fecundity and duration by any previous Dispensation, and characterized, except for a short interval of three years, by half a century of continuous and progressive Revelation, had terminated. The Message proclaimed by the Báb had yielded its golden fruit. The most momentous, though not the most spectacular phase of the Heroic Age had ended. The Sun of Truth, the world's greatest Luminary, had risen in the Síyáh-Chál of Tihrán, had broken through the clouds which enveloped it in Baghdád, had suffered a momentary eclipse whilst mounting to its zenith in Adrianople and had set finally in Akká, never to reappear ere the lapse of a full millenium. God's newborn Faith, the cynosure of all past Dispensations, had been fully and unreservedly proclaimed. The prophecies announcing its advent had been remarkably fulfilled. Its fundamental laws and cardinal principles, the warp and woof of the fabric of its future World Order, had been clearly enunciated. Its organic relation to, and its attitude towards, the religious systems which preceded it had been unmistakably defined. The primary institutions, within which an embryonic World Order was destined to mature, had been unassailably established. The Covenant designed to safeguard the unity and integrity of its world-embracing system had been irrevocably bequeathed to posterity. The promise of the unification of the whole human race, of the inauguration of the Most Great Peace, of the unfoldment of a world civilization, had been incontestably given. The dire warnings, foreshadowing catastrophes destined to befall kings, ecclesiastics, governments and peoples, as a prelude to so glorious a consummation, had been repeatedly uttered. The significant summons to the Chief Magistrates of the New World, forerunner of the Mission with which the North American continent was to be later invested, had been issued. The initial contact with a nation, a descendant of whose royal house was to espouse its Cause ere the expiry of the first Bahá'í century, had been established. The original impulse which, in the course of successive decades, has conferred, and will continue to confer, in the years to come, inestimable benefits of both spiritual and institutional significance upon God's holy mountain, overlooking the Most Great Prison, had been imparted. And finally, the first banners of a spiritual conquest which, ere the termination of that century, was to embrace no less than sixty countries in both the Eastern and Western hemispheres had been triumphantly planted.

Shoghi Effendi-God Passes By (exc.), ch. XIII-Ascension Of Baha'u'llah

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International Treaty #2137 Outlawing War

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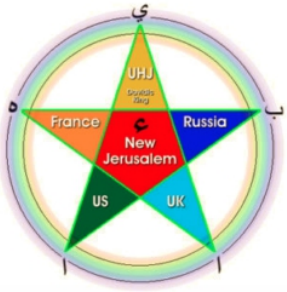
This entry was posted on Monday, May 29th, 2023 at 2:18 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 17, 180 B.E. (6/2/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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In the terminology of the Holy Books the church has been called the house of the covenant for the reason that the church is a place where people of different thoughts and divergent tendencies—where all races and nations—may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey the divine commands and become unified with his fellowman. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the differing degrees of thoughts; nay, rather, he should look upon all as mankind and realize that all must become united and agreed. He must recognize all as one family, one race, one native land; he must see all as the servants of one God, dwelling beneath the shelter of His mercy. The purport of this is that the church is a collective center. Temples are symbols of the reality and divinity of God—the collective center of mankind. Consider how within a temple every race and people is seen and represented—all in the presence of the Lord, covenanting together in a covenant of love and fellowship, all offering the same melody, prayer and supplication to God. Therefore, it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the divine religions; but the real Collective Centers are the Manifestations of God, of Whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real divine temple and Collective Center of which the outer church is but a symbol.

Recall the statement of Jesus Christ in the Gospel. Addressing Peter, He said, "Thou art Peter, and upon this rock I will build my church." It is evident, therefore, that the church of God is the law of God and that the actual edifice is but one symbol thereof. For the law of God is a collective center which unites various peoples, native lands, tongues and opinions. All find shelter in its protection and become attracted by it. For example, Moses and the Mosaic law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of divine law, educated and unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased, they became glorified; ignorant, they were made knowing; in the bonds of captivity, they were given freedom; in short, they were unified. Day by day they advanced until they attained the highest

degree of progress witnessed in that age. We prove, therefore, that the Manifestation of God and the law of God accomplish unity.

It is self-evident that humanity is at variance. Human tastes differ; thoughts, native lands, races and tongues are many. The need of a collective center by which these differences may be counterbalanced and the people of the world be unified is obvious. Consider how nothing but a spiritual power can bring about this unification, for material conditions and mental aspects are so widely different that agreement and unity are not possible through outer means. It is possible, however, for all to become unified through one spirit, just as all may receive light from one sun. Therefore, assisted by the collective and divine center which is the law of God and the reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

Consider the time of Christ. Peoples, races and governments were many; religions, sects and denominations were various; but when Christ appeared, the Messianic reality proved to be the collective center which unified them beneath the same tabernacle of agreement. Reflect upon this. Could Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather, these various peoples were brought together through a divine power, through the breaths of the Holy Spirit. They were blended and quickened by the infusion of a new life. The spirituality of Christ overcame their difficulties so that their disagreements passed away completely. In this way these divergent peoples were unified and became welded in a bond of love which alone can unite hearts. Therefore, it is shown that the divine Manifestations, the holy Mouthpieces of God, are the Collective Centers of God. These heavenly Messengers are the real Shepherds of humanity, for whenever They appear in the world They unite the scattered sheep. The Collective Center has always appeared in the Orient. Abraham, Moses, Jesus Christ, Muḥammad were Collective Centers of Their day and time, and all arose in the East. Today Bahá'u'lláh is the Collective Center of unity for all mankind, and the splendor of His light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions, leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality, which is unity, the love of God, the knowledge of God, praiseworthy morals and the virtues of the human world. Bahá'u'lláh renewed these principles, just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtimes had waned, the vivification had ceased, the life-giving breezes were no longer wafting their fragrances, winter and the season of darkness had come. Bahá'u'lláh came to renew the life of the world with this new and divine springtime, which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient, and there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the reality of the divine religions, holding fast to the example of Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness and felicity would be attained.

In the western world material civilization has attained the highest point of development, but divine

civilization was founded in the land of the East. The East must acquire material civilization from the West, and the West must receive spiritual civilization from the East. This will establish a mutual bond. When these two come together, the world of humanity will present a glorious aspect, and extraordinary progress will be achieved. This is clear and evident; no proof is needed. The degree of material civilization in the Occident cannot be denied; nor can anyone fail to confirm the spiritual civilization of the Orient, for all the divine foundations of human uplift have appeared in the East. This, likewise, is clear and evident. Therefore, you must assist the East in order that it may attain material progress. The East must, likewise, promulgate the principles of spiritual civilization in the western world. By this commingling and union the human race will attain the highest degree of prosperity and development. Material civilization alone is not sufficient and will not prove productive. The physical happiness of material conditions was allotted to the animal. Consider how the animal has attained the fullest degree of physical felicity. A bird perches upon the loftiest branch and builds there its nest with consummate beauty and skill. All the grains and seeds of the meadows are its wealth and food; all the fresh water of mountain springs and rivers of the plain are for its enjoyment. Truly, this is the acme of material happiness, to which even a human creature cannot attain. This is the honor of the animal kingdom. But the honor of the human kingdom is the attainment of spiritual happiness in the human world, the acquisition of the knowledge and love of God. The honor allotted to man is the acquisition of the supreme virtues of the human world. This is his real happiness and felicity. But if material happiness and spiritual felicity be conjoined, it will be "delight upon delight," as the Arabs say. We pray that God will unite the East and the West in order that these two civilizations may be exchanged and mutually enjoyed. I am sure it will come to pass, for this is the radiant century. This is an age for the outpouring of divine mercy upon the exigency of this new century—the unity of the East and the West. It will surely be accomplished.

2 June 1912
Excerpt from a talk given by Abdu'l-Baha' at Church of the Ascension
Fifth Avenue and Tenth Street, New York

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6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

International Treaty #2137 Outlawing War

ARTICLE I

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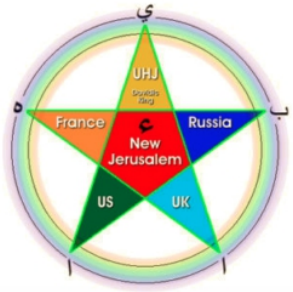
This entry was posted on Friday, June 2nd, 2023 at 12:52 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Nur/Light 1, 180 B.E. (6/5/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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The body politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that, unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times, and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts.

Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soul-bond may be established, this heart-attachment realized and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance and attune our ears to enjoy the celestial melodies of the heavenly Word. This is our greatest hope. This is our ultimate purpose.

Talk given by Abdu'l-Baha' on June 8th at 309 West Seventy-eighth Street, New York

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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3. The FOUNDATION of all RELIGION is ONE
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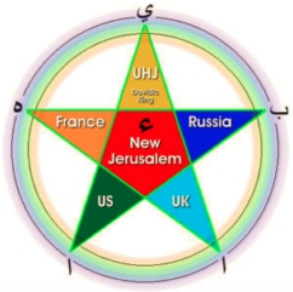
This entry was posted on Tuesday, June 6th, 2023 at 12:25 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 5, 180 B.E. (6/9/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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O Thou forgiving Lord! Thou art the shelter of all these Thy servants. Thou knowest the secrets and art aware of all things. We are all helpless, and Thou art the Mighty, the Omnipotent. We are all sinners, and Thou art the Forgiver of sins, the Merciful, the Compassionate. O Lord! Look not at our shortcomings. Deal with us according to Thy grace and bounty. Our shortcomings are many, but the ocean of Thy forgiveness is boundless. Our weakness is grievous, but the evidences of Thine aid and assistance are clear. Therefore, confirm and strengthen us. Enable us to do that which is worthy of Thy holy Threshold. Illumine our hearts, grant us discerning eyes and attentive ears. Resuscitate the dead and heal the sick. Bestow wealth upon the poor and give peace and security to the fearful. Accept us in Thy kingdom and illumine us with the light of guidance. Thou art the Powerful and the Omnipotent. Thou art the Generous. Thou art the Clement. Thou art the Kind.

Closing Prayer by Abdu'l-Baha' following a talk presented by him on June 9th, 1912 at Unitarian Church Fifteenth Street and Girard Avenue, Philadelphia, Pennsylvania

Excerpted from The Promulgation of Universal Peace

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You are all exceedingly welcome. Do you realize how much you should thank God for His blessings? If you should thank Him a thousand times with each breath, it would not be sufficient because God has created and trained you. He has protected you from every affliction and prepared every gift and bestowal. Consider what a kind Father He is. He bestows His gift before you ask. We were not in the world of existence, but as soon as we were born, we found everything prepared for our needs and comfort without question on our part. He has given us a kind father and compassionate mother, provided for us two springs of salubrious milk, pure atmosphere, refreshing water, gentle breezes and the sun shining above our heads. In brief, He has supplied all the necessities of life although we did not ask for any of these great gifts. With pure mercy and bounty He has prepared this great table. It is a mercy which precedes asking. There is another kind of mercy, which is realized after questioning and supplication. He has

bestowed both upon us—without asking and with supplication. He has created us in this radiant century, a century longed for and expected by all the sanctified souls in past periods. It is a blessed century; it is a blessed day. The philosophers of history have agreed that this century is equal to one hundred past centuries. This is true from every standpoint. This is the century of science, inventions, discoveries and universal laws. This is the century of the revelation of the mysteries of God. This is the century of the effulgence of the rays of the Sun of Truth. Therefore, you must render thanks and glorification to God that you were born in this age. Furthermore, you have listened to the call of Bahá'u'lláh. Your nostrils are perfumed with the breezes of the paradise of Abhá. You have caught glimpses of the light from the horizon of the Orient. You were asleep; you are awakened. Your ears are attentive; your hearts are informed. You have acquired the love of God. You have attained to the knowledge of God. This is the most great bestowal of God. This is the breath of the Holy Spirit, and this consists of faith and assurance. This eternal life is the second birth; this is the baptism of the Holy Spirit. God has destined this station for you all. He has prepared this for you. You must appreciate the value of this bounty and engage your time in mentioning and thanking the True One. You must live in the utmost happiness. If any trouble or vicissitude comes into your lives, if your heart is depressed on account of health, livelihood or vocation, let not these things affect you. They should not cause unhappiness, for Bahá'u'lláh has brought you divine happiness. He has prepared heavenly food for you; He has destined eternal bounty for you; He has bestowed everlasting glory upon you. Therefore, these glad tidings should cause you to soar in the atmosphere of joy forever and ever. Render continual thanks unto God so that the confirmations of God may encircle you all.

Talk given by Abdu'l-Baha on June 12th, 1912 at 309 West Seventy-eighth Street, New York

From: The Promulgation of Universal Peace

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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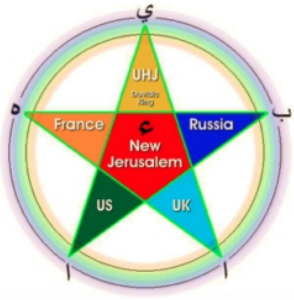
This entry was posted on Friday, June 9th, 2023 at 1:17 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 12, 180 B.E. (6/16/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



We should all visit the sick. When they are in sorrow and suffering, it is a real help and benefit to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion to the sick and suffering. This has greater effect than the remedy itself. You must always have this thought of love and affection when you visit the ailing and afflicted.

The world of humanity may be likened to the individual man himself; it has its illness and ailments. A patient must be diagnosed by a skillful physician. The Prophets of God are the real Physicians. In whatever age or time They appear They prescribe for human conditions. They know the sicknesses; They discover the hidden sources of disease and indicate the necessary remedy. Whosoever is healed by that remedy finds eternal health. For instance, in the day of Jesus Christ the world of humanity was afflicted with various ailments. Jesus Christ was the real Physician. He appeared, recognized the symptoms and prescribed the real remedy. What was that remedy? It was His revealed teaching especially applicable to that age. Later on many new ailments and disorders appeared in the body politic. The world became sick; other severe maladies appeared, especially in the peninsula of Arabia. God manifested Muḥammad there. He came and prescribed for the conditions so that the Arabs became healthy, strong and virile in that time.

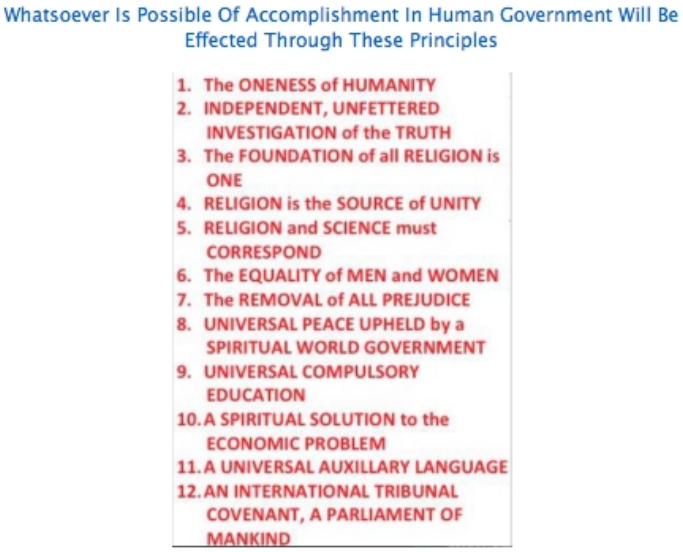
In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore, Bahá'u'lláh has appeared. He is the real Physician, bringing divine remedy and healing to the world of man. He has brought teachings for all ailments—the Hidden Words, Ishráqát, Ṭarázát, Tajallíyát, Words of Paradise, Glad Tidings, etc. These Holy Words and teachings are the remedy for the body politic, the divine prescription and real cure for the disorders which afflict the world. Therefore, we must accept and partake of this healing remedy in order that complete recovery may be assured. Every soul who lives according to the teachings of Bahá'u'lláh is free from the ailments and indispositions which prevail throughout the world of humanity; otherwise, selfish disorders, intellectual maladies, spiritual sicknesses, imperfections and vices will surround him, and he will not receive the life-giving bounties of God.

Bahá'u'lláh is the real Physician. He has diagnosed human conditions and indicated the necessary treatment. The essential principles of His healing remedies are the knowledge and love of God, severance from all else save God, turning our faces in sincerity toward the Kingdom of God, implicit faith, firmness and fidelity, loving-kindness toward all creatures and the acquisition of the divine virtues indicated for the human world. These are the fundamental principles of progress, civilization, international peace and the unity of mankind. These are the essentials of Bahá'u'lláh's teachings, the secret of everlasting health, the remedy and healing for man.

It is my hope that you may assist in healing the sick body of the world through these teachings so that eternal radiance may illumine all the nations of mankind.

Talk given by Abdu'l-Baha' at 309 West Seventy-eighth Street, New York, on June 17, 1912

Recorded in The Promulgation of Universal Peace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The Three Articles of International Treaty #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Elect the Supreme Tribunal to Enforce This Binding Covenant of Peace.

ARTICLE I

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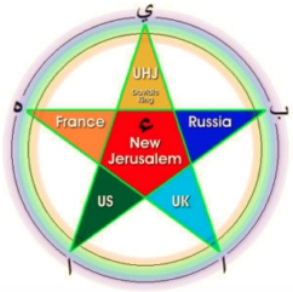
This entry was posted on Saturday, June 17th, 2023 at 2:14 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Rahmat/Mercy 1, 180 B.E. (6/24/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



This is a delightful gathering; you have come here with sincere intentions, and the purpose of all present is the attainment of the virtues of God. The motive is attraction to the divine Kingdom. Since the desire of all is unity and agreement, it is certain that this meeting will be productive of great results. It will be the cause of attracting a new bounty, for we are turning to the Kingdom of Abhá, seeking the infinite bestowals of the Lord. This is a new Day, and this hour is a new Hour in which we have come together. Surely the Sun of Reality with its full effulgence will illumine us, and the darkness of disagreements will disappear. The utmost love and unity will result; the favors of God will encompass us; the pathway of the Kingdom will be made easy. Like candles these souls will become ignited and made radiant through the lights of supreme guidance. Such gatherings as this have no equal or likeness in the world of mankind, where people are drawn together by physical motives or in furtherance of material interests, for this meeting is a prototype of that inner and complete spiritual association in the eternal world of being. True Bahá'í meetings are the mirrors of the Kingdom wherein images of the Supreme Concourse are reflected. In them the lights of the most great guidance are visible. They voice the summons of the heavenly Kingdom and echo the call of the angelic hosts to every listening ear. The efficacy of such meetings as these is permanent throughout the ages. This assembly has a name and significance which will last forever. Hundreds of thousands of meetings shall be held to commemorate this occasion, and the very words I speak to you today shall be repeated in them for ages to come. Therefore, be ye rejoiced, for ye are sheltered beneath the providence of God. Be happy and joyous because the bestowals of God are intended for you and the life of the Holy Spirit is breathing upon you.

Rejoice, for the heavenly table is prepared for you.

Rejoice, for the angels of heaven are your assistants and helpers.

Rejoice, for the glance of the Blessed Beauty, Bahá'u'lláh, is directed upon you.

Rejoice, for Bahá'u'lláh is your Protector.

Rejoice, for the everlasting glory is destined for you.

Rejoice, for the eternal life is awaiting you.

How many blessed souls have longed for this radiant century, their utmost hopes and desires centered upon the happiness and joy of one such day as this. Many the nights they passed sleepless and lamenting until the very morn in longing anticipation of this age, yearning to realize even an hour of this time. God

has favored you in this century and has specialized you for the realization of its blessings. Therefore, you must praise and thank God with heart and soul in appreciation of this great opportunity and the attainment of this infinite bestowal—that such doors have been opened before your faces, that such abundance is pouring down from the cloud of mercy and that these refreshing breezes from the paradise of Abhá are resuscitating you. You must become of one heart, one spirit and one susceptibility. May you become as the waves of one sea, stars of the same heaven, fruits adorning the same tree, roses of one garden in order that through you the oneness of humanity may establish its temple in the world of mankind, for you are the ones who are called to uplift the cause of unity among the nations of the earth. First, you must become united and agreed among yourselves. You must be exceedingly kind and loving toward each other, willing to forfeit life in the pathway of another's happiness. You must be ready to sacrifice your possessions in another's behalf. The rich among you must show compassion toward the poor, and the well-to-do must look after those in distress. In Persia the friends offer their lives for each other, striving to assist and advance the interests and welfare of all the rest. They live in a perfect state of unity and agreement. Like the Persian friends you must be perfectly agreed and united to the extent and limit of sacrificing life. Your utmost desire must be to confer happiness upon each other. Each one must be the servant of the others, thoughtful of their comfort and welfare. In the path of God one must forget himself entirely. He must not consider his own pleasure but seek the pleasure of others. He must not desire glory nor gifts of bounty for himself but seek these gifts and blessings for his brothers and sisters. It is my hope that you may become like this, that you may attain to the supreme bestowal and be imbued with such spiritual qualities as to forget yourselves entirely and with heart and soul offer yourselves as sacrifices for the Blessed Perfection. You should have neither will nor desire of your own but seek everything for the beloved of God and live together in complete love and fellowship. May the favors of Bahá'u'lláh surround you from all directions. This is the greatest bestowal and supreme bounty. These are the infinite favors of God.

Talk Given by Abdu'l-Baha' at Unity Feast, Outdoors
West Englewood, New Jersey, June 29, 1912

From: The Promulgation of Universal Peace

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 7, 180 B.E. (6/30/2023)

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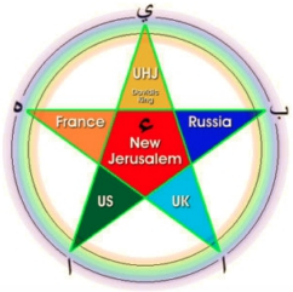

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Question: You have stated that we are living in a universal cycle, the first Manifestation of which was Adam and the universal Manifestation of which is Bahá'u'lláh. Does this imply that other universal cycles preceded this one and that all traces of them have been effaced—cycles in which the ultimate purpose was the divine spiritualization of man just as it is the creative intention in this one?

The divine sovereignty is an ancient sovereignty, not an accidental sovereignty.
If we imagine this world of existence has a beginning, we can say the divine sovereignty is accidental—that is, there was a time when it did not exist. A king without a kingdom is impossible. He cannot be without a country, without subjects, without an army, without dominion, or he would be without kingship. All these exigencies or requirements of sovereignty must exist for a king. When they do exist, we can apply the word sovereignty to him. Otherwise, his sovereignty is imperfect, incomplete. If none of these conditions exists, sovereignty does not exist.
If we acknowledge that there is a beginning for this world of creation, we acknowledge that the sovereignty of God is accidental—that is, we admit a time when the reality of Divinity has been without dominion (lit. "defeated"). The names and attributes of Divinity are requirements of this world. The names the Powerful, the Living, the Provider, the Creator require and necessitate the existence of creatures. If there were no creatures, Creator would be meaningless. If there were none to provide for, we could not think of the Provider. If there were no life, the Living would be beyond the power of conception. Therefore, all the names and attributes of God require the existence of objects or creatures upon which they have been bestowed and in which they have become manifest. If there was a time when no creation existed, when there was none to provide for, it would imply a time when there was no existent One, no Trainer, and the attributes and qualities of God would have been meaningless and without significance. Therefore, the requirements of the attributes of God do not admit of cessation or interruption, for the names of God are actually and forever existing and not potential. Because they convey life, they are called Life-giving; because they provide, they are called Bountiful, the Provider; because they create, they are called Creator; because they educate and govern, the name Lord God is applied. That is to say, the divine names emanate from the eternal attributes of Divinity. Therefore, it is proved that the divine names

presuppose the existence of objects or beings.
How then is a time conceivable when this sovereignty has not been existent? This divine sovereignty is not to be measured by six thousand years. This interminable, illimitable universe is not the result of that measured period. This stupendous laboratory and workshop has not been limited in its production to six thousand revolutions of the earth about the sun. With the slightest reflection man can be assured that this calculation and announcement is childish, especially in view of the fact that it is scientifically proved the terrestrial globe has been the habitation of man long prior to such a limited estimate.
As to the record in the Bible concerning Adam's entering paradise, His eating from the tree and His expulsion through the temptation of Satan: These are all symbols beneath which there are wonderful and divine meanings not to be calculated in years, dates and measurement of time. Likewise, the statement that God created the heaven and the earth in six days is symbolic. We will not explain this further today. The texts of the Holy Books are all symbolical, needing authoritative interpretation.
When man casts even a cursory glance of reflection upon the question of the universe, he discovers it is very ancient. A Persian philosopher was looking up into the heavens, lost in wonder. He said, "I have written a book containing seventy proofs of the accidental appearance of the universe, but I still find it very ancient."
Bahá'u'lláh says, "The universe hath neither beginning nor ending." He has set aside the elaborate theories and exhaustive opinions of scientists and material philosophers by the simple statement, "There is no beginning, no ending." The theologians and religionists advance plausible proofs that the creation of the universe dates back six thousand years; the scientists bring forth indisputable facts and say, "No! These evidences indicate ten, twenty, fifty thousand years ago," etc. There are endless discussions pro and con. Bahá'u'lláh sets aside these discussions by one word and statement. He says, "The divine sovereignty hath no beginning and no ending." By this announcement and its demonstration He has established a standard of agreement among those who reflect upon this question of divine sovereignty; He has brought reconciliation and peace in this war of opinion and discussion.
Briefly, there were many universal cycles preceding this one in which we are living. They were consummated, completed and their traces obliterated. The divine and creative purpose in them was the evolution of spiritual man, just as it is in this cycle. The circle of existence is the same circle; it returns. The tree of life has ever borne the same heavenly fruit.

5 July 1912
Talk given by Abdu'l-Baha' at 309 West Seventy-eighth Street, New York

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
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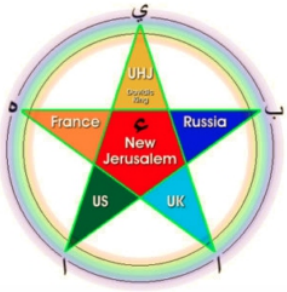
This entry was posted on Friday, June 30th, 2023 at 8:27 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Rahmat 14, 180 B.E. (7/7/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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In the world of existence man has traversed successive degrees until he has attained the human kingdom. In each degree of his progression he has developed capacity for advancement to the next station and condition. While in the kingdom of the mineral he was attaining the capacity for promotion into the degree of the vegetable. In the kingdom of the vegetable he underwent preparation for the world of the animal, and from thence he has come onward to the human degree, or kingdom. Throughout this journey of progression he has ever and always been potentially man.

In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition. In this world he needed eyes; he received them potentially in the other. He needed ears; he obtained them there in readiness and preparation for his new existence. The powers requisite in this world were conferred upon him in the world of the matrix so that when he entered this realm of real existence he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him.

Therefore, in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world.

What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore, it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that eternal life ready for him.

That divine world is manifestly a world of lights; therefore, man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues, or perfections, must be

acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of everlasting life; it must be attained during this vanishing existence.

By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements, he will surely be deprived of the life that is eternal. But if he possesses the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs of the Kingdom, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, he shall surely attain to second birth, be baptized by the Holy Spirit and enjoy everlasting existence.

Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and eternal life, nevertheless, he continues ignorant and negligent of all this? Consider how he seeks knowledge of everything except knowledge of God. For instance, his utmost desire is to penetrate the mysteries of the lowest strata of the earth. Day by day he strives to know what can be found ten meters below the surface, what he can discover within the stone, what he can learn by archaeological research in the dust. He puts forth arduous labors to fathom terrestrial mysteries but is not at all concerned about knowing the mysteries of the Kingdom, traversing the illimitable fields of the eternal world, becoming informed of the divine realities, discovering the secrets of God, attaining the knowledge of God, witnessing the splendors of the Sun of Truth and realizing the glories of everlasting life. He is unmindful and thoughtless of these. How much he is attracted to the mysteries of matter, and how completely unaware he is of the mysteries of Divinity! Nay, he is utterly negligent and oblivious of the secrets of Divinity. How great his ignorance! How conducive to his degradation! It is as if a kind and loving father had provided a library of wonderful books for his son in order that he might be informed of the mysteries of creation, at the same time surrounding him with every means of comfort and enjoyment, but the son amuses himself with pebbles and playthings, neglectful of all his father's gifts and provision. How ignorant and heedless is man! The Father has willed for him eternal glory, and he is content with blindness and deprivation. The Father has built for him a royal palace, but he is playing with the dust; prepared for him garments of silk, but he prefers to remain unclothed; provided for him delicious foods and fruits, while he seeks sustenance in the grasses of the field.

Praise be to God! You have heard the call of the Kingdom. Your eyes are opened; you have turned to God. Your purpose is the good pleasure of God, the understanding of the mysteries of the heart and investigation of the realities. Day and night you must strive that you may attain to the significances of the heavenly Kingdom, perceive the signs of Divinity, acquire certainty of knowledge and realize that this world has a Creator, a Vivifier, a Provider, an Architect—knowing this through proofs and evidences and not through susceptibilities, nay, rather, through decisive arguments and real vision—that is to say, visualizing it as clearly as the outer eye beholds the sun. In this way may you behold the presence of God and attain to the knowledge of the holy, divine Manifestations.

You must come into the knowledge of the divine Manifestations and Their teachings through proofs and

evidences. You must unseal the mysteries of the supreme Kingdom and become capable of discovering the inner realities of things. Then shall you be the manifestations of the mercy of God and true believers, firm and steadfast in the Cause of God.

Praise be to God! The door of divine knowledge has been opened by Bahá'u'lláh, for He has laid the foundation whereby man may become acquainted with the verities of heaven and earth and has bestowed the utmost confirmation in this day. He is our Teacher and Adviser; He is our Seer and the One clement toward us. He has prepared His gifts and vouchsafed His bounties, revealed every admonition and behest, prepared for us the means of eternal glory, breathed upon us the life-quickening breaths of the Holy Spirit, opened before our faces the doors of the paradise of Abhá and caused the lights of the Sun of Truth to shine upon us. The clouds of mercy have poured down their precious rain. The sea of favor is swelling and surging toward us.

The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this? We must appreciate the divine generosity and act in accordance with the teachings of Bahá'u'lláh so that all good may be stored up for us and in both worlds we shall become precious and acceptable to God, attain to everlasting blessings, taste the delicacy of the love of God, find the sweetness of the knowledge of God, perceive the heavenly bestowal and witness the power of the Holy Spirit.

This is my advice, and this is my admonition.

Talk given by Abdu'l-Baha' on July 6, 1912 at 309 West Seventy-eighth Street, New York

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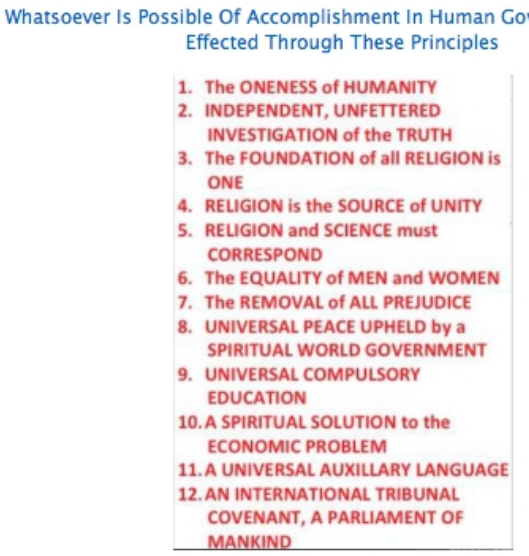
The Twelve Basic Principles of the Baha'i Faith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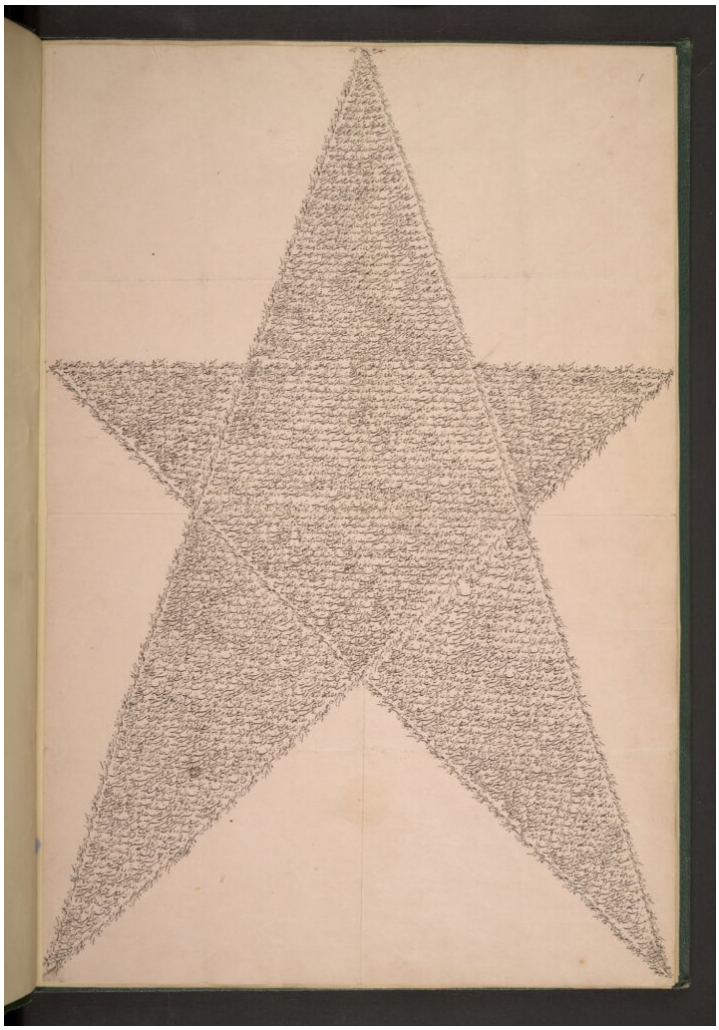
This entry was posted on Friday, July 7th, 2023 at 9:20 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab: Rahmat 16, 180 B.E. (7/9/2023)



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Baha'u'llah

This treatise was written in reply to a seeker who had asked how the promised Mihdí could have become transformed into 'Alí-Muḥammad (the Báb). The opportunity provided by this question was seized to elaborate on a number of subjects, all of which are of use and benefit both to them that seek and to those who have attained, could ye perceive with the eye of divine virtue.

Baha'u'llah, Preface to Gems of Divine Mysteries

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I heard, with Mine own ears, one of their divines proclaim: “Should all these signs come to pass and the long-awaited Qá’im appear, and should He ordain, with respect to even our secondary laws, aught beyond that which hath been revealed in the Qur’án, we would assuredly charge Him with imposture, put Him to death, and refuse forever to acknowledge Him”, and other statements such as these deniers make. And all this, when the Day of Resurrection hath been ushered in, and the Trumpet hath been sounded, and all the denizens of earth and heaven have been gathered together, and the Balance hath been appointed, and the Bridge hath been laid, and the Verses have been sent down, and the Sun hath shone forth, and the stars have been blotted out, and the souls have been raised to life, and the breath of the Spirit hath blown, and the angels have been arrayed in ranks, and Paradise hath been brought nigh, and Hell made to blaze! These things have all come to pass, and yet to this day not a single one of these people hath recognized them! They all lie as dead within their own shrouds, save those who have believed and repaired unto God, who rejoice in this day in His celestial paradise, and who tread the path of His good-pleasure.

Veiled as they remain within their own selves, the generality of the people have failed to perceive the sweet accents of holiness, inhale the fragrance of mercy, or seek guidance, as bidden by God, from those who are the custodians of the Scriptures. He proclaimeth, and His word, verily, is the truth: “Ask ye, therefore, of them that have the custody of the Scriptures, if ye know it not.” Nay rather, they have turned aside from them and followed instead the Sámirí of their own idle fancies. Thus have they strayed far from the mercy of their Lord and failed to attain unto His Beauty in the day of His presence. For no sooner had He come unto them with a sign and a testimony from God than the same people who had eagerly awaited the day of His Revelation, who had called upon Him in the daytime and in the night season, who had implored Him to gather them together in His presence and to grant that they may lay down their lives in His path, be led aright by His guidance and illumined by His light—this very people condemned and reviled Him, and inflicted upon Him such cruelties as transcend both My capacity to tell and thine ability to hear them. My very pen crieth out at this moment and the ink weepeth sore and groaneth. By God! Wert thou to hearken with thine inner ear, thou wouldst in truth hear the lamentations of the denizens of heaven; and wert thou to remove the veil from before thine eyes, thou wouldst behold the Maids of Heaven overcome and the holy souls overwhelmed, beating upon their faces and fallen upon the dust.

Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

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But as to Him Who appeared in the year sixty, He standeth in need of neither transformation nor interpretation, for His name was Muḥammad, and He was a descendent of the Imáms of the Faith. Thus

it can be truly said of Him that He was the son of Ḥasan, as is undoubtedly clear and evident unto thine eminence. Nay, He it is Who fashioned that name and created it for Himself, were ye to observe with the eye of God.

Baha'u'llah, Gems of Divine Mysteries (excerpts)

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Reflect, O Shaykh, upon the Shí'ih sect. How many the edifices which they reared with the hands of idle fancies and vain imaginings, and how numerous the cities which they built! At length those vain imaginings were converted into bullets and aimed at Him Who is the Prince of the world. Not one single soul among the leaders of that sect acknowledged Him in the Day of His Revelation! Whenever His blessed name was mentioned, all would say: "May God hasten the joy His coming will bring!" On the day of the Revelation of that Sun of Truth, however, all, as hath been observed, have exclaimed, saying: "May God hasten His chastisement!" He Who was the Essence of being and Lord of the seen and unseen they suspended, and committed what made the Tablet to weep, and the Pen to groan, and the cries of the sincere to break forth, and the tears of the favored ones to flow.

Baha'u'llah, Epistle To The Son Of The Wolf

*****

Abdu'l-Baha'

Now the Siyyid Báb had disposed all His affairs before setting out from Chihríq towards Tabríz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mullá Báqir, who was one of His first associates, to Mullá 'Abdu'l-Karím of Qazvín. This trust Mullá Báqir delivered over to Mullá 'Abdu'l-Karím at Qum in presence of a numerous company. At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Bahá'u'lláh: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful minute *shikastih* hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word *Bahá*. Then Mullá 'Abdu'l-Karím conveyed the trust to its destination.

Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mírzá Ḥasan Khán, the gist of which order was this: "Obtain a formal and explicit sentence from the learned doctors of Tabríz who are the firm support of the Church of Ja'far (upon him be peace) and the impregnable stronghold of the Shí'ite faith; summon the Christian regiment of Urúmíyyih; suspend the Báb before all the people; and give orders for the regiment to fire a volley."

Mírzá Ḥasan Khán summoned his chief of the farráshes, and gave him his instructions. They removed the Báb's turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabríz, confined Him in a cell, and appointed forty of the Christian soldiers of

Tabríz to guard Him.

Next day the chief of the farráshes delivered over the Báb and a young man named Áqá Muḥammad-‘Alí who was of a noble family of Tabríz to Sám Khán, colonel of the Christian regiment of Urúmíyyih, at the sentences of the learned divine Mullá Muḥammad of Mamaqán, of the second ecclesiastical authority Mullá Mírzá Báqir, and of the third ecclesiastical authority Mullá Murtadá-Qulí and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Báb was suspended and by the other rope Áqá Muḥammad-‘Alí, both being firmly bound in such wise that the head of that young man was on the Báb’s breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb seated by the side of His amanuensis Áqá Siyyid Ḥusayn in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted.

Sám Khán the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farráshes withheld his hand. Áqá Ján Big of Khamsíh, colonel of the bodyguard, advanced; and they again bound the Báb together with that young man to the same nail. The Báb uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha’bán in the year [A.H.] one thousand two hundred and sixty-six. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.

Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.

On the second night at midnight the Bábís carried away the two bodies.

On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, “The holy body of the immaculate Imám and that of the true Shí‘ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces.” But after the fullest investigation and inquiry it hath been proved that when the Báb had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulaymán Khán the son of Yaḥyá Khán, one of the nobles of Ádhirbáyján devoted to the Báb, arrived, and proceeded straightway to the house of the mayor of Tabríz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect, Sulaymán Khán divulged this secret to him saying, “Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way.” “Such troubles,” answered the

mayor, “are in no wise necessary.” He then sent one of his private servants named Ḥájí Alláh-Yár, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Ḥájí Sulaymán Khán. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Bábí of Milán: next day they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Ṭihrán, they sent it away from Ádhirbáyján. And this transaction remained absolutely secret.

Abdu’l-Baha’

Exc. from: A Traveler’s Narrative-Written to Illustrate the Episode of the Bab

*****

Shoghi Effendi

The waves of dire tribulation that violently battered at the Faith, and eventually engulfed, in rapid succession, the ablest, the dearest and most trusted disciples of the Báb, plunged Him, as already observed, into unutterable sorrow. For no less than six months the Prisoner of Chihríq, His chronicler has recorded, was unable to either write or dictate. Crushed with grief by the evil tidings that came so fast upon Him, of the endless trials that beset His ablest lieutenants, by the agonies suffered by the besieged and the shameless betrayal of the survivors, by the woeful afflictions endured by the captives and the abominable butchery of men, women and children, as well as the foul indignities heaped on their corpses, He, for nine days, His amanuensis has affirmed, refused to meet any of His friends, and was reluctant to touch the meat and drink that was offered Him. Tears rained continually from His eyes, and profuse expressions of anguish poured forth from His wounded heart, as He languished, for no less than five months, solitary and disconsolate, in His prison.

The pillars of His infant Faith had, for the most part, been hurled down at the first onset of the hurricane that had been loosed upon it. Quddús, immortalized by Him as Ismu’lláhi’l-Ákhir (the Last Name of God); on whom Bahá’u’lláh’s Tablet of Kullu’t-Tá’am later conferred the sublime appellation of Nuqṭiy-i-Ukhrá (the Last Point); whom He elevated, in another Tablet, to a rank second to none except that of the Herald of His Revelation; whom He identifies, in still another Tablet, with one of the “Messengers charged with imposture” mentioned in the Qur’án; whom the Persian Bayán extolled as that fellow-pilgrim round whom mirrors to the number of eight Vahíds revolve; on whose “detachment and the sincerity of whose devotion to God’s will God prideth Himself amidst the Concourse on high;” whom ‘Abdu’l-Bahá designated as the “Moon of Guidance;” and whose appearance the Revelation of St. John the Divine anticipated as one of the two “Witnesses” into whom, ere the “second woe is past,” the “spirit of life from God” must enter—such a man had, in the full bloom of his youth, suffered, in the Sabzih-Maydán of Barfurúsh, a death which even Jesus Christ, as attested by Bahá’u’lláh, had not faced in the hour of His greatest agony. Mullá Ḥusayn, the first Letter of the Living, surnamed the Bábu’l-Báb (the Gate of the Gate); designated as the “Primal Mirror;” on whom eulogies, prayers and visiting Tablets of a number equivalent to thrice the volume of the Qur’án had been lavished by the pen of the Báb; referred to in these eulogies as “beloved of My Heart;” the dust of whose grave, that same Pen had declared, was

so potent as to cheer the sorrowful and heal the sick; whom "the creatures, raised in the beginning and in the end" of the Bábí Dispensation, envy, and will continue to envy till the "Day of Judgment;" whom the Kitáb-i-Íqán acclaimed as the one but for whom "God would not have been established upon the seat of His mercy, nor ascended the throne of eternal glory;" to whom Siyyid Kázim had paid such tribute that his disciples suspected that the recipient of such praise might well be the promised One Himself—such a one had likewise, in the prime of his manhood, died a martyr's death at Tabarsí. Vahíd, pronounced in the Kitáb-i-Íqán to be the "unique and peerless figure of his age," a man of immense erudition and the most preeminent figure to enlist under the banner of the new Faith, to whose "talents and saintliness," to whose "high attainments in the realm of science and philosophy" the Báb had testified in His Dalá'il-i-Sab'ih (Seven Proofs), had already, under similar circumstances, been swept into the maelstrom of another upheaval, and was soon to quaff in his turn the cup drained by the heroic martyrs of Mázindarán. Hujjat, another champion of conspicuous audacity, of unsubduable will, of remarkable originality and vehement zeal, was being, swiftly and inevitably, drawn into the fiery furnace whose flames had already enveloped Zanján and its environs. The Báb's maternal uncle, the only father He had known since His childhood, His shield and support and the trusted guardian of both His mother and His wife, had, moreover, been sundered from Him by the axe of the executioner in Ṭihrán. No less than half of His chosen disciples, the Letters of the Living, had already preceded Him in the field of martyrdom. Táhirih, though still alive, was courageously pursuing a course that was to lead her inevitably to her doom.

A fast ebbing life, so crowded with the accumulated anxieties, disappointments, treacheries and sorrows of a tragic ministry, now moved swiftly towards its climax. The most turbulent period of the Heroic Age of the new Dispensation was rapidly attaining its culmination. The cup of bitter woes which the Herald of that Dispensation had tasted was now full to overflowing. Indeed, He Himself had already foreshadowed His own approaching death. In the Kitáb-i-Panj-Sha'n, one of His last works, He had alluded to the fact that the sixth Naw-Rúz after the declaration of His mission would be the last He was destined to celebrate on earth. In His interpretation of the letter Há, He had voiced His craving for martyrdom, while in the Qayyúmu'l-Asmá He had actually prophesied the inevitability of such a consummation of His glorious career. Forty days before His final departure from Chihríq He had even collected all the documents in His possession, and placed them, together with His pen-case, His seals and His rings, in the hands of Mullá Báqir, a Letter of the Living, whom He instructed to entrust them to Mullá 'Abdu'l-Karím-i-Qazvíní, surnamed Mírzá Aḥmad, who was to deliver them to Bahá'u'lláh in Ṭihrán.

While the convulsions of Mázindarán and Nayríz were pursuing their bloody course the Grand Vizir of Náṣiri'd-Dín Sháh, anxiously pondering the significance of these dire happenings, and apprehensive of their repercussions on his countrymen, his government and his sovereign, was feverishly revolving in his mind that fateful decision which was not only destined to leave its indelible imprint on the fortunes of his country, but was to be fraught with such incalculable consequences for the destinies of the whole of mankind. The repressive measures taken against the followers of the Báb, he was by now fully convinced, had but served to inflame their zeal, steel their resolution and confirm their loyalty to their persecuted Faith. The Báb's isolation and captivity had produced the opposite effect to that which the Amír-Nizám had confidently anticipated. Gravely perturbed, he bitterly condemned the disastrous leniency of his predecessor, Ḥájí Mírzá Aqásí, which had brought matters to such a pass. A more drastic and still more

exemplary punishment, he felt, must now be administered to what he regarded as an abomination of heresy which was polluting the civil and ecclesiastical institutions of the realm. Nothing short, he believed, of the extinction of the life of Him Who was the fountain-head of so odious a doctrine and the driving force behind so dynamic a movement could stem the tide that had wrought such havoc throughout the land.

The siege of Zanján was still in progress when he, dispensing with an explicit order from his sovereign, and acting independently of his counsellors and fellow-ministers, dispatched his order to Prince Ḥamzih Mírzá, the Hishmatu'd-Dawlih, the governor of Ádhirbayján, instructing him to execute the Báb. Fearing lest the infliction of such condign punishment in the capital of the realm would set in motion forces he might be powerless to control, he ordered that his Captive be taken to Tabríz, and there be done to death. Confronted with a flat refusal by the indignant Prince to perform what he regarded as a flagitious crime, the Amír-Nizám commissioned his own brother, Mírzá Ḥasan Khán, to execute his orders. The usual formalities designed to secure the necessary authorization from the leading mujtahids of Tabríz were hastily and easily completed. Neither Mullá Muḥammad-i-Mamaqání, however, who had penned the Báb's death-warrant on the very day of His examination in Tabríz, nor Ḥájí Mírzá Báqir, nor Mullá Murtadá-Qulí, to whose houses their Victim was ignominiously led by the farrásh-báshí, by order of the Grand Vizir, condescended to meet face to face their dreaded Opponent.

Immediately before and soon after this humiliating treatment meted out to the Báb two highly significant incidents occurred, incidents that cast an illuminating light on the mysterious circumstances surrounding the opening phase of His martyrdom. The farrásh-báshí had abruptly interrupted the last conversation which the Báb was confidentially having in one of the rooms of the barracks with His amanuensis Siyyid Ḥusayn, and was drawing the latter aside, and severely rebuking him, when he was thus addressed by his Prisoner: "Not until I have said to him all those things that I wish to say can any earthly power silence Me. Though all the world be armed against Me, yet shall it be powerless to deter Me from fulfilling, to the last word, My intention." To the Christian Sám Khán—the colonel of the Armenian regiment ordered to carry out the execution—who, seized with fear lest his act should provoke the wrath of God, had begged to be released from the duty imposed upon him, the Báb gave the following assurance: "Follow your instructions, and if your intention be sincere, the Almighty is surely able to relieve you of your perplexity."

Sám Khán accordingly set out to discharge his duty. A spike was driven into a pillar which separated two rooms of the barracks facing the square. Two ropes were fastened to it from which the Báb and one of his disciples, the youthful and devout Mírzá Muḥammad-'Alí-i-Zunúzí, surnamed Anís, who had previously flung himself at the feet of his Master and implored that under no circumstances he be sent away from Him, were separately suspended. The firing squad ranged itself in three files, each of two hundred and fifty men. Each file in turn opened fire until the whole detachment had discharged its bullets. So dense was the smoke from the seven hundred and fifty rifles that the sky was darkened. As soon as the smoke had cleared away the astounded multitude of about ten thousand souls, who had crowded onto the roof of the barracks, as well as the tops of the adjoining houses, beheld a scene which their eyes could scarcely believe.

The Báb had vanished from their sight! Only his companion remained, alive and unscathed, standing beside the wall on which they had been suspended. The ropes by which they had been hung alone were severed. “The Siyyid-i-Báb has gone from our sight!” cried out the bewildered spectators. A frenzied search immediately ensued. He was found, unhurt and unruffled, in the very room He had occupied the night before, engaged in completing His interrupted conversation with His amanuensis. “I have finished My conversation with Siyyid Ḥusayn” were the words with which the Prisoner, so providentially preserved, greeted the appearance of the farrásh-báshí, “Now you may proceed to fulfill your intention.” Recalling the bold assertion his Prisoner had previously made, and shaken by so stunning a revelation, the farrásh-báshí quitted instantly the scene, and resigned his post.

Sám Khán, likewise, remembering, with feelings of awe and wonder, the reassuring words addressed to him by the Báb, ordered his men to leave the barracks immediately, and swore, as he left the courtyard, never again, even at the cost of his life, to repeat that act. Áqá Ján-i-Khamsíh, colonel of the body-guard, volunteered to replace him. On the same wall and in the same manner the Báb and His companion were again suspended, while the new regiment formed in line and opened fire upon them. This time, however, their breasts were riddled with bullets, and their bodies completely dissected, with the exception of their faces which were but little marred. “O wayward generation!” were the last words of the Báb to the gazing multitude, as the regiment prepared to fire its volley, “Had you believed in Me every one of you would have followed the example of this youth, who stood in rank above most of you, and would have willingly sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you.”

Nor was this all. The very moment the shots were fired a gale of exceptional violence arose and swept over the city. From noon till night a whirlwind of dust obscured the light of the sun, and blinded the eyes of the people. In Shíráz an “earthquake,” foreshadowed in no less weighty a Book than the Revelation of St. John, occurred in 1268 A.H. which threw the whole city into turmoil and wrought havoc amongst its people, a havoc that was greatly aggravated by the outbreak of cholera, by famine and other afflictions. In that same year no less than two hundred and fifty of the firing squad, that had replaced Sám Khán’s regiment, met their death, together with their officers, in a terrible earthquake, while the remaining five hundred suffered, three years later, as a punishment for their mutiny, the same fate as that which their hands had inflicted upon the Báb. To insure that none of them had survived, they were riddled with a second volley, after which their bodies, pierced with spears and lances, were exposed to the gaze of the people of Tabríz. The prime instigator of the Báb’s death, the implacable Amír-Nizám, together with his brother, his chief accomplice, met their death within two years of that savage act.

On the evening of the very day of the Báb’s execution, which fell on the ninth of July 1850 (28th of Sha’bán 1266 A.H.), during the thirty-first year of His age and the seventh of His ministry, the mangled bodies were transferred from the courtyard of the barracks to the edge of the moat outside the gate of the city. Four companies, each consisting of ten sentinels, were ordered to keep watch in turn over them. On the following morning the Russian Consul in Tabríz visited the spot, and ordered the artist who had accompanied him to make a drawing of the remains as they lay beside the moat. In the middle of the following night a follower of the Báb, Ḥájí Sulaymán Khán, succeeded, through the instrumentality of a

certain Ḥájí Alláh-Yár, in removing the bodies to the silk factory owned by one of the believers of Milán, and laid them, the next day, in a specially made wooden casket, which he later transferred to a place of safety. Meanwhile the mullás were boastfully proclaiming from the pulpits that, whereas the holy body of the Immaculate Imám would be preserved from beasts of prey and from all creeping things, this man's body had been devoured by wild animals. No sooner had the news of the transfer of the remains of the Báb and of His fellow-sufferer been communicated to Bahá'u'lláh than He ordered that same Sulaymán Khán to bring them to Ṭihrán, where they were taken to the Imám-Zádih-Ḥasan, from whence they were removed to different places, until the time when, in pursuance of 'Abdu'l-Bahá's instructions, they were transferred to the Holy Land, and were permanently and ceremoniously laid to rest by Him in a specially erected mausoleum on the slopes of Mt. Carmel.

Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawnings of the world's recorded religious history and the Bahá'í Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries. The apotheosis in which such a life attained its consummation marks, as already observed, the culmination of the most heroic phase of the Heroic Age of the Bahá'í Dispensation. It can, moreover, be regarded in no other light except as the most dramatic, the most tragic event transpiring within the entire range of the first Bahá'í century. Indeed it can be rightly acclaimed as unparalleled in the annals of the lives of all the Founders of the world's existing religious systems.

So momentous an event could hardly fail to arouse widespread and keen interest even beyond the confines of the land in which it had occurred. "C'est un des plus magnifiques exemples de courage qu'il ait été donné à l'humanité de contempler," is the testimony recorded by a Christian scholar and government official, who had lived in Persia and had familiarized himself with the life and teachings of the Báb, "et c'est aussi une admirable preuve de l'amour que notre hèros portait à ses concitoyens. Il s'est sacrifié pour l'humanité: pour elle il a donné son corps et son âme, pour elle il a subi les privations, les affronts, les injures, la torture et le martyre. Il a scellé de son sang le pacte de la fraternité universelle, et comme Jesùs il a payé de sa vie l'annonce du regné de la concorde, de l'équité et de l'amour du prochain." "Un fait étrange, unique dans les annales de l'humanité," is a further testimony from the pen of that same scholar commenting on the circumstances attending the Báb's martyrdom. "A veritable miracle," is the pronouncement made by a noted French Orientalist. "A true God-man," is the verdict of a famous British traveler and writer. "The finest product of his country," is the tribute paid Him by a noted French publicist. "That Jesus of the age … a prophet, and more than a prophet," is the judgment passed by a distinguished English divine. "The most important religious movement since the foundation of Christianity," is the possibility that was envisaged for the Faith the Báb had established by that far-famed Oxford scholar, the late Master of Balliol.

"Many persons from all parts of the world," is 'Abdu'l-Bahá's written assertion, "set out for Persia and began to investigate wholeheartedly the matter." The Czar of Russia, a contemporary chronicler has written, had even, shortly before the Báb's martyrdom, instructed the Russian Consul in Tabríz to fully inquire into, and report the circumstances of so startling a Movement, a commission that could not be carried out in view of the Báb's execution. In countries as remote as those of Western Europe an interest no less profound was kindled, and spread with great rapidity to literary, artistic, diplomatic and

intellectual circles. “All Europe,” attests the above-mentioned French publicist, “was stirred to pity and indignation… Among the littèrateurs of my generation, in the Paris of 1890, the martyrdom of the Báb was still as fresh a topic as had been the first news of His death. We wrote poems about Him. Sarah Bernhardt entreated Catulle Mendès for a play on the theme of this historic tragedy.” A Russian poetess, member of the Philosophic, Oriental and Bibliological Societies of St. Petersburg, published in 1903 a drama entitled “The Báb,” which a year later was played in one of the principal theatres of that city, was subsequently given publicity in London, was translated into French in Paris, and into German by the poet Fiedler, was presented again, soon after the Russian Revolution, in the Folk Theatre in Leningrad, and succeeded in arousing the genuine sympathy and interest of the renowned Tolstoy, whose eulogy of the poem was later published in the Russian press.

It would indeed be no exaggeration to say that nowhere in the whole compass of the world’s religious literature, except in the Gospels, do we find any record relating to the death of any of the religion-founders of the past comparable to the martyrdom suffered by the Prophet of Shíráz. So strange, so inexplicable a phenomenon, attested by eye-witnesses, corroborated by men of recognized standing, and acknowledged by government as well as unofficial historians among the people who had sworn undying hostility to the Bábí Faith, may be truly regarded as the most marvelous manifestation of the unique potentialities with which a Dispensation promised by all the Dispensations of the past had been endowed. The passion of Jesus Christ, and indeed His whole public ministry, alone offer a parallel to the Mission and death of the Báb, a parallel which no student of comparative religion can fail to perceive or ignore. In the youthfulness and meekness of the Inaugurator of the Bábí Dispensation; in the extreme brevity and turbulence of His public ministry; in the dramatic swiftness with which that ministry moved towards its climax; in the apostolic order which He instituted, and the primacy which He conferred on one of its members; in the boldness of His challenge to the time-honored conventions, rites and laws which had been woven into the fabric of the religion He Himself had been born into; in the rôle which an officially recognized and firmly entrenched religious hierarchy played as chief instigator of the outrages which He was made to suffer; in the indignities heaped upon Him; in the suddenness of His arrest; in the interrogation to which He was subjected; in the derision poured, and the scourging inflicted, upon Him; in the public affront He sustained; and, finally, in His ignominious suspension before the gaze of a hostile multitude—in all these we cannot fail to discern a remarkable similarity to the distinguishing features of the career of Jesus Christ.

It should be remembered, however, that apart from the miracle associated with the Báb’s execution, He, unlike the Founder of the Christian religion, is not only to be regarded as the independent Author of a divinely revealed Dispensation, but must also be recognized as the Herald of a new Era and the Inaugurator of a great universal prophetic cycle. Nor should the important fact be overlooked that, whereas the chief adversaries of Jesus Christ, in His lifetime, were the Jewish rabbis and their associates, the forces arrayed against the Báb represented the combined civil and ecclesiastical powers of Persia, which, from the moment of His declaration to the hour of His death, persisted, unitedly and by every means at their disposal, in conspiring against the upholders and in vilifying the tenets of His Revelation.

The Báb, acclaimed by Bahá’u’lláh as the “Essence of Essences,” the “Sea of Seas,” the “Point round

Whom the realities of the Prophets and Messengers revolve," "from Whom God hath caused to proceed the knowledge of all that was and shall be," Whose "rank excelleth that of all the Prophets," and Whose "Revelation transcendeth the comprehension and understanding of all their chosen ones," had delivered His Message and discharged His mission. He Who was, in the words of 'Abdu'l-Bahá, the "Morn of Truth" and "Harbinger of the Most Great Light," Whose advent at once signalized the termination of the "Prophetic Cycle" and the inception of the "Cycle of Fulfillment," had simultaneously through His Revelation banished the shades of night that had descended upon His country, and proclaimed the impending rise of that Incomparable Orb Whose radiance was to envelop the whole of mankind. He, as affirmed by Himself, "the Primal Point from which have been generated all created things," "one of the sustaining pillars of the Primal Word of God," the "Mystic Fane," the "Great Announcement," the "Flame of that supernal Light that glowed upon Sinai," the "Remembrance of God" concerning Whom "a separate Covenant hath been established with each and every Prophet" had, through His advent, at once fulfilled the promise of all ages and ushered in the consummation of all Revelations. He the "Qá'im" (He Who ariseth) promised to the Shí'ahs, the "Mihdí" (One Who is guided) awaited by the Sunnís, the "Return of John the Baptist" expected by the Christians, the "Ushídar-Máh" referred to in the Zoroastrian scriptures, the "Return of Elijah" anticipated by the Jews, Whose Revelation was to show forth "the signs and tokens of all the Prophets", Who was to "manifest the perfection of Moses, the radiance of Jesus and the patience of Job" had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The "Second Woe," spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two "Messengers," Whose appearance had been prophesied in the Qur'án, had been sent down. The first "Trumpet-Blast", destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. "The Inevitable," "The Catastrophe," "The Resurrection," "The Earthquake of the Last Hour," foretold by that same Book, had all come to pass. The "clear tokens" had been "sent down," and the "Spirit" had "breathed," and the "souls" had "waked up," and the "heaven" had been "cleft," and the "angels" had "ranged in order," and the "stars" had been "blotted out," and the "earth" had "cast forth her burden," and "Paradise" had been "brought near," and "hell" had been "made to blaze," and the "Book" had been "set," and the "Bridge" had been "laid out," and the "Balance" had been "set up," and the "mountains scattered in dust." The "cleansing of the Sanctuary," prophesied by Daniel and confirmed by Jesus Christ in His reference to "the abomination of desolation," had been accomplished. The "day whose length shall be a thousand years," foretold by the Apostle of God in His Book, had terminated. The "forty and two months," during which the "Holy City," as predicted by St. John the Divine, would be trodden under foot, had elapsed. The "time of the end" had been ushered in, and the first of the "two Witnesses" into Whom, "after three days and a half the Spirit of Life from God" would enter, had arisen and had "ascended up to heaven in a cloud." The "remaining twenty and five letters to be made manifest," according to Islamic tradition, out of the "twenty and seven letters" of which Knowledge has been declared to consist, had been revealed. The "Man Child," mentioned in the Book of Revelation, destined to "rule all nations with a rod of iron," had released, through His coming, the creative energies which, reinforced by the effusions of a swiftly succeeding and infinitely mightier Revelation, were to instill into the entire human race the capacity to achieve its organic unification, attain maturity and thereby reach the final stage in its age-long evolution. The clarion-call addressed to the "concourse of kings and of the sons of kings," marking the inception of a process which, accelerated by

Bahá'u'lláh's subsequent warnings to the entire company of the monarchs of East and West, was to produce so widespread a revolution in the fortunes of royalty, had been raised in the Qayyúmu'l-Asmá. The "Order," whose foundation the Promised One was to establish in the Kitáb-i-Aqdas, and the features of which the Center of the Covenant was to delineate in His Testament, and whose administrative framework the entire body of His followers are now erecting, had been categorically announced in the Persian Bayán. The laws which were designed, on the one hand, to abolish at a stroke the privileges and ceremonials, the ordinances and institutions of a superannuated Dispensation, and to bridge, on the other, the gap between an obsolete system and the institutions of a world-encompassing Order destined to supersede it, had been clearly formulated and proclaimed. The Covenant which, despite the determined assaults launched against it, succeeded, unlike all previous Dispensations, in preserving the integrity of the Faith of its Author, and in paving the way for the advent of the One Who was to be its Center and Object, had been firmly and irrevocably established. The light which, throughout successive periods, was to propagate itself gradually from its cradle as far as Vancouver in the West and the China Sea in the East, and to diffuse its radiance as far as Iceland in the North and the Tasman Sea in the South, had broken. The forces of darkness, at first confined to the concerted hostility of the civil and ecclesiastical powers of Shí'ah Persia, gathering momentum, at a later stage, through the avowed and persistent opposition of the Caliph of Islám and the Sunní hierarchy in Turkey, and destined to culminate in the fierce antagonism of the sacerdotal orders associated with other and still more powerful religious systems, had launched their initial assault. The nucleus of the divinely ordained, world-embracing Community—a Community whose infant strength had already plucked asunder the fetters of Shí'ah orthodoxy, and which was, with every expansion in the range of its fellowship, to seek and obtain a wider and still more significant recognition of its claims to be the world religion of the future, had been formed and was slowly crystallizing. And, lastly, the seed, endowed by the Hand of Omnipotence with such vast potentialities, though rudely trampled under foot and seemingly perished from the face of the earth, had, through this very process, been vouchsafed the opportunity to germinate and remanifest itself, in the shape of a still more compelling Revelation—a Revelation destined to blossom forth, in a later period into the flourishing institutions of a world-wide administrative System, and to ripen, in the Golden Age as yet unborn, into mighty agencies functioning in consonance with the principles of a world-unifying, world-redeeming Order.

Shoghi Effendi, God Passes By, Chapter IV: The Execution Of The Bab

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The Shrine of The Bab on Mount Carmel, Israel. Built by Abdul-Baha in 1909.

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The 12 Basic Principles of the Baha'i Faith, the Revelation for which The Bab gave His life.

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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The Three Articles of International Treaty #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Elect the Supreme Tribunal to Enforce This Binding Covenant of Peace.

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

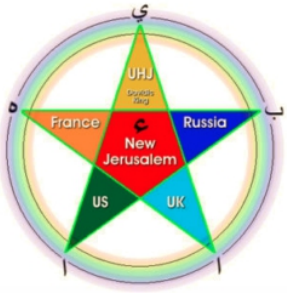
It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

This entry was posted on Sunday, July 9th, 2023 at 4:53 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 180 B.E. (7/13/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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MEMBERS OF THE HUMAN RACE!

Hold ye fast by the Cord which no man can sever. This will, indeed, profit you all the days of your life, for its strength is of God, the Lord of all worlds. Cleave ye to justice and fairness, and turn away from the whisperings of the foolish, them that are estranged from God, that have decked their heads with the ornament of the learned, and have condemned to death Him Who is the Fountain of wisdom. My name hath uplifted them to lofty grades, and yet, no sooner did I reveal Myself to their eyes than they, with manifest injustice, pronounced the sentence of My death. Thus hath Our Pen revealed the truth, and yet the people are sunk in heedlessness.

Whoso cleaveth to justice, can, under no circumstances, transgress the limits of moderation. He discerneth the truth in all things, through the guidance of Him Who is the All-Seeing. The civilization, so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men. Thus warneth you He Who is the All-Knowing. If carried to excess, civilization will prove as prolific a source of evil as it had been of goodness when kept within the restraints of moderation. Meditate on this, O people, and be not of them that wander distraught in the wilderness of error. The day is approaching when its flame will devour the cities, when the Tongue of Grandeur will proclaim: "The Kingdom is God's, the Almighty, the All-Praised!"

All other things are subject to this same principle of moderation. Render thanks unto thy Lord Who hath remembered thee in this wondrous Tablet. All-Praise be to God, the Lord of the glorious throne.

Were any man to ponder in his heart that which the Pen of the Most High hath revealed and to taste of its sweetness, he would, of a certainty, find himself emptied and delivered from his own desires, and utterly subservient to the Will of the Almighty. Happy is the man that hath attained so high a station, and hath not deprived himself of so bountiful a grace.

In this Day, We can neither approve the conduct of the fearful that seeketh to dissemble his faith, nor

sanction the behavior of the avowed believer that clamorously asserteth his allegiance to this Cause. Both should observe the dictates of wisdom, and strive diligently to serve the best interests of the Faith.

Let every man observe and meditate on the conduct of this wronged One. We have, ever since the dawn of this Revelation until the present time, refused either to hide Ourself from Our enemies, or to withdraw from the companionship of Our friends. Though encompassed with a myriad griefs and afflictions, We have, with mighty confidence, summoned the peoples of the earth to the Dayspring of Glory. The Pen of the Most High is disinclined to recount, in this connection, the woes it hath suffered. To reveal them would, no doubt, plunge into sorrow the favored among the faithful, they that truly uphold the unity of God and are wholly devoted to His Cause. He, verily, speaketh the truth, and is the All-Hearing, the All-Knowing. Our life hath, for the most part, been spent in the midst of Our enemies. Witness how We are, at present, living in a nest of serpents.

This Holy Land hath been mentioned and extolled in all the sacred Scriptures. In it have appeared the Prophets of God and His chosen Ones. This is the wilderness in which all the Messengers of God have wandered, from which their cry, “Here am I, here am I, O my God” was raised. This is the promised Land in which He Who is the Revelation of God was destined to be made manifest. This is the Vale of God’s unsearchable decree, the snow-white Spot, the Land of unfading splendor. Whatever hath come to pass in this Day hath been foretold in the Scriptures of old. These same Scriptures, however, unanimously condemn the people that inhabit this land. They have, at one time, been stigmatized as the “generation of vipers.” Behold how this wronged One is now, whilst surrounded by a “generation of vipers,” calling aloud and summoning all men to Him Who is the world’s Ultimate Desire, the Summit and Dayspring of Glory. Happy is the man that hath hearkened to the voice of Him Who is the Lord of the Kingdom of Utterance, and woe betide the heedless, they that have strayed far from His truth.

Baha’u’llah, Gleanings #CLXIV

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The Great Being saith: Human utterance is an essence which aspireth to exert its influence and needeth moderation. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its moderation, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets.

Every word is endowed with a spirit, therefore the speaker or expounder should carefully deliver his words at the appropriate time and place, for the impression which each word maketh is clearly evident and perceptible. The Great Being saith: One word may be likened unto fire, another unto light, and the influence which both exert is manifest in the world. Therefore an enlightened man of wisdom should primarily speak with words as mild as milk, that the children of men may be nurtured and edified thereby and may attain the ultimate goal of human existence which is the station of true understanding and nobility. And likewise He saith: One word is like unto springtime causing the tender saplings of the rose-garden of knowledge to become verdant and flourishing, while another word is even as a deadly poison. It behoveth a prudent man of wisdom to speak with utmost leniency and forbearance so that the sweetness of his words may induce everyone to attain that which befitteth man’s station.

O friend of mine! The Word of God is the king of words and its pervasive influence is incalculable. It hath ever dominated and will continue to dominate the realm of being. The Great Being saith: The Word is the master key for the whole world, inasmuch as through its potency the doors of the hearts of men, which in reality are the doors of heaven, are unlocked. No sooner had but a glimmer of its effulgent splendour shone forth upon the mirror of love than the blessed word 'I am the Best-Beloved' was reflected therein. It is an ocean inexhaustible in riches, comprehending all things. Every thing which can be perceived is but an emanation therefrom. High, immeasurably high is this sublime station, in whose shadow moveth the essence of loftiness and splendour, wrapt in praise and adoration.

Baha'u'llah, Tablet of Maqsud, par. 28, 29, 30

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"Between 1860 and 1865 you did a wonderful thing; you abolished chattel slavery; but today you must do a much more wonderful thing: you must abolish industrial slavery" ('Abdu'l-Baha, cf. Baha'u'llah and the New Era, p. 144)

"Chattel slavery" means owning a person for life. "Industrial slavery" means you're a slave for money– not free to do what God has purposed you to do. In fact in another talk 'Abdu'l-Baha identifies industrial slavery with actual chattel slavery. He states in another instance:

"You have abolished physical slavery" "but you have yet to abolish chattel slavery, the slavery of labor to the machine."

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"The American continent gives signs and evidences of very great advancement; its future is even more promising, for its influence and illumination are far-reaching, and it will lead all nations spiritually. The flag of freedom and banner of liberty have been unfurled here, but the prosperity and advancement of a city, the happiness and greatness of a country depend upon its hearing and obeying the call of God. The light of reality must shine therein and divine civilization be founded; then the radiance of the Kingdom will be diffused and heavenly influences surround. Material civilization is likened to the body, whereas divine civilization is the spirit in that body. A body not manifesting the spirit is dead; a fruitless tree is worthless. Jesus declares that there is spiritual capacity in some people, for all are not submerged in the sea of materialism. They seek the Divine Spirit; they turn to God; they long for the Kingdom. It is my hope that these revered people present may attain both material and spiritual progress. As they have advanced wonderfully in material degrees, so may they, likewise, advance in spiritual development until the body shall become refined and beautiful through the wealth of spiritual potentiality and efficiency."

('Abdu'l-Bahá, The Promulgation of Universal Peace, p. 104; Address at Dr. Swingle's Health Sanatorium, May 6, 1912)

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O ye beloved of God! O ye children of His Kingdom!

Verily, verily the new heaven and the new earth are come. **The holy City, new Jerusalem [2137]**, hath come down from on high in the form of a maid of heaven, veiled, beauteous, and unique, and prepared for reunion with her lovers on earth. The angelic company of the celestial Concourse have joined in a call that hath rung throughout the universe, all loudly and mightily acclaiming: "Hail, O City of God! Abide Thou, and make Thy habitation with the pure, virtuous and holy servants of Thine; for they are Thy people, and Thou art their Lord."

He hath wiped away their tears, kindled their light, rejoiced their hearts and enraptured their souls. Death shall no more overtake them, neither shall sorrow, crying and tribulation afflict them. The Lord God Omnipotent hath been enthroned in His Kingdom and hath made all things new. This is the truth, and what truth greater than the Revelation of St. John the divine? He is the Alpha and Omega. He is the One that will give unto him that is athirst of the fountain of the water of life, and bestow upon the sick the remedy of true salvation. He whom such grace aideth is verily he that receiveth the most glorious heritage from the prophets of God and His holy ones. The Lord will be his God, and he His dearly-beloved son.

Rejoice, then, O ye beloved of the Lord and His chosen ones, and ye the children of God and His people, raise your voice and laud and magnify the Lord, the Most High; for His light hath beamed forth, His signs have appeared, and the billows of His rising ocean have scattered on every shore many a precious pearl.

Abdu'l-Baha', Star Of The West, Volume XIV Number 12

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O thou spiritual leaf who art verdant and well-watered by the outpouring from the Kingdom of God!

Verily, I beseech His Presence, the Mighty and the majestic One, to enlighten the mind through the lights gleaming from the summit of the Kingdom, and by which thy tongue shall become eloquent with the remembrance of the Ever-living One to make thee a lamp shininng with the lights of knowledge in those far-distant horizons and vast countries.

Verily, I say unto thee, **the Covenant of God and His Alliance [2137]** is a Lamp diffusing lights from the Supreme Concourse unto the horizons of the earth and heaven. Whosoever hath this Divine Lamp before his face, his forehead shall glisten with manifest light and his speech shall take effect in all minds and spirits, and God shall assist him by the power which penetrateth the essences of things.

Abdu'l-Baha', Tablets, pg. 672

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
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The Three Articles of International Treaty #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Elect the Supreme Tribunal to Enforce This Binding Covenant of Peace.

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

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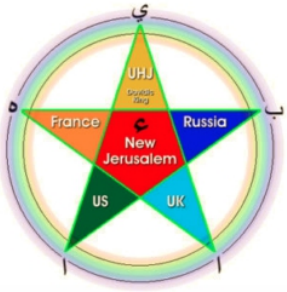
It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

This entry was posted on Thursday, July 13th, 2023 at 2:10 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 9, 180 B.E. (7/21/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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The Bahá'ís must not engage in political movements which lead to sedition. They must interest themselves in movements which conduce to law and order. In Persia at the present time the Bahá'ís have no part in the revolutionary upheavals which have terminated in lawlessness and rebellion. Nevertheless, a Bahá'í may hold a political office and be interested in politics of the right type. Ministers, state officials and governor-generals in Persia are Bahá'ís, and there are many other Bahá'ís holding governmental positions; but nowhere throughout the world should the followers of Bahá'u'lláh be engaged in seditious movements. For example, if there should be an uprising here in America having for its purpose the establishment of a despotic government, the Bahá'ís should not be connected with it.

The Bahá'í Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahá'í spirit is that, in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economics in order that all humanity may enjoy a full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail, and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force, which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations.

While thousands are considering these questions, we have more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force—not through warfare, but welfare. **Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic**

adjustments permanently. If it is accomplished in this way, it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service. For example, it will be as if the rich inhabitants of a city should say, “It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community,” and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably.

Strive, therefore, to create love in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts even as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds. Manifest true economics to the people. Show what love is, what kindness is, what true severance is and generosity. This is the important thing for you to do. Act in accordance with the teachings of Bahá’u’lláh. All His Books will be translated. Now is the time for you to live in accordance with His words. Let your deeds be the real translation of their meaning. Economic questions will not attract hearts. The love of God alone will attract them. Economic questions are most interesting; but the power which moves, controls and attracts the hearts of men is the love of God.

23 July 1912
Talk by Abdu’l-Baha’ at Hotel Victoria
Boston, Massachusetts. Recorded in The Promulgation of Universal Peace

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O Thou kind Lord! Thou hast created all humanity from the same stock. Thou hast decreed that all shall belong to the same household. In Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy Tabernacle; all have gathered together at Thy Table of Bounty; all are illumined through the light of Thy Providence.

O God! Thou art kind to all, Thou hast provided for all, dost shelter all, conferrest life upon all. Thou hast endowed each and all with talents and faculties, and all are submerged in the Ocean of Thy Mercy.

O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.

O God! Raise aloft the banner of the oneness of mankind.

O God! Establish the Most Great Peace.

Cement Thou, O God, the hearts together.

O Thou kind Father, God! Gladden our hearts through the fragrance of Thy love. Brighten our eyes through the Light of Thy Guidance. Delight our ears with the melody of Thy Word, and shelter us all in the Stronghold of Thy Providence.

Thou art the Mighty and Powerful, Thou art the Forgiving and Thou art the One Who overlooketh the shortcomings of all mankind.

Prayer by Abdu’l-Baha’ from a talk given by him on May 5, 1912 at All-Souls Church, Lincoln Center, Chicago, Illinois. From The Promulgation of Universal Peace.

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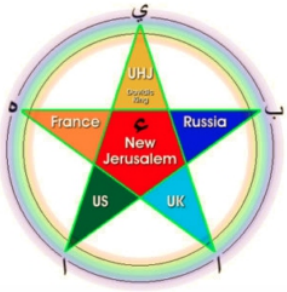
This entry was posted on Friday, July 21st, 2023 at 8:00 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Kamal/Perfection 1, 180 B.E. (8/1/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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Glorified art Thou, O Lord my God! I yield Thee thanks for having enabled me to recognize the Manifestation of Thyself, and for having severed me from Thine enemies, and laid bare before mine eyes their misdeeds and wicked works in Thy days, and for having rid me of all attachment to them, and caused me to turn wholly towards Thy grace and bountiful favors. I give Thee thanks, also, for having sent down upon me from the clouds of Thy will that which hath so sanctified me from the hints of the infidels and the allusions of the misbelievers that I have fixed my heart firmly on Thee, and fled from such as have denied the light of Thy countenance. Again I thank Thee for having empowered me to be steadfast in Thy love, and to speak forth Thy praise and to extol Thy virtues, and for having given me to drink of the cup of Thy mercy that hath surpassed all things visible and invisible.

Thou art the Almighty, the Most Exalted, the All-Glorious,

the All- Loving.

Prayer Revealed by Baha'u'llah

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At the gate of the garden some stand and look within, but do not care to enter. Others step inside, behold its beauty, but do not penetrate far. Still others encircle this garden inhaling the fragrance of the flowers, having enjoyed its full beauty, pass out again by the same gate. But there are always some who enter and, becoming intoxicated with the splendor of what they behold, remain for life to tend the garden.

Abdu'l-Baha' quoted in "The Garden of the Heart". A compilation by Frances Esty
Pub. by Roycrofters, NY (1930)

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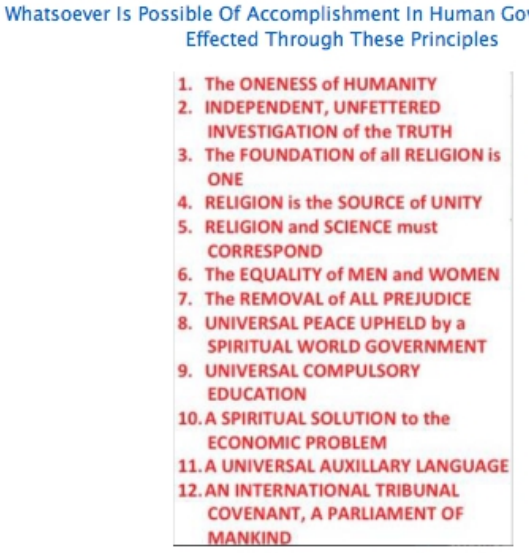
The Twelve Basic Principles of the Baha'i Faith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This entry was posted on Tuesday, August 1st, 2023 at 1:30 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of The Establisher Of The Baha'i Faith 8/6/1996-Kamal 6, 180 B.E.(8/6/2023)

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Fire Tablet

In the Name of God, the Most Ancient, the Most Great.
Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds?
Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds?
The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds?
Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds?
The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds?
The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds?
Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds?
Calamity hath reached its height: Where are the signs of Thy succor, O

Salvation of the worlds?

Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds?

The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds?

Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds?

Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds?

Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?

Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds?

Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds?

Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds?

Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds?

I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds?

The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds?

The whisperings of Satan have been breathed to every creature: Where is the meteor of Thy fire, O Light of the worlds?

The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds?

Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds?

Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds?

Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds?

Bahá is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?

Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Lightgiver of the worlds?

The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds?

Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds.

The branches of the Divine Lote-Tree lie broken by the onrushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds?

This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds?

The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds?

The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O Desire of the worlds?

The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds?

The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds?

The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds?

This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds?

O Supreme Pen, We have heard Thy most sweet call in the eternal realm: Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds!

Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds?

Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds?

Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds.

How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds.

By Thee the banner of independence was planted on the highest peaks, and

the sea of bounty surged, O Rapture of the worlds.
By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds.
We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds.
Thou seest the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds.
When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds.
Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds.
Verily, I have heard Thy Call, O All-Glorious Beloved; and now is the face of Bahá flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds.
O ʻAlí-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrance of My meekness, and know what hath beset Us in the path of God, the Adored of all the worlds.
Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.
Baha'u'llah

****

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New JerUSAlem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
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This entry was posted on Sunday, August 6th, 2023 at 8:26 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Return Of Jesus The High Priest Enters The Temple on August 9, 1969 – Kamal 9, 180 B.E. (8/9/2023)

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

Jesus The High Priest After The Order Of Melchizedec-"Blessed Is He"-Upon His Return-Reading The Prayer For The Cementing Of The Hearts Of All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

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Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel 12:12

In the last two verses of the Book of Daniel occur the cryptic words—"**Blessed is he** that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "**Blessed is he** who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by **Blessed is he**] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of *Baha'u'llah and the New Era* on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was 'Abdu'l-Baha's son.

Entry By Troops part 1, ch. 4

And the angel of the LORD protested unto Joshua, saying,
Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Zechariah 3:6-7

Blessed he who hath attired his head with the diadem of My love. **Blessed is he** who hath heard of My grief and hath arisen to aid Me among My people. **Blessed is he** who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. **Blessed the man** who, assured of My Word, hath arisen from among the dead to celebrate My praise. **Blessed is he** that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. **Blessed is he** who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. **Blessed is the man**who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah, Tablets of Baha'u'llah, Lawh-I-Aqdas/The Most Holy Tablet, Para. 23

****

For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes

Zech. 3:9 KJV

For behold the stone that I have laid before Jesus: upon one stone there are seven eyes

Zech. 3:9 Douay-Rheims Catholic Bible

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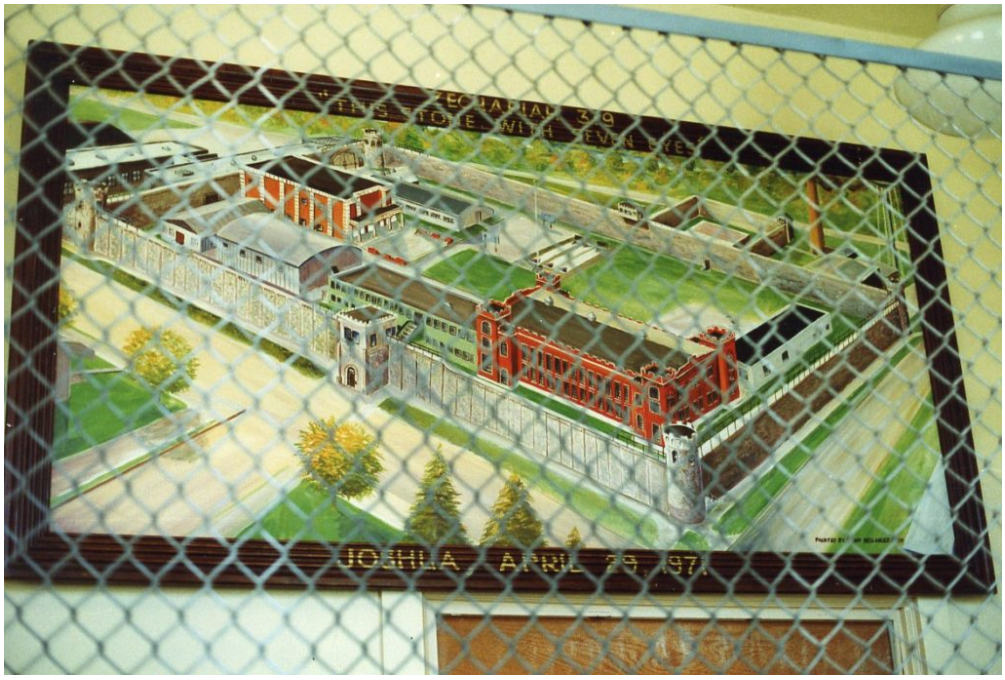
“This Stone with Seven Eyes”



Aerial View of The Stone with Seven eyes Between Two Mountains of Brass in Deer Lodge Valley Montana, New JerUSAlem (Click Image to See Full Size)

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And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

Ezekiel 43:4 KJV

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

Ezekiel 46:1 KJV

Deer Lodge Tower 7 Facing East

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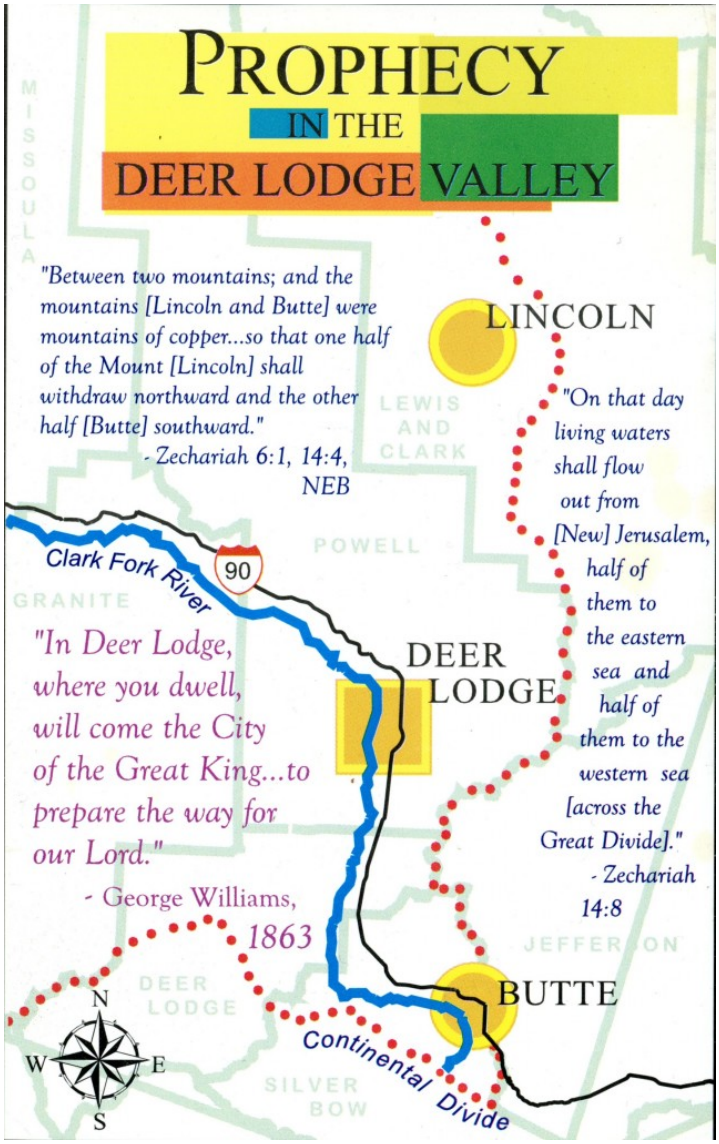
AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

Zech. 6:1 KJV


PROPHECY
IN THE
DEER LODGE VALLEY
"Between two mountains; and the mountains [Lincoln and Butte] were mountains of copper...so that one half of the Mount [Lincoln] shall withdraw northward and the other half [Butte] southward."
- Zechariah 6:1, 14:4, NEB
LINCOLN
"On that day living waters shall flow out from [New] Jerusalem, half of them to the eastern sea and half of them to the western sea [across the Great Divide]."
- Zechariah 14:8
Clark Fork River
90
"In Deer Lodge, where you dwell, will come the City of the Great King...to prepare the way for our Lord."
- George Williams, 1863
DEER LODGE
BUTTE
Continental Divide
MISSOULA
LEWIS AND CLARK
POWELL
GRANITE
JEFFERSON
SILVER BOW
N
W
E
S

****

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

Rev. 11:15 KJV

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other

Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11, From The Only Translation Authorized And Approved By Abdu'l-Baha'

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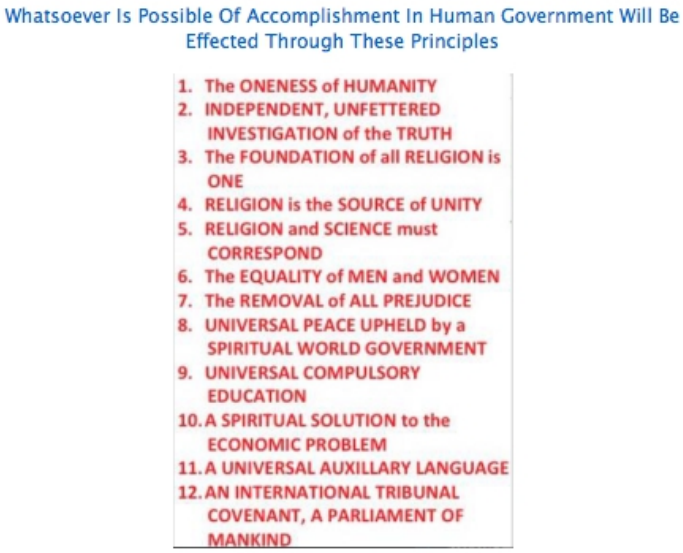
The Twelve Basic Principles of the Baha'i Faith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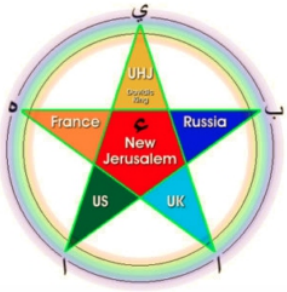
This entry was posted on Tuesday, August 8th, 2023 at 9:38 pm and is filed under Baha'i Calendar, Bible, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Calendar Date: Kamal 10, 180 B.E./August 10, 2023

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



From the Guardian:

Dear friends,

On August 16, 2023 a forensic team of Federal Investigators, under court order, will be raiding my home and office to collect up and catalogue all of my books and materials to be "delivered up for destruction"!

For the record and on the record, I have filed my objection that (a) I am not being represented by an attorney and (b) that my basic human rights guaranteed by the Kellogg-Briand Paris Peace Pact (LNC 2137 1928), the Universal Declaration of Human Rights (1948) and the Global Ethic Document (1994) are being egregiously violated. My civil rights, civil liberties and first amendment (1776) freedoms (freedom of religion, academic freedom, and freedom of speech and expression) meant to safeguard and uphold my human rights are being violated glaringly as well.

They will be going thru my phone, all my social media, all my friends and contacts info, bank accounts, tax records, medical files, all home and office computers, lap tops, thumb drives, etc., in an invasive search of such magnitude and proportion as to violate all privacy and protections and human decency that should be guaranteed under law. Why? Why is this happening?

It's because of the "Covenant of Everlasting Peace" (Ez. 37:26) NOW legislated into International Law and in full Force as League of Nations

Covenant 2137.

Hitler was opposed to this New Law, outlawing war in 1928; and so are those seeking to war against us, and to perpetuate war in the Ukraine, etc., for their own personal gain, profit and agrandizement.

Their motive? To suppress the knowledge of what #2137 really is, (a Covenant of Peace and Friendship between 72 nations/ the elimination of dictatorship and autocracy); and therefore to prevent the people (all of US) from democratically electing the CTEW based upon the Oneness of Humanity and that no one human being is better than any other!!! That is, by our deeds, individually accountable, we are made known…

The cause of God is the cause of the Oneness of Humanity and of Universal Peace and Justice for all. We will not stop nor ever give up! The Committee to End War (CTEW) shall be democratically elected under the CHARTER of Article 2 (LNC 2137), and nothing can prevent that from occurring! Why? Because we're all cooperating to do this TOGETHER (na'amah) in the Name of LOVE!💖

"That the Court issue an order permanently de-activating the domain name <UHJ.net>…[and] that, pursuant to 15 U.S.C. §

1118, Defendant [Dr. Chase] be ordered to deliver up for destruction all materials, including brochures, video, audio, digital, websites, research materials, advertisements, literature, promotions, displays, catalogs, and all other matter in the custody or under the control of Defendant [Dr. Chase]." Federal Court 10th Circuit, Colorado: No. 21-cv-01434-MEH

****

The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

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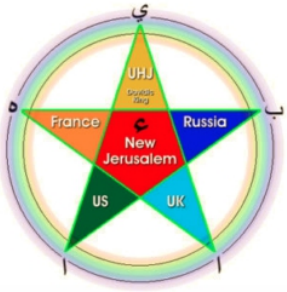
This entry was posted on Thursday, August 10th, 2023 at 2:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Asma/Names 1, 180 B.E. (8/20/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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I shall restate here My theme, that perchance this may assist thee in recognizing thy Creator. Know thou that God—exalted and glorified be He—doth in no wise manifest His inmost Essence and Reality. From time immemorial He hath been veiled in the eternity of His Essence and concealed in the infinitude of His own Being. And when He purposed to manifest His beauty in the kingdom of names and to reveal His glory in the realm of attributes, He brought forth His Prophets from the invisible plane to the visible, that His name "the Manifest" might be distinguished from "the Hidden" and His name "the Last" might be discerned from "the First", and that there may be fulfilled the words: "He is the First and the Last; the Seen and the Hidden; and He knoweth all things!" 5 Thus hath He revealed these most excellent names and most exalted words in the Manifestations of His Self and the Mirrors of His Being.

It is therefore established that all names and attributes return unto these sublime and sanctified Luminaries. Indeed, all names are to be found in their names, and all attributes can be seen in their attributes. Viewed in this light, if thou wert to call them by all the names of God, this would be true, as all these names are one and the same as their own Being. Comprehend then the intent of these words, and guard it within the tabernacle of thy heart, that thou mayest recognize the implications of thine inquiry, fulfil them according to that which God hath ordained for thee, and thus be numbered with those who have attained unto His purpose.

Baha'u'llah, Gems Of Divine Mysteries, Para. 46 & 47

Citation: 5. Qur'án 57:3.

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The breezes of the Most Merciful have passed over all created things; happy the man that hath discovered their fragrance, and set himself towards them with a sound heart. Attire thy temple with the ornament of My Name, and thy tongue with remembrance of Me, and thine heart with love for Me, the Almighty, the Most High. We have desired for thee naught except that which is better for thee than what thou dost

possess and all the treasures of the earth. Thy Lord, verily, is knowing, informed of all. Arise, in My Name, amongst My servants, and say: “O ye peoples of the earth! Turn yourselves towards Him Who hath turned towards you. He, verily, is the Face of God amongst you, and His Testimony and His Guide unto you. He hath come to you with signs which none can produce.” The voice of the Burning Bush is raised in the midmost heart of the world, and the Holy Spirit calleth aloud among the nations: “Lo, the Desired One is come with manifest dominion!”

Baha’u’llah, Exc. Fr. Letter to Napoleon III

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This is the Call of the All-Glorious which is proclaimed from the Supreme Horizon in the Prison of ‘Akká

He is the Expounder, the All-Knowing, the All-Informed.

GOD, the True One, testifieth and the Revealers of His names and attributes bear witness that Our sole purpose in raising the Call and in proclaiming His sublime Word is that the ear of the entire creation may, through the living waters of divine utterance, be purged from lying tales and become attuned to the holy, the glorious and exalted Word which hath issued forth from the repository of the knowledge of the Maker of the Heavens and the Creator of Names. Happy are they that judge with fairness.

Baha’u’llah, Tablets of Baha’u’llah, Bisharat (Glad Tidings)

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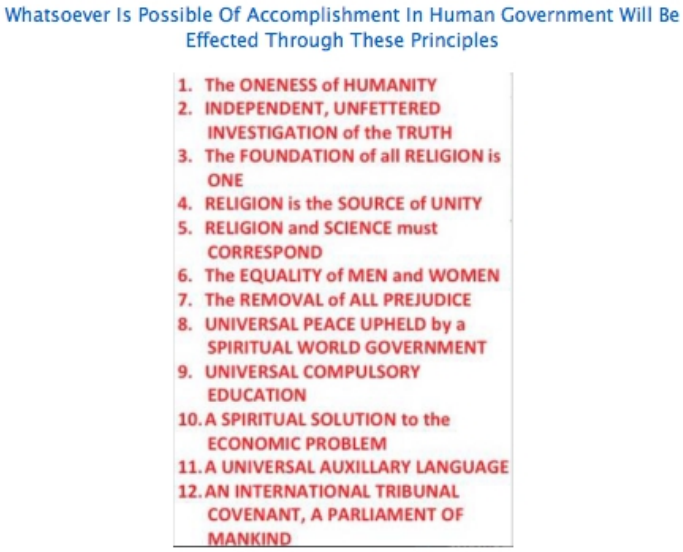
The Twelve Basic Principles of the Baha’i Faith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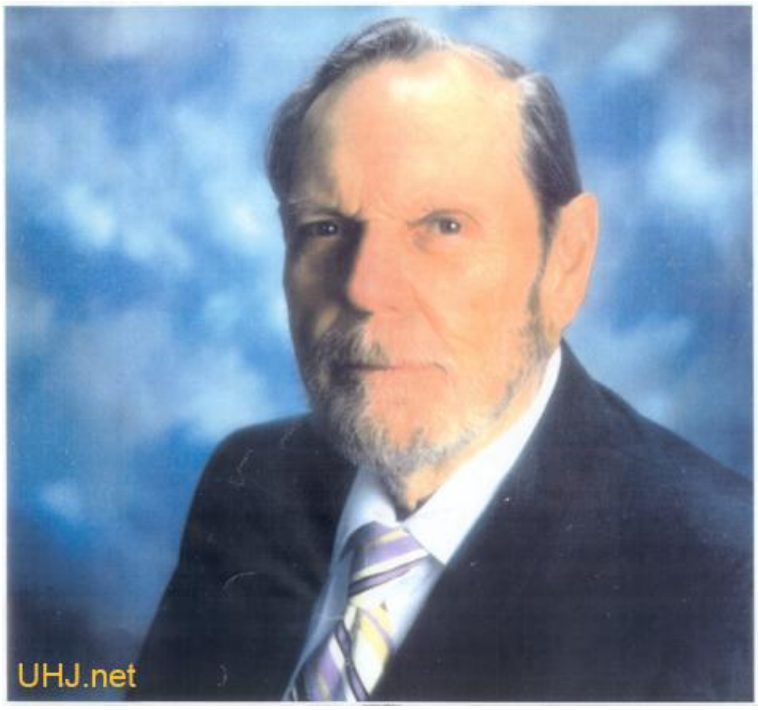
BAHA'I JUSTICE

Baha'i Anniversary: 8/22/1914-The Birth of The Establisher of The Baha'i Faith, Asma' 3, 180 B.E. (8/22/2023)



Jesus The High Priest After The Order Of Melchizedec-"Blessed Is He"-Upon His Return-Reading The Prayer For The Cementing Of The Hearts Of All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2017/08/Dr.-Jensen-The-Establisher-Of-The-Bahai-Faith-Prayer-For-All-Mankind-From-Abdul-Baha.m4a

Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for

his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New JerUSAlem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the Elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

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`Abdu'l-Baha spoke of the coming of the establisher in Some Answered Questions in his commentary on the eleventh chapter of the Revelation of St. John. This was written in 1906:

"The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets – in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore – meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God." (Pages: 56-57)

Abdu'l-Baha', Some Answered Questions #11, From The Only Translation Authorized And Approved By Abdu'l-Baha': https://www.amazon.com/Some-Answered-Questions-Abdul-Baha/dp/097673897X. Subsequent translations contain corrupted text not approved by Abdu'l-Baha'.

The definition of the word 'angel' is a messenger, a harbinger. It is the job of the Seventh Angel to establish the Kingdom by re-establishing the Covenant. Abdu'l-Baha says that "the seventh angel is a man", so he is speaking of a man that is going to come with a message. This is a prophecy for a man that "will arise" to establish the Kingdom of God on Earth. This man is Dr. Leland Jensen, Knight of Baha'u'llah, who is the Establisher of Baha'u'llah's Revelation.

The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

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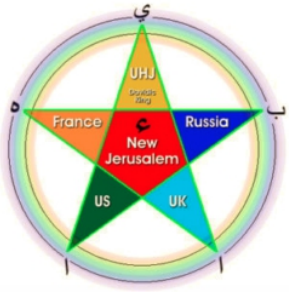
This entry was posted on Tuesday, August 22nd, 2023 at 3:12 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 180 B.E. (9/8/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou willest Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, The Most Exalted, the All-Powerful, the All-Wise.

Illumine, O Lord, the faces of Thy servants, that they may behold Thee; and cleanse their hearts that they may turn unto the court of Thy heavenly favors, and recognize Him Who is the Manifestation of Thy Self and the Dayspring of Thine Essence. Verily, Thou art the Lord of all worlds. There is no God but Thee, the Unconstrained, the All-Subduing.

Baha'u'llah

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Glorified art Thou, O Lord my God! I yield Thee thanks for having enabled me to recognize the Manifestation of Thyself, and for having severed me from Thine enemies, and laid bare before mine eyes their misdeeds and wicked works in Thy days, and for having rid me of all attachment to them, and caused me to turn wholly towards Thy grace and bountiful favors. I give Thee thanks, also, for having sent down upon me from the clouds of Thy will that which hath so sanctified me from the hints of the infidels and the allusions of the misbelievers that I have fixed my heart firmly on Thee, and fled from such as have denied the light of Thy countenance. Again I thank Thee for having empowered me to be steadfast in Thy love, and to speak forth Thy praise and to extol Thy virtues, and for having given me to drink of the cup of Thy mercy that hath surpassed all things visible and invisible.

Thou art the Almighty, the Most Exalted, the All-Glorious, the All- Loving.

Baha'u'llah

****

Praised be Thou, O Lord my God! Every time I attempt to make mention of Thee, I am hindered by the sublimity of Thy station and the overpowering greatness of Thy might. For were I to praise Thee throughout the length of Thy dominion and the duration of Thy sovereignty, I would find that my praise of Thee can befit only such as are like unto me, who are themselves Thy creatures, and who have been generated through the power of Thy decree and been fashioned through the potency of Thy will. And at whatever time my pen ascribeth glory to any one of Thy names, methinks I can hear the voice of its lamentation in its remoteness from Thee, and can recognize its cry because of its separation from Thy Self. I testify that everything other than Thee is but Thy creation and is held in the hollow of Thy hand. To have accepted any act or praise from Thy creatures is but an evidence of the wonders of Thy grace and bountiful favors, and a manifestation of Thy generosity and providence.

I entreat Thee, O my Lord, by Thy Most Great Name whereby Thou didst separate light from fire, and truth from denial, to send down upon me and upon such of my loved ones as are in my company the good of this world and of the next. Supply us, then, with Thy wondrous gifts that are hid from the eyes of men. Thou art, verily, the Fashioner of all creation. No God is there but Thee, the Almighty, the All-Glorious, the Most High.

Baha'u'llah

****

O sincere servant of the True One! I hear thou art grieved and distressed at the happenings of the world and the vicissitudes of fortune. Wherefore this fear and sorrow? The true lovers of the Abhá Beauty, and they that have quaffed the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea the expanse of heaven.

Thou who art neath the shelter of God, and under the shadow of the Tree of His Covenant, why sorrow and repine? Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.

By the Ancient Beauty!—may my life be a sacrifice for His loved ones—Were the friends to realize what a glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried away with transports of delight. Erelong it shall be made manifest how brilliantly the light of His bountiful care and mercy hath shone upon His loved ones, and what a turbulent ocean hath been stirred in their hearts! Then will they clamour and exclaim: Happy are we; let all the world rejoice!

Abdu'l-Baha'

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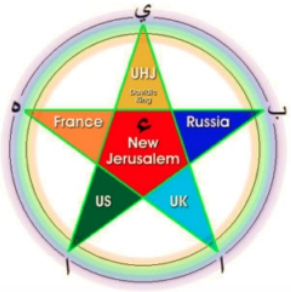
This entry was posted on Saturday, September 9th, 2023 at 1:12 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat/Will 1, 180 B.E. (9/27/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



Lauded be Thy name, O my God! I entreat Thee by the fragrances of the Raiment of Thy grace which at Thy bidding and in conformity with Thy desire were diffused throughout the entire creation, and by the Daystar of Thy will that hath shone brightly, through the power of Thy might and of Thy sovereignty, above the horizon of Thy mercy, to blot out from my heart all idle fancies and vain imaginings, that with all my affections I may turn unto Thee, O Thou Lord of all mankind!
I am Thy servant and the son of Thy servant, O my God! I have laid hold on the handle of Thy grace, and clung to the cord of Thy tender mercy. Ordain for me the good things that are with Thee, 51 and nourish me from the Table Thou didst send down out of the clouds of Thy bounty and the heaven of Thy favor. Thou, in very truth, art the Lord of the worlds, and the God of all that are in heaven and all that are on earth.

Baha'u'llah

****

Praised and glorified art Thou, O God! Grant that the day of attaining Thy holy presence may be fast approaching. Cheer our hearts through the potency of Thy love and good-pleasure, and bestow upon us steadfastness that we may willingly submit to Thy Will and Thy Decree. Verily, Thy knowledge embraceth all the things Thou hast created or wilt create, and Thy celestial might transcendeth whatsoever Thou hast called or wilt call into being. There is none to be worshiped but Thee, there is none to be desired except Thee, there is none to be adored besides Thee and there is naught to be loved save Thy good-pleasure.
Verily, Thou art the supreme Ruler, the Sovereign Truth, the Help in Peril, the Self-Subsisting.

The Bab

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Glorified art Thou, O Lord my God! Every man of insight confesseth Thy sovereignty and Thy dominion, and every discerning eye perceiveth the greatness of Thy majesty and the compelling power of Thy might.

The winds of tests are powerless to hold back them that enjoy near access to Thee from setting their faces towards the horizon of Thy glory, and the tempests of trials must fail to draw away and hinder such as are wholly devoted to Thy will from approaching Thy court.
Methinks, the lamp of Thy love is burning in their hearts, and the light of Thy tenderness is lit within their breasts. Adversities are incapable of estranging them from Thy Cause, and the vicissitudes of fortune can never cause them to stray from Thy pleasure.
I beseech Thee, O my God, by them and by the sighs which their hearts utter in their separation from Thee, to keep them safe from the mischief of 194 Thine adversaries, and to nourish their souls with what Thou hast ordained for Thy loved ones on whom shall come no fear and who shall not be put to grief.

Baha'u'llah

****

Glory be to Thee, O King of eternity, and the Maker of nations, and the Fashioner of every moldering bone! I pray Thee, by Thy Name through which Thou didst call all mankind unto the horizon of Thy majesty and glory, and didst guide Thy servants to the court of Thy grace and favors, to number me with such as have rid themselves from everything except Thyself, and have set themselves towards Thee, and have not been kept back by such misfortunes as were decreed by Thee, from turning in the direction of Thy gifts.
I have laid hold, O my Lord, on the handle of Thy bounty, and clung steadfastly to the hem of the robe of Thy favor. Send down, then, upon me, out of the clouds of Thy generosity, what will purge out from me the remembrance of anyone except Thee, and make me able to turn unto Him Who is the Object of the adoration of all mankind, against Whom have been arrayed the stirrers of 69 sedition, who have broken Thy covenant, and disbelieved in Thee and in Thy signs.
Deny me not, O my Lord, the fragrances of Thy raiment in Thy days, and deprive me not of the breathings of Thy Revelation at the appearance of the splendors of the light of Thy face. Powerful art Thou to do what pleaseth Thee. Naught can resist Thy will, nor frustrate what Thou hast purposed by Thy power.
No God is there but Thee, the Almighty, the All-Wise.

Baha'u'llah

****

I give praise to Thee, O my God, that Thou hast awakened me out of my sleep, and brought me forth after my disappearance, and raised me up from my slumber. I have wakened this morning with my face set toward the splendors of the Daystar of Thy Revelation, through Which the heavens of Thy power and Thy majesty have been illumined, acknowledging Thy signs, believing in Thy Book, and holding fast unto Thy Cord.
I beseech Thee, by the potency of Thy will and the compelling power of Thy purpose, to make of what Thou didst reveal unto me in my sleep the surest foundation for the mansions of Thy love that are within the hearts of Thy loved ones, and the best instrument for the revelation of the tokens of Thy grace and Thy loving-kindness.

Do Thou ordain for me through Thy most exalted Pen, O my Lord, the good of this world and of the next. I testify that within Thy grasp are held the reins of all things. Thou changest them as Thou pleasest. No God is there save Thee, the Strong, the Faithful.

Thou art He Who changeth through His bidding abasement into glory, and weakness into strength, and powerlessness into might, and fear into calm, and doubt into certainty. No God is there but Thee, the Mighty, the Beneficent.

Thou disappointest no one who hath sought Thee, nor dost Thou keep back from Thee anyone who hath desired Thee. Ordain Thou for me what becometh the heaven of Thy generosity, and the ocean of Thy bounty. Thou art, verily, the Almighty, the Most Powerful.

Baha'u'llah

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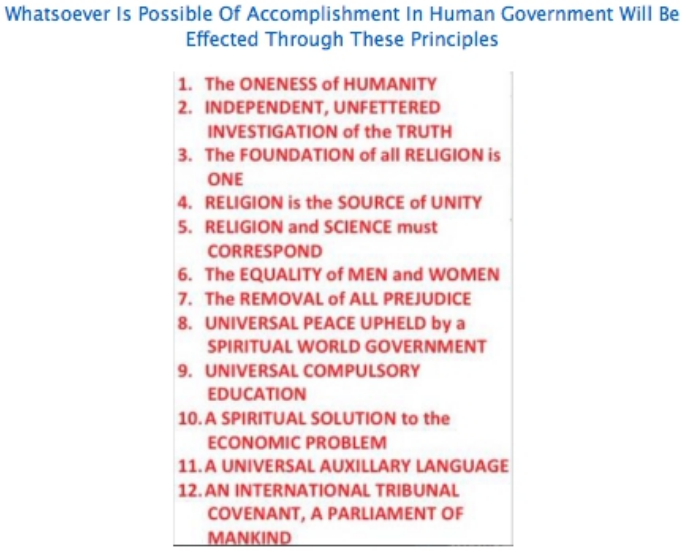
The Twelve Basic Principles of the Baha'i Faith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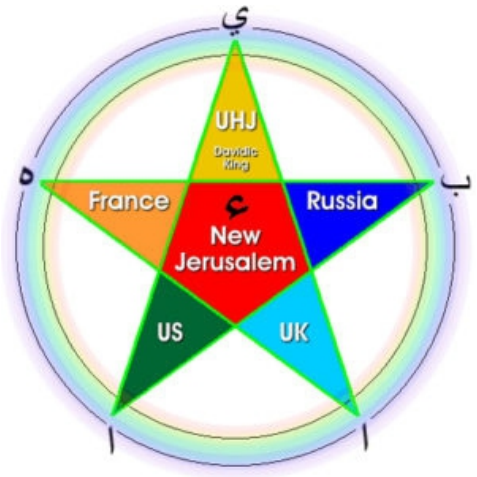
This entry was posted on Thursday, September 28th, 2023 at 1:28 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 3, 180 B.E. (9/29/2023)



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O SON OF MAN!
Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

O SON OF MAN!
I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

Say: O servants! Do not make the cause of order a cause of disorder, nor the means of unity a means for disunity. It is hoped that the people of Baha will observe the sacred verse: "Say: All are created by God!" This lofty utterance is like unto water for quenching the fire of hate and hostility which is hidden and stored in men's hearts and minds. This single utterance will cause the various sects and creeds to attain the light of true unity. Verily He speaketh truth and guideth to the right path; and He is the Mighty, the Glorious, the Omnipotent.

Baha'u'llah

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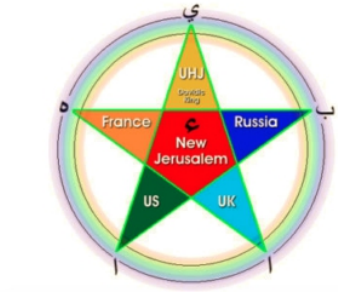
This entry was posted on Friday, September 29th, 2023 at 11:03 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 10, 180 B.E. (10/6/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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FROM the sweet-scented streams of Thine eternity give me to drink, O my God, and of the fruits of the tree of Thy being enable me to taste, O my Hope! From the crystal springs of Thy love suffer me to quaff, O my Glory, and beneath the shadow of Thine everlasting providence let me abide, O my Light! Within the meadows of Thy nearness, before Thy presence, make me able to roam, O my Beloved, and at the right hand of the throne of Thy mercy, seat me, O my Desire! From the fragrant breezes of Thy joy let a breath pass over me, O my Goal, and into the heights of the paradise of Thy reality let me gain admission, O my Adored One! To the melodies of the dove of Thy oneness suffer me to hearken, O Resplendent One, and through the spirit of Thy power and Thy might quicken me, O my Provider! In the spirit of Thy love keep me steadfast, O my Succorer, and in the path of Thy good pleasure set firm my steps, O my Maker! Within the garden of Thine immortality, before Thy countenance,

let me abide for ever, O Thou Who art merciful unto me, and upon the seat of Thy glory stablish me, O Thou Who art my Possessor! To the heaven of Thy loving-kindness lift me up, O my Quickener, and unto the Daystar of Thy guidance lead me, O Thou my Attractor! Before the revelations of Thine invisible spirit summon me to be present, O Thou Who art my Origin and my Highest Wish, and unto the essence of the fragrance of Thy beauty, which Thou wilt manifest, cause me to return, O Thou Who art my God!
Potent art Thou to do what pleaseth Thee. Thou art, verily, the Most Exalted, the All-Glorious, the All-Highest.

Baha'u'llah

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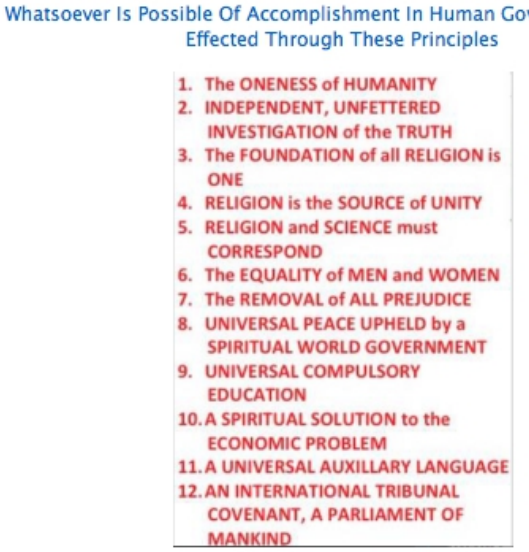
The Twelve Basic Principles of the Baha'i Faith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2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

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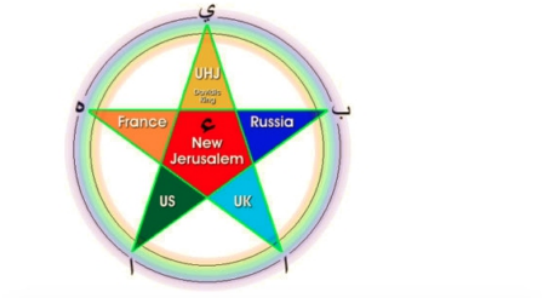
This entry was posted on Friday, October 6th, 2023 at 11:14 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mashiyyat 17, 180 B.E. (10/13/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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O Lord! O Thou hope of the people! Thou art the shelter of all these Thy servants. Thou knowest the secrets and mysteries. We are all sinners and Thou art the shelter of sinners, the Merciful, the Clement. O Lord! look not at our shortcomings. Deal with us according to Thy grace and bestowal. Our shortcomings are many but the ocean of Thy forgiveness. Therefor confirm and strengthen us. Assist us in that which will make us acceptable at Thy threshold. Illumine the hearts, make the eyes seeing, render the ears attentive, resuscitate the dead and heal the sick. Render the poor rich and the fugitive confident. Accept us in Thy Kingdom. Illumine us with the light of kindness. Thou art the Generous! Thou art the Clement! Thou art the Kind!

Abdu'-Baha'

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The Twelve Basic Principles of the Baha'i Faith

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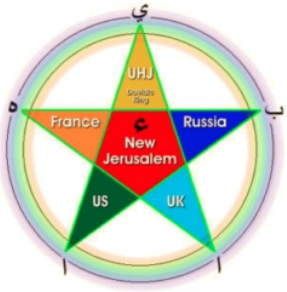
This entry was posted on Friday, October 13th, 2023 at 10:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Ilm/Knowledge 1, 180 B.E. (10/16/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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O Thou kind Lord! Thou hast created all humanity from the same stock. Thou hast decreed that all shall belong to the same household. In Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy Tabernacle; all have gathered together at Thy Table of Bounty; all are illumined through the light of Thy Providence.

O God! Thou art kind to all, Thou hast provided for all, dost shelter all, conferrest life upon all. Thou hast endowed each and all with talents and faculties, and all are submerged in the Ocean of Thy Mercy.

O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.

O God! Raise aloft the banner of the oneness of mankind.

O God! Establish the Most Great Peace.

Cement Thou, O God, the hearts together.

O Thou kind Father, God! Gladden our hearts through the fragrance of Thy love. Brighten our eyes through the Light of Thy Guidance. Delight our ears with the melody of Thy Word, and shelter us all in the Stronghold of Thy Providence.

Thou art the Mighty and Powerful, Thou art the Forgiving and Thou art the One Who overlooketh the shortcomings of all mankind.

Abdu'l-Baha'

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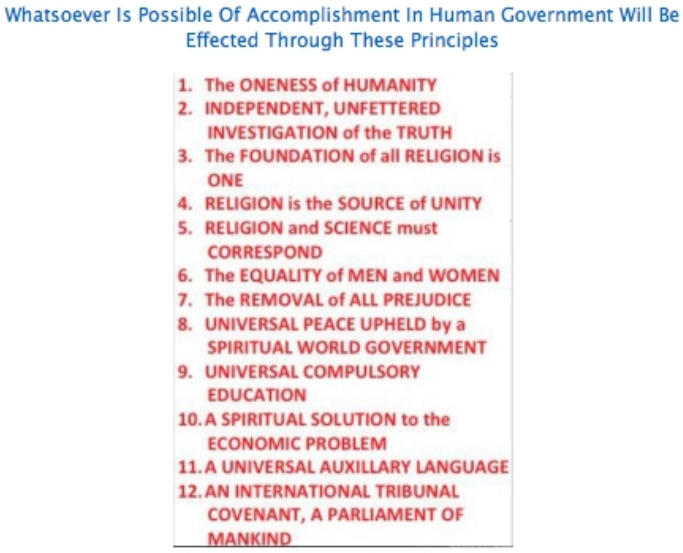
The Twelve Basic Principles of the Baha'i Faith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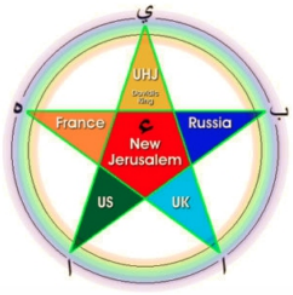
This entry was posted on Tuesday, October 17th, 2023 at 10:03 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Birth of The Bab-Solar Calendar-10/20/2023 (Ilm 5, 180 B.E.)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest

recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest. Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'llah, Tablets, pp. 233-234

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The Báb, the Lord, the most exalted — may the life of all be a sacrifice unto Him, — hath specifically revealed an Epistle unto the divines of every city, wherein He hath fully set forth the character of the denial and repudiation of each of them. "Wherefore, take ye good heed ye who are men of insight!" By His references to their opposition He intended to invalidate the objections which the people of the Bayán might raise in the day of the manifestation of "Mustagháth," the day of the Latter Resurrection, claiming that, whereas in the Dispensation of the Bayán a number of divines have embraced the Faith, in this latter Revelation none of these hath recognized His claim. His purpose was to warn the people lest, God forbid, they cling to such foolish thoughts and deprive themselves of the divine Beauty. Yea, these divines to whom We have referred, were mostly unrenowned, and, by the grace of God they were all purged of earthly vanities and free from the trappings of leadership. "Such is the bounty of God; to whom He will He giveth it."

Baha'u'llah, Kitab-i-Iqan, pt.2

No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith. All sayings are dependent upon His sanction, and all things stand in need of His Cause. All else save Him are created by His command, and move and have their being through His law. He is the Revealer of the divine mysteries, and the Expounder of the hidden and ancient wisdom. Thus it is related in the "Biháru'l-Anvár," the "'Avalim," and the "Yanbú'" of Sádiq, son of Muhammad, that he spoke these words: "Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the Qá'im shall arise, He will cause the remaining twenty and five letters to be made manifest." Consider; He hath declared Knowledge to consist of twenty and seven letters, and regarded all the Prophets, from Adam even unto the "Seal," as Expounders of only two letters thereof and of having been sent down with these two letters. He also saith that the Qá'im will reveal all the remaining twenty and five letters. Behold from this utterance how great and lofty is His station! His rank excelleth that of all the Prophets, and His

Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His saints and chosen ones, have either not been informed, or which, in pursuance of God's inscrutable Decree, they have not disclosed, — such a Revelation these mean and depraved people have sought to measure with their own deficient minds, their own deficient learning and understanding. Should it fail to conform to their standards, they straightway reject it. "Thinkest thou that the greater part of them hear or understand? They are even like unto the brutes! yea, they stray even further from the path!"

Baha'u'llah, Kitab-i-Iqan, pt.2

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The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, 1 and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid 'Alí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

Abdu'l-Baha', A Traveler's Narrative, pg. 4

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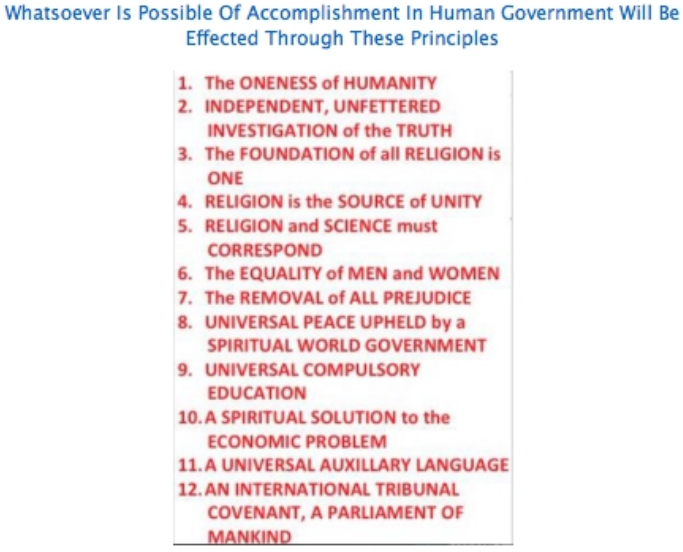
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BAHA'I JUSTICE

Holy Day: Anniversary Of The Birth Of Baha'u'llah: Qudrat 9, 180 B.E. (Sunset 11/11/2023-Sunset 11/12/2023)

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For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lordof hosts will perform this.

Isaiah 9:6-7

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And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it.

Isaiah 40:5

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Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee.

And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising.

Isaiah 60:1-3

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Baha'u'llah, The Glory of God was born on this date (11/12) on the Western (Christian) calendar in the year 1817.

His birth date on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

His birth on the Baha'i calendar in this year 180 of the Baha'i Era came on Kalimat 8, corresponding to July 20, 2023 of the Christian calendar and Muharram 2 of the Muslim calendar.

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O ye who are the chosen ones of the Abhá Kingdom! Praise ye the Lord of Hosts for He, riding upon the clouds, hath come down to this world out of the heaven of the invisible realm, so that East and West were lit by the glory of the Sun of Truth, and the call of the Kingdom was raised, and the heralds of the realm above, with melodies of the Concourse on high, sang out the glad tidings of the Coming. Then the whole world of being did quiver for joy, and still the people, even as the Messiah saith, slept on: for the day of the

Manifestation, when the Lord of Hosts descended, found them wrapped in the slumber of unknowing. As He saith in the Gospel, My coming is even as when the thief is in the house, and the goodman of the house watcheth not.

From amongst all mankind hath He chosen you, and your eyes have been opened to the light of guidance and your ears attuned to the music of the Company above; and blessed by abounding grace, your hearts and souls have been born into new life. Thank ye and praise ye God that the hand of infinite bestowals hath set upon your heads this gem-studded crown, this crown whose lustrous jewels will forever flash and sparkle down all the reaches of time.

To thank Him for this, make ye a mighty effort, and choose for yourselves a noble goal. Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws. Read ye The Hidden Words, ponder the inner meanings thereof, act in accord therewith. Read, with close attention, the Tablets of Tarazát (Ornaments), Kalímát (Words of Paradise), Tajallíyyát (Effulgences), Ishráqát (Splendours), and Bishárát (Glad Tidings), and rise up as ye are bidden in the heavenly teachings. Thus may each one of you be even as a candle casting its light, the centre of attraction wherever people come together; and from you, as from a bed of flowers, may sweet scents be shed.

Raise ye a clamour like unto a roaring sea; like a prodigal cloud, rain down the grace of heaven. Lift up your voices and sing out the songs of the Abhá Realm. Quench ye the fires of war, lift high the banners of peace, work for the oneness of humankind and remember that religion is the channel of love unto all peoples. Be ye aware that the children of men are sheep of God and He their loving Shepherd, that He careth tenderly for all His sheep and maketh them to feed in His own green pastures of grace and giveth them to drink from the wellspring of life. Such is the way of the Lord. Such are His bestowals. Such, from among His teachings, is His precept of the oneness of mankind.

The portals of His blessings are opened wide and His signs are published abroad and the glory of truth is blazing forth; inexhaustible are the blessings. Know ye the value of this time. Strive ye with all your hearts, raise

up your voices and shout, until this dark world be filled with light, and this narrow place of shadows be widened out, and this dust heap of a fleeting moment be changed into a mirror for the eternal gardens of heaven, and this globe of earth receive its portion of celestial grace.

Then will aggression crumble away, and all that maketh for disunity be destroyed, and the structure of oneness be raised—that the Blessed Tree may cast its shade over east and west, and the Tabernacle of the singleness of man be set up on the high summits, and flags that betoken love and fellowship flutter from their staffs around the world until the sea of truth lift high its waves, and earth bring forth the roses and sweet herbs of blessings without end, and become from pole to pole the Abhá Paradise.

These are the counsels of 'Abdu'l-Bahá. It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick. These things do I hope for, out of the bounties and the bestowals of the Beloved.

At all times do I speak of you and call you to mind. I pray unto the Lord, and with tears I implore Him to rain down all these blessings upon you, and gladden your hearts, and make blissful your souls, and grant you exceeding joy and heavenly delights....

O Thou loving Provider! These souls have hearkened to the summons of the Kingdom, and have gazed upon the glory of the Sun of Truth. They have risen upward to the refreshing skies of love; they are enamoured of Thy nature, and they worship Thy beauty. Unto Thee have they turned themselves, speaking together of Thee, seeking out Thy dwelling, and thirsting for the waterbrooks of Thy heavenly realm.

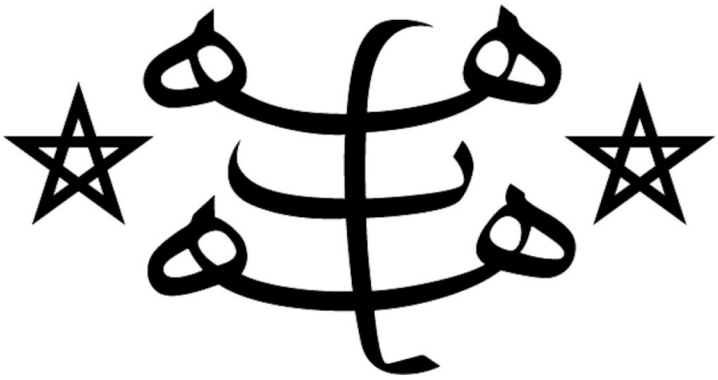
Thou art the Giver, the Bestower, the Ever-loving.

'Abdu'l-Baha, Selections from the Writings of 'Abdu'l-Baha', #17

This entry was posted on Sunday, November 12th, 2023 at 3:35 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qawl/Speech 1, 180 B.E. (11/23/2023)



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MY God, my Adored One, my King, my Desire! What tongue can voice my thanks to Thee? I was heedless, Thou didst awaken me. I had turned back from Thee, Thou didst graciously aid me to turn towards Thee. I was as one dead, Thou didst quicken me with the water of life. I was withered, Thou didst revive me with the heavenly stream of Thine utterance which hath flowed forth from the Pen of the All-Merciful.

O Divine Providence! All existence is begotten by Thy bounty; deprive it not of the waters of Thy generosity, neither do Thou withhold it from the ocean of Thy mercy. I beseech Thee to aid and assist me at all times and under all conditions, and seek from the heaven of Thy grace Thine ancient favor. Thou art, in truth, the Lord of bounty, and the Sovereign of the kingdom of eternity.

Baha'u'llah-Prayers and Meditations CLXXIII

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
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This entry was posted on Friday, November 24th, 2023 at 12:01 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qawl 2, 180 B.E. (11/24/2023)

The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

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The Kellogg-Briand Paris Peace Pact (1928); the Universal Declaration of Unalienable Human Rights (1948); the World Ethic Document (1994) are all outward expressions of the three LOVE Commanments:
(A) To LOVE the God of Justice, Love and Peace above all else: meaning we uphold the Covenant of Love, our promise to God and Ourselves to renounce all conflict and strife, and cooperate together to co-create a more perfect union and society for the Oneness of Humanity on earth in this life here and now.
(B) To LOVE our neighbor as ourself according to the Golden Rule do unto others as you would have them do unto you: unalienable human rights
(C) "I give you a New Commandment [Love Commanment #3] that you LOVE one another the way I Love you: the Golden Ethic to Activate Article 2 "pacific means" to end all international military conflicts (war) that impede the unified EFFORT of the people to bring forth an ever advancing progressive

civilization!

Now these three Documents are the documentary evidence of the REAL Promises we ALL made with one another in 1928ff…and Humanity has been DIVIDED into thirds: those who uphold the Pact, like all US military families the served in WWII or first responder workers, like those families at 9/11, who give their LIVES to rescue the innocent victims of the carnage those in violation of the 1928 Covenant create; and every human being that has a throbbing heart pounding beats of Love hope and prayers that the baby killing will end; then there's those who are against it.

These are those who outwardly do not declare their own hidden agendas and "evil" (vacuous and self-centered selfish) purposes. They are FOR themselves, NOT for the people. EG, in the US, this government (derived and inspired from the principles of human rights and the lessons of history preserved and enshrined in ancient holy texts) it is OF the people, BY the people, and FOR the people! If your "selfish" GO WORK IN the private sector!

YOU (mr & ms "selfish" don't belong in government.

Now YOU "private sector" person can't "BUY" our votes any more!

Then there's the third division: the Ostrich Act, so to speak. These are the people who dont want to have to make a "choice", they just "don't want to hear about any of it", and out of fear they stick their fingers in their ears, and like the Ostrich they stick their head in the sand, but that doesn't stop the steamroller coming down the road that's going to squash them…

When it comes to Universal Peace for the Oneness of Humanity, ostriches remained unaware 150 years ago until 2023, that NOT upholding the New Law of 1928 would directly BE the Cause of the ruination of all the world, planet, environment, society, family, occupations, human relationships, and even the "desire" to live…

Broken promises cause broken hearts. Break your own promise, and you break…

Consider this, everyone on the planet today is still under the duress of UN-processed post WWII trauma…And the ostriches are awakening…

GOOD! Because we ostriches are the majority! When we pull our heads out of the mainstream "sand bar) we choose life!

LIFE today, means when the majority CHOOSE, than those against it have lost. AND, therefore the war mongers have already lost. Because "We are NOT an ostrich: we are Human Beings!" All of us, have that one thing in common: We are human beings!

And we ALL want to Act humane, we really do!, but…we Don't know how…And circumstances force us to do what we do…

YAY! Now that it's obvious that the global catastrophe is upon us, CIRCUMSTANCES are going to be the cause of World Peace, immediately! Sooner not later…Yay!

And God gives the solution! That is, these solutions are contained in ancient texts, now understood from the standpoint of post-modern prophetic/spirituality…

The Consitutional Model of Medina, the first Human Rights Based Free and Open Society in the history of the entire 6000 years documented history of man (that embodies all three Love Commanments at once) FLOURISHED in the zenith of its Glory, as enjoyed by the people who lived in "The City" in 628 AD, and then, one day, on a Thursday–the Thursday Calamity–"The City" was gone…

On July 4, 1776 "The City" reappeared, where it stands today on capital hill and Our 3rd, President, held

that scroll of Medina rolled up in his hands, within, the outer roll of the declaration of independence, the constitution of the United States and the Bill of rights…

The Medina Constitution Model was good enough for Jefferson, good enough for Muhammad and Ali, and it's good enough as a template and a model for both Israel and Palestine, AND for all nations to properly Activate Article 2 "pacific means" in a flexible and durable dynamic peace process way…

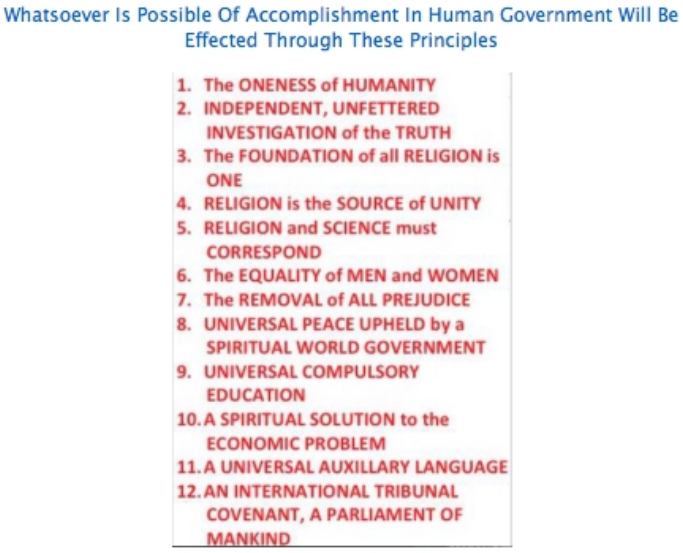
May this talk inspire!

Shalom-akat-si!

LNC 2137 ☐☐

https://www.youtube.com/watch?v=RqHQ245Q4wI

The Twelve Basic Principles of the Baha'i Faith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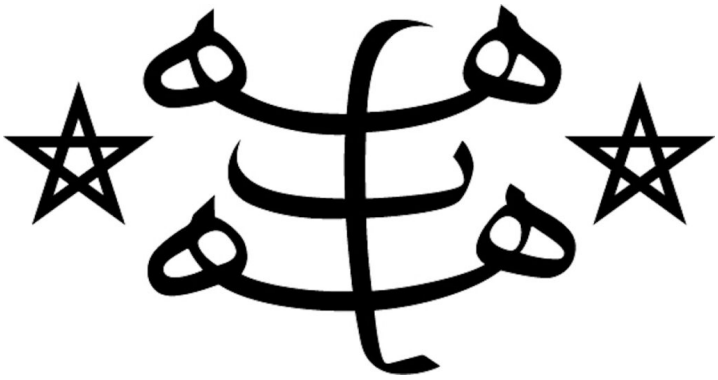
This entry was posted on Friday, November 24th, 2023 at 4:28 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Day Of The Covenant-Qawl 4, 180 B.E. (11/26/2023)



O ye whom God hath chosen from among those who are called!—know that "many are called but few are chosen"!—upon whom He caused the evident Light to descend; whom He guided into the right Path, and to whom He gave the Glad-tidings of the Great Success!

Ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, who is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world! Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word, propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (teachers) to conquer.

Hasten, hasten, O ye firm believers! Hasten, hasten, O ye steadfast! Abandon the heedless, set aside every ignorant, take hold of the strong rope, be firm in this Great Cause, draw light from this Evident Light, be patient and be steadfast in this wise Religion! Ye shall see the hosts of inspiration descending successively from the Supreme World, the procession of attraction falling incessantly from the heights of heaven, the abundance of the Kingdom of El-Abha outpouring continually and the teachings of God penetrating with the utmost power, while the heedless are indeed in evident loss.

Abdu'l-Baha', Tablets of, pp. 442-443

Rest ye assured that if a soul arises in the utmost perseverance and raises the Call of the Kingdom and resolutely promulgates the Covenant—be he an insignificant ant—he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the

rapacious vulture.

Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the Holy Utterances. This is my will and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepts it the desired purpose is attained, and if he turns away leave him to himself and trust to God.

Such is the attribute of those who are firm in the Covenant.

Abdu'l-Baha', Star Of The West, Vol. X pg. 265

Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant.

Abdu'-Baha', Selections #192

Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long

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This entry was posted on Sunday, November 26th, 2023 at 1:51 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Abdu'l-Baha' Qawl 6, 180 B.E. (11/28/2023)

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Abdu'l-Baha Talking About Love*

"How can we love another whose personality is unpleasant?"

"See how the enemies of Christ persecuted and crucified Him, yet He loved them all. Man is like a tree. The tree lives to produce fruit. The fruit of man is love. It is easy for us to love a friend or even an animal, but how difficult to love one who is without attraction. Yet if the Love of God is shining in our hearts, we, like Christ, may see that Love reflected in every personality, and love all alike."

"What is the difference between universal and individual love?"

"We must love all humanity as the children of God. Even if they kill us, we must die with love for them. It is not possible for us to love everybody with a personal love, but we must love all humanity alike. Man is capable of attaining a supreme station. Through the manifestation of Love God created Man. To attain a supreme station man must reflect the Love of God."

"There are many stages or kinds of Love. In the beginning God, through His Love, created man. Man is the highest product of His Love, and the purpose of man's existence is to reflect this Love of God in his soul. But man in his egotism and love of self turns away from his Creator and thereby prevents the accomplishment of the Divine Plan. The Manifestations appear to show man the way to God through Love. By them, man is brought to the condition of severance from his egotism and being absorbed into

the Ocean of Love Divine. The three stages of Love are therefore:

1st—God's Love for man.

2nd—Man's love for self.

3rd—Man's love for God."

"There is a profound, a Divine Wisdom in Love. The Light of God shines in the eyes when the heart is pure. The home of Religion is the heart."

***(Excerpt from "Ten Days in the Light of Akka" by Julia M. Grundy, 1907)**

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Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant

****

Whoso reciteth this prayer with lowliness and fervour will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

He is the All-Glorious!

O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.

Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.

With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfil his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.

Abdu'l-Baha', Selections #237

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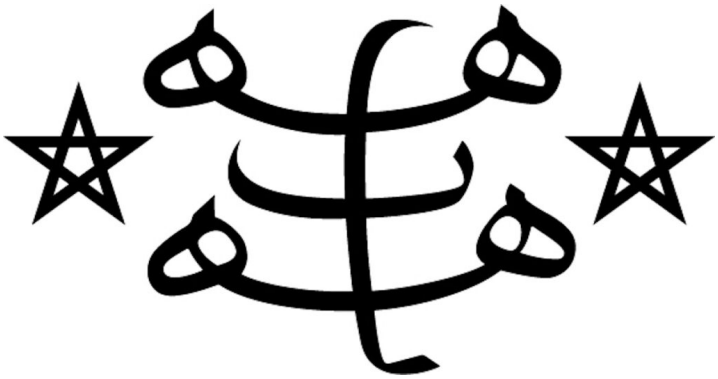
BAHA'I JUSTICE

Baha'i Sabbath: Masa'il 11, 180 B.E. (12/22/2023)



A friend asked how the teachings of Bahá'u'lláh contrasted with the teachings of Jesus Christ. "The teachings are the same." declared 'Abdu'l-Bahá; "It is the same foundation and the same temple. Truth is one, and without division. The teachings of Jesus are in a concentrated form. Men do not agree to this day as to the meaning of many of His sayings. His teachings are as a flower in the bud. Today, the bud is unfolding into a flower! Bahá'u'lláh has expanded and fulfilled the teachings, and has applied them in detail to the whole world.
"There are no solitaries and no hermits among the Bahá'ís. Man must work with his fellows. Everyone should have some trade, or art or profession, be he rich or poor, and with this he must serve humanity. This service is acceptable as the highest form of worship."

Abdu'l-Baha'-Abdu'l-Baha' In London

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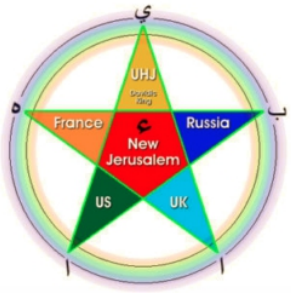
This entry was posted on Saturday, December 23rd, 2023 at 2:19 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sharaf/Honor 1, 180 B.E. (12/31/2023)

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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Connections, The Ascent of Man, The Lathe in Heaven, Monty Python, Wall Street Week, etc., etc., …PBS was very educational in those days…not only in fact content, but in the civilized character and depth of intelligence blended with a deep caring concern for all humanity comes across thru the people in the community of broadcasting in those days…this same deeper more warm concern for humanity also comes across thru the recordings made by those on all the other networks as well at that same time…we see this on town hall discussion shows, the characters and personalities on game shows, and in the political discourse upon national and world affairs at that time…

Today it's good to see a return of science based spirituality in educational programs such as this Connections….

What these tales of truth and terror reveal to us, is how we as humans function together as a group to make things happen…each material development is material proof of a spiritual development that happens first: namely accepting the ideas and work of someone else…and sharing! And cooperating like in a gang of musicians…eg, our coworkers in the Oneness of Humanity work, our humanitarian pursuits arts and livelihood that brings purpose, joy, meaning and mission to our lives…

Today, almost 70 years from Sputnik! We now know that international war is illegal. We also know how to activate Art. 2 correctly "pacific means"…this involves preserving the Autonomy of all members, and their personal freedoms and all human rights and rights for self defence,…not conscription of people into some sort of homogenized "new world order"… AND this difference between Autonomy and Conscription; Freedom and Slavery; Joy and Pain; Ruling and being ruled; is the root cause for war and peace on earth– because self-governance, personal freedom, and Autonomy = justice that = peace…and this very difference and distinction is depicted graphically and prophetically in the Iconography of the Book of Revelation of St. John, the divine…

In that vision, as he lay in prison on the island of Patmos, pining away in his prison cell, in 96 AD, the last one of them all left alive on earth, he received his Apocalyptic Vision: and wrote it down as: The Book of Revelation of Jesus Christ.

In other words, the gospels are not the Revelation of Jesus. No. They are just the good news (gospel means good news) of his appearance, the fact that he was prophesied, and a collection of teachings for personal growth and practice, the enhancements of the 10 commandments of Moses in Alignment with the 9 Beatitudes and Lord's Prayer, the completion of the New Love Commanment in Jn. 1334, and his other teachings, miracles, healings, wonders, and one single "sign", but none of it is his Revelation. The rest of the other 27 letters of the New Testament are the letters of others elaborating on things, and records of their Acts…

Only Book #27 of the received nt text is accounted as the Actual Revelation of Jesus! No other book, text, manuscript, teaching, catechism, doctrine, dogma, creed, parishioner, pauper, prince or priest can make make this claim! Yet it is the most ignored book in the entire Bible. Ministers almost never give a sermon on it…and that's because it's also the most misunderstood book in the Bible as well. And that's because it states that the "Testimony of Jesus is the Spirit of Prophecy"… and "prophecy" is the very least understood of all the scientific gifts of God…

Nevertheless the gist of the entire book is this: a " beast " (see chapter 13) formed into some sort of frankeinsteinean animal-parts conglomerate or genetic altered Dr. Moreau-type monster, is thrown "alive" into a stomach-like "lake of fire" with other "ingredients" (that all go to "perdition" ultimate deconstruction) and out of the "FIRE" emerges 4 Living Creatures, whole, and automous, cooperating together, yet completely intact in their own individual and distinct identities and functions…John sees these in chps 4 and 5, with six wings each, meaning seraphim, Ezekiel chp. 1, etc, sees them with two sets or four wings, thus earlier in their development to national independence and international cooperation not conscription…

Now an entire book could be written upon this one theme, and maybe it should be, but not by me… Clearly both the Revelation of Jesus and Jesus himself are in favor of Autonomy and world spiritual democracy…ei, the UN conglomerate "beast" (animal hybrid) security council that toxicly chains the eagle, bear, lion, and leopard: us, Russia, UK, fr, in mutual assured destruction (mad) and pd59 first strike posture is death to the Big 4 Christian nuclear super power nation states: while freedom via the fires of Love of the federated, Autonomy preserving Kellogg-Briand Paris Peace Pact of King David is life and life Abundantly and freedom for all Four, and thus real freedom, justice and peace for all…

Consider the deeper meaning of Humanity and the Oneness of All humanity as embodied in these social justice and spiritual teachings contained in the transcendental iconography in the Book of the Revelation of Jesus Christ and that of the unified vision of his forerunners in the Nebuiim …

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

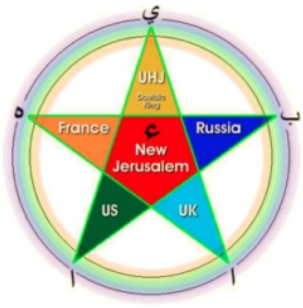
This entry was posted on Sunday, December 31st, 2023 at 1:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 6, 180 B.E. (1/5/2024)-3 Kings

Festival: 1/6-1/9-2024-1 of 8

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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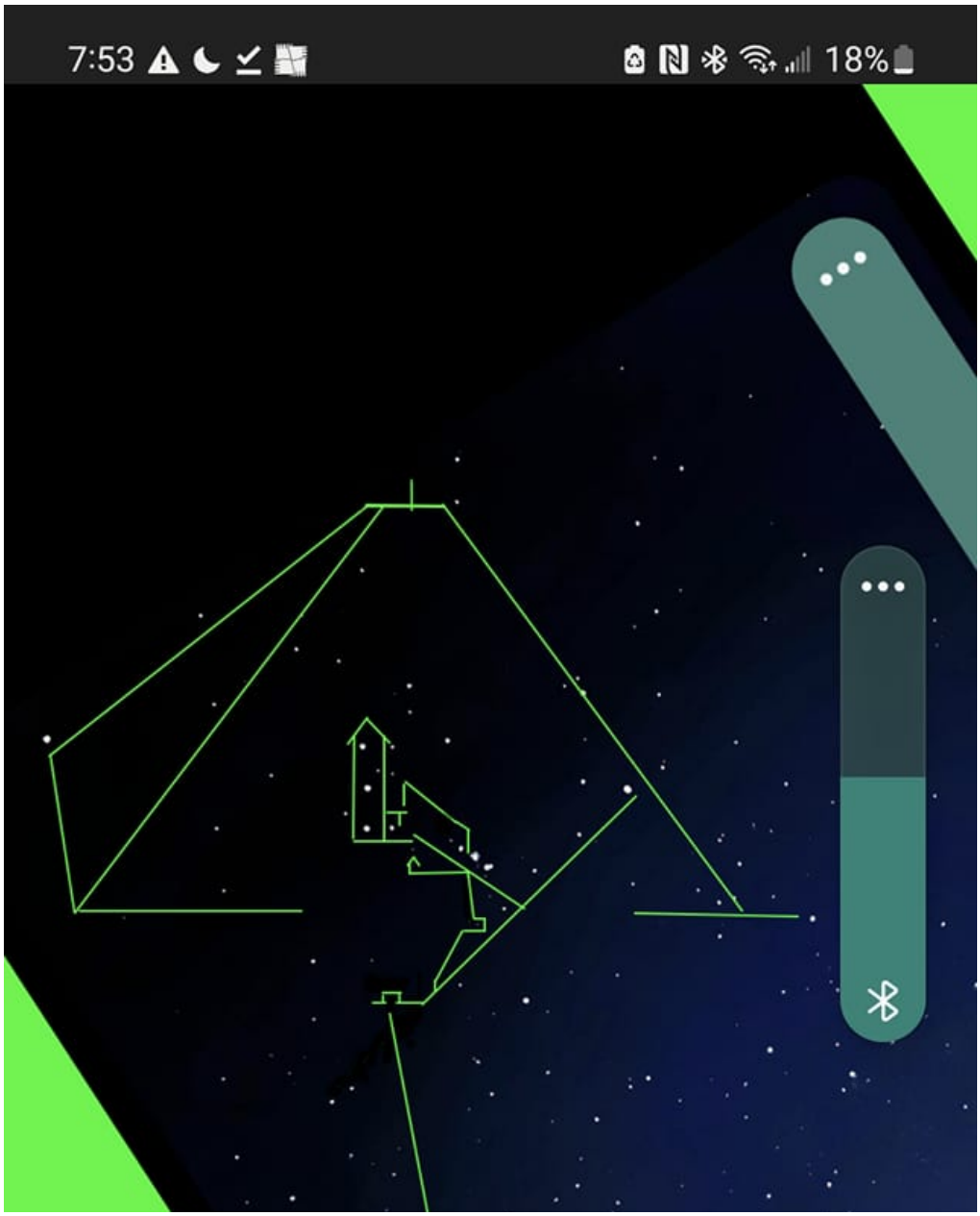

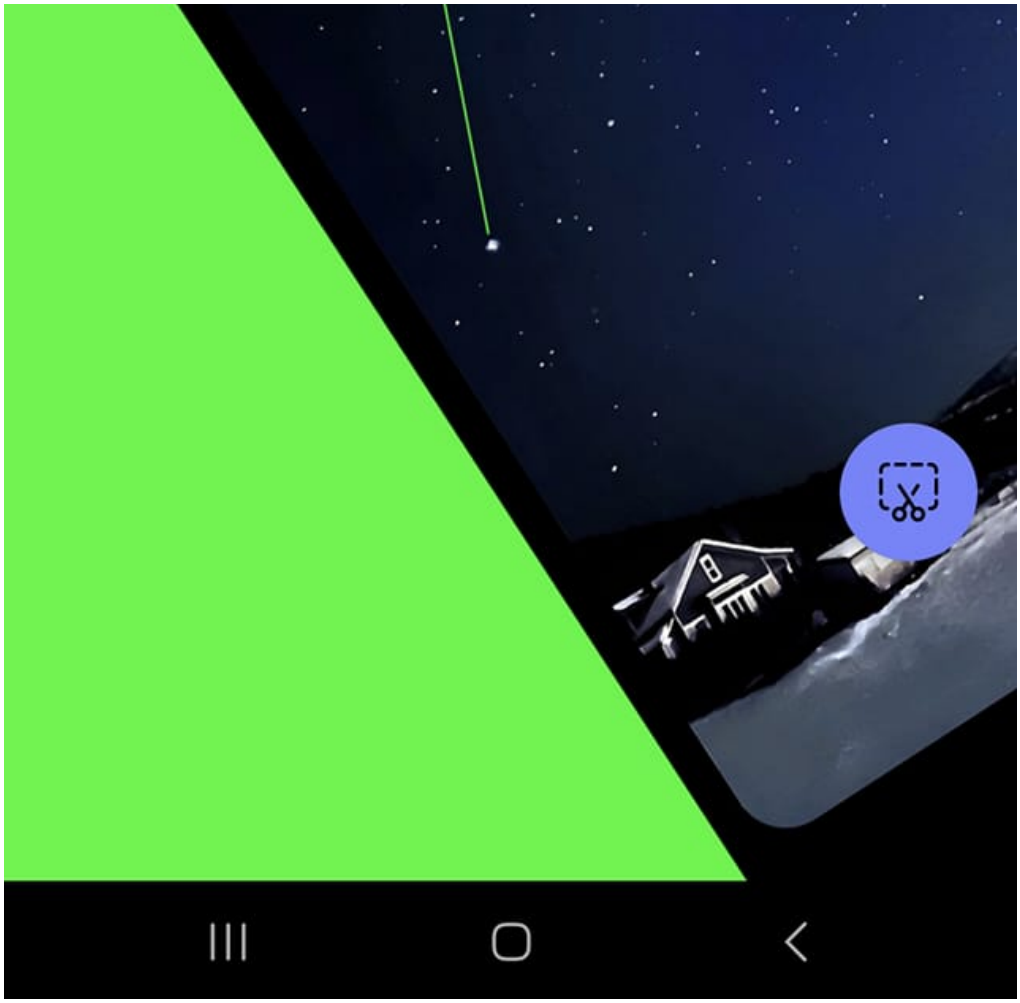

The GIFT of the Magi, for those suffering in Bethlehem of greater Gaza and Israel…a gift from Persia (Iran) in the Name of three kings–"from the east" (Rev. 16:12) seated upon David's throne, and in the Spirit of the Lamb…

Explains origins of the Peace Pact of 1928; and gives eyewitness testimony to the real causes underlying traumas and wars…

Probably Dr Jensen's best presentation, especially for those of Christian background, and especially gold, franensence and mihr, timely for this day today, from nativity to 3 Kings (January 6th), when Christmas in the Holy Land is canceled in Bethlehem because while the "slaughter of innocents " happens there now, as it did in Herod's rule as Jesus was actually being born 2000 years ago: today this current "slaughter" in the Holy Land, is eyes wide open in Gaza, for this slaughter of innocents accompanies the Birth of Universal Peace for the Oneness of Humanity and justice for all…and isn't that EXACTLY the message of the "kingdom" for which He was born, lived and died, saying: "Blessed are the peacemakers they shall be called the sons of God "?....

LNC 2137✨

https://www.youtube.com/watch?v=yVSRNYdvjLg

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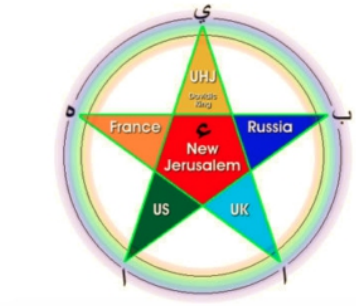
This entry was posted on Friday, January 5th, 2024 at 9:53 pm and is filed under Baha'i Calendar, Bible, Christ, Christian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Date: Sharaf/Honor 9, 180 B.E. (1/8/2024)-3 Kings

Festival: 1/6-1/9-2024-3 of 8

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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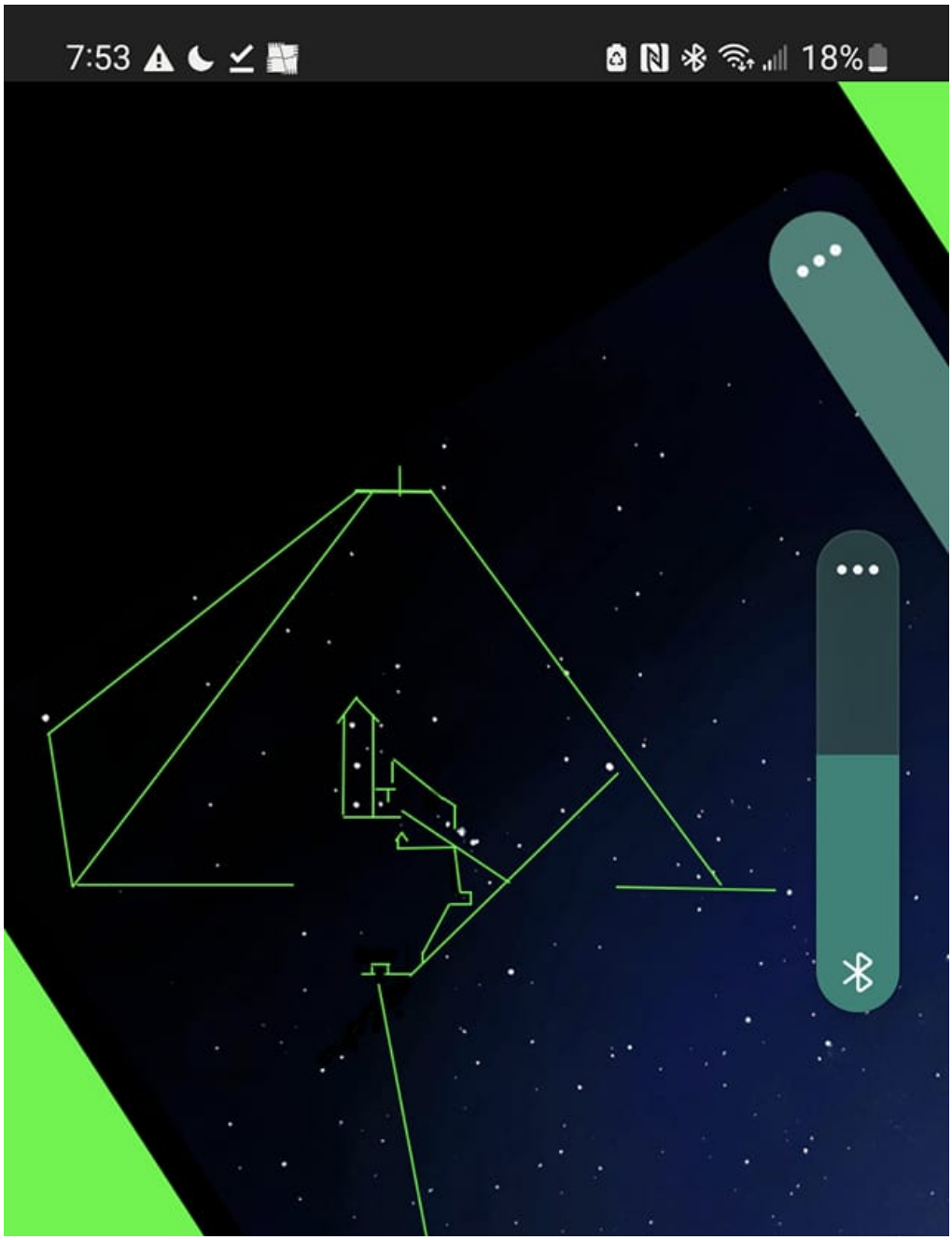

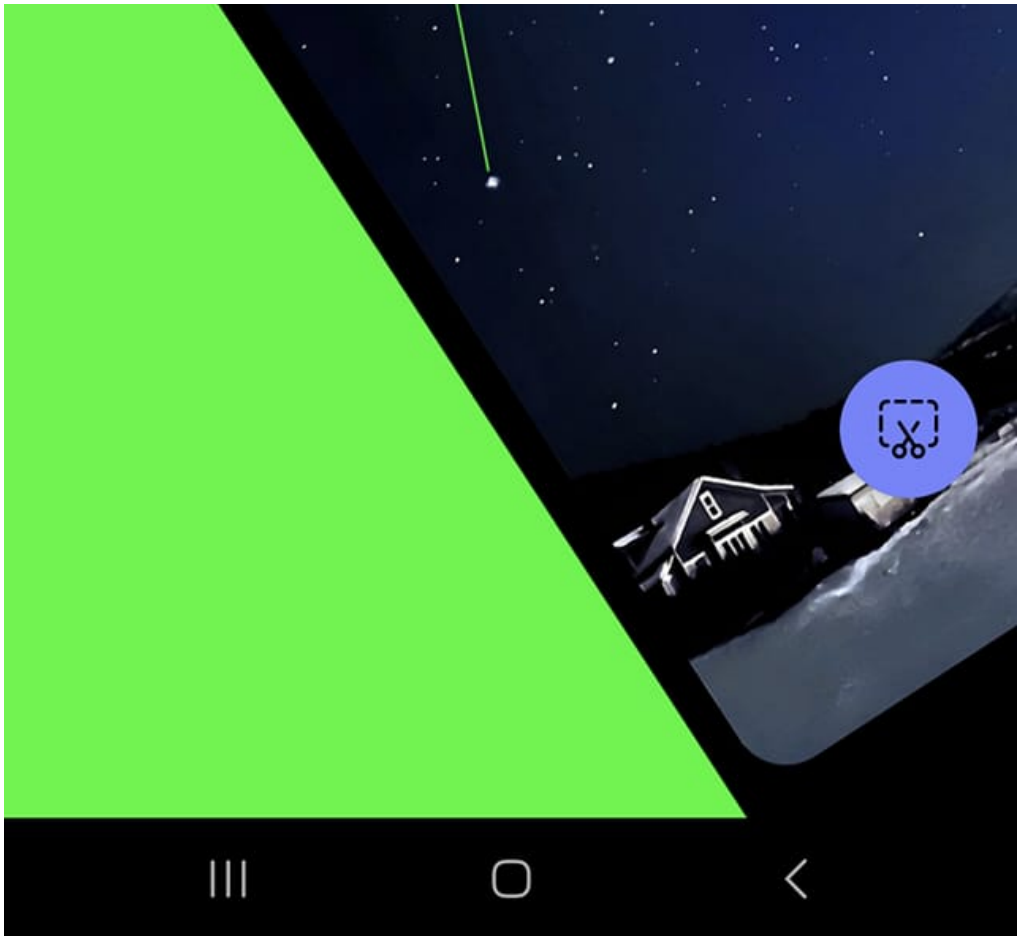

James Tanton's "spacial approach" to the ancient science of the wisdom of ma'at (math) and of the personal practices of the mathematicoi: is a wonderful and enjoyable journey for both new-comers and old friends to the abstract worlds of intangible forms and their topological appearances; manifold. Montessori (who consulted with Abdu'l-Baha upon education) also provided for an environment that supports the development of what Bucky Fuller called "geometric thinking" in pragmatic application by using wood blocks to dramatically demonstrate the form and function (spatially/that relates to music) of the Operation and Function of Quadratic equations. This tangible block method, in its fully developed demonstration was called "the three kings". The lessons of the three kings (spatially mind-expanding exercise) is the same type of approach Tanton brings to the entire field in general. One of the most enriching mathematical experiences of my lifetime; and surprisingly, contextually validating my own approaches to the alleviation of math anxiety in clients in private practice. Tanton's course is a true gift! A gift of "the fourth magi" (see the film) and Tanton's personal demonstration is Stellar! And his character and approach, gold…

Today, I had a personal epiphany. Maybe others already know this, but for me it was also a personal epiphany… while musing about 22 and 7…

I realized that 7 "goes in" to 22, three (3) full times (as 21) with 1 remaining or "left over".

So that's 3, 1r…

Then let 7 go into 10, (1 time) with 3 left over, that's 30 four more times) with 2 left over…

Keeping track of times that's 3 times (the first time); 1 time (the second time); 4 times on the third turn… and with 2 left over (twice) with r. 6, that's (8 more times) , etc.…

To write out all the times in a time sequence of times (where each time signature is represented by a unit position on the decimal continuum) we arrive at:

3.1428…which is the correct decimal notation sequence for 22/7 that appears on your calculator screen…
Now I was doing this in my imagination (spatially as Tanton teaches that faculty to develop) to compare that to Pi, 3.1415926…as its well known to the ancients that 22/7 works for pi…
Seeing the decimal expansion come out correctly from the pov I was thinking from surprised me! Then all of a sudden I realized what all that "jargon" and "math kottas" and notation about " long division practices" were really all about that had clouded my thinking on this point…and the fog there went away…
I like the "elegance" and profound meaning of transcendental numbers like pi, that can be expressed in whole/natural numbers as is phi, and like the simplicity of Euler's Formula, etc…
3.14286 minus 3.14159 is 0.00126 that is a 22.6 ten-thoudandths of and an inch, and therefore works in fact accurate est., as 22/7 doesn't underestimate anything.
Consider phi. 1.618, that is 1 plus root5 all divided over 2…
6/5 * Phi^2 = 3.14158 relating phi to pi…
Or
22/7 = 6/5 * Phi^2
5/6 * 22/7 = (1 + r5)(1 + r5)/(2*2)
Fun with whole natural numbers, whose interactions coincide precisely "above" some lower decimal time signature from whence they apparently diverge into the infinitesimal…thus for pragmatic purposes an infinitesimal difference in the non-essentials is of no concern,…deviate a hair's breadth from tuning in your radio: you get static…
From the static to the dynamic!
I'm grateful for educators like Ramajun and Tanton for their Modes and Open Spatial approaches and applications that are as a real door to the abstract, the beautiful and the divine.
A gift worth giving along with the Great Pyramid in the Stars…
"and they said they had followed a STAR [Anitak & co.] they had seen in the Eastern sky…"
That was 2000 years ago, when the same Alignment of Orion was seen then as it is this Christmas today, then Sun in the Age of Pisces now, Sun in Aquarius. The other difference from then and now, Pisces to Aquarius, fish to man, Johnah to whale, dove to leviathan, war to peace: at Christmas then (og-christmas), as opposed to today, is that 2000 years ago, there was no pole star: "Greek navigator Pytheas in ca. 320 BC described the celestial pole as deVOID of stars…"
Today, according to the Mayan Calendar and the Prophecies of the Great Pyramid of Giza, for the appearanc of the Great Pyramid Star itself, at the precise time Polaris, a pole star is in exact position, Anitak, rises due East, as the Visible Celestial Capstone, housing the star maps of the pyramid prophecy of its own inner passageway system, written in clear sight for all to see, situated VISUALLY upon the flat top of the Great Pyramid of Giza itself, if your standing west of the pyramid looking east on Christmas Day…
Now this "Bethlehem Star Vision" of the Great Pyramid of Giza Christmas hasn't been seen since the first Magi (and thus these stars were called, the "three kings" after them) showed up in Jerusalem, with an army of elephants, horses, camels, a full retinue of ambassadors and people of the East! Why? Prophecy! And, the "testimony of Jesus is the Spirit of prophecy"…Rev19…
Neariah, the Resh Galutha, Exilarch of Nehardea, Av bet din, and his son, el-Lionai, from Persian

Babylonia, and the Parthian Court that was intermarried with the royal family of King David at that time sent gifts and tributes, because Jesus was foretold in his Jewish sacred script. Having intermarried with the family of Zoroaster thru Cyrus the great, the Zoroastrian parts of the family told their friends and family too, as Zoroaster (himself a descendant of Moses via the intermarriage with the family of Jethro the Midianite (Hadrat Spitamo) prophesied Jesus to his people as the First "Sayoshyant" to his people called the Magi. The Persians, according to Tabari, Amuli, and Isfandiyar, are namesake after their ancestor Parez, the son of Judah: "According to Ethiopian tradition, Perez became a king of Persia…" and thus the sect of Pharisees, accepted the books of the Hebrew Prophets revealed in Persia, where the Sadducees did not. This is why in the book of Mathew it states MAGI (plural) arrived, for the Exilarchs of David and the Zoroastrians were the same royal family of the same holy household. In ancient copies of the gospel of Mathew preserved in Syriac, in the East, it not only states MAGI but also includes the prophet Zoroaster by name…

The Parthian Government at that time was in economic relations with India and China as had that by Cyrus the great, that the Hebrew prophet Is. Calls "messiah" " the anointed one" of God: and as the good news! Of the word of immanent birth of the long awaited long prophesied Sayoshyant of Zoroaster spread like a torrential wild fire through the East, the message spread in Different Languages (due to Babel) into different cultures, according to the different prophecies in all the languages of the east: the Maitreya of Buddha is to be born! The promised Ganesha of Krishna has arrived! And the Magi appeared, on howdahs upon elephants, and "white elephant " is a Christmas game…

"While scholars differ about his origins, dating him between 1st century BCE and 2nd century CE, Ganesha was well established by the 4th and 5th centuries CE, during the Gupta period … "

That is precisely just prior to, during, and exactly AFTER the Magi arrived and the birth of baby Jesus!!!

" Unlike those of some deities, representations of Ganesha show wide variations and distinct patterns changing over time. He may be portrayed standing, dancing, heroically taking action against demons, playing with his family as a boy, sitting down on an elevated seat, or engaging in a range of contemporary situations.

"Ganesha images were prevalent in many parts of India by the 6th century CE. The 13th-century statue pictured is typical of Ganesha statuary from 900 to 1200, after Ganesha had been well-established as an independent deity [Jesus] with his own sect."

As to the name: gana & Isha! "Isha" is the very name Jesus!

In Greek je-sus, is literally "I god" "jer zeus" in Arabic Isa, Aramaic Ishu,…etc…Isha means Lord or Master. Gana, means "categorical system" and refers to the Revelation of Jesus Christ. Gana also means group or great multitude, and refers to the body of believers in Isha (Jesus/Ishu) whose hearts minds and souls embody and embrace his sacred Revelation for the Covenant of Universal Peace for the Oneness of All Humanity.

"The term 'gana 'more generally means a category, class, community, association, or corporation. Some commentators interpret the name "Lord of the Gaṇas" to mean "Lord of Hosts" or "Lord of created categories", such as the elements…"

And thus even the Author of the Peace Pact arrived in the land of mystery riding upon a howdah! A howdah, that prepared the way for the arrival of the "Kings from the East!"…(Rev. 16:12, magi, from Persia, where David's throne was preserved for 2300 years, before relocating to the United States in

1921...,

Happy 3-Kings day! On all levels!

Jan 6 thru 9

Merry Inter-Faith Christmas to all!

LNC 2137☐☐

Geometry: An Interactive Journey to Mastery

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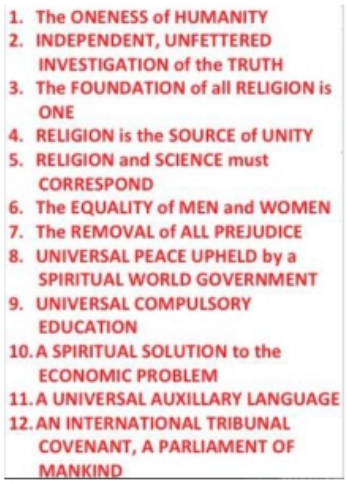
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This entry was posted on Monday, January 8th, 2024 at 2:02 am and is filed under Baha'i Calendar, Bible, Christ, Christian, Current Events, Islam/Quran, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Date: Sharaf/Honor 8, 180 B.E. (1/7/2024)-3 Kings

Festival: 1/6-1/9-2024-2 of 8

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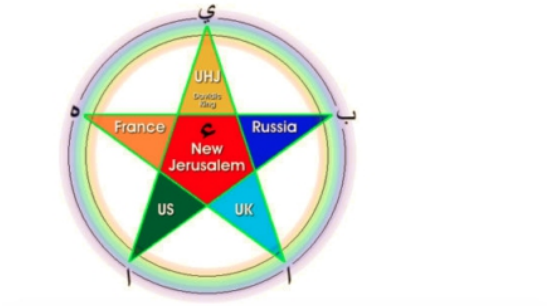

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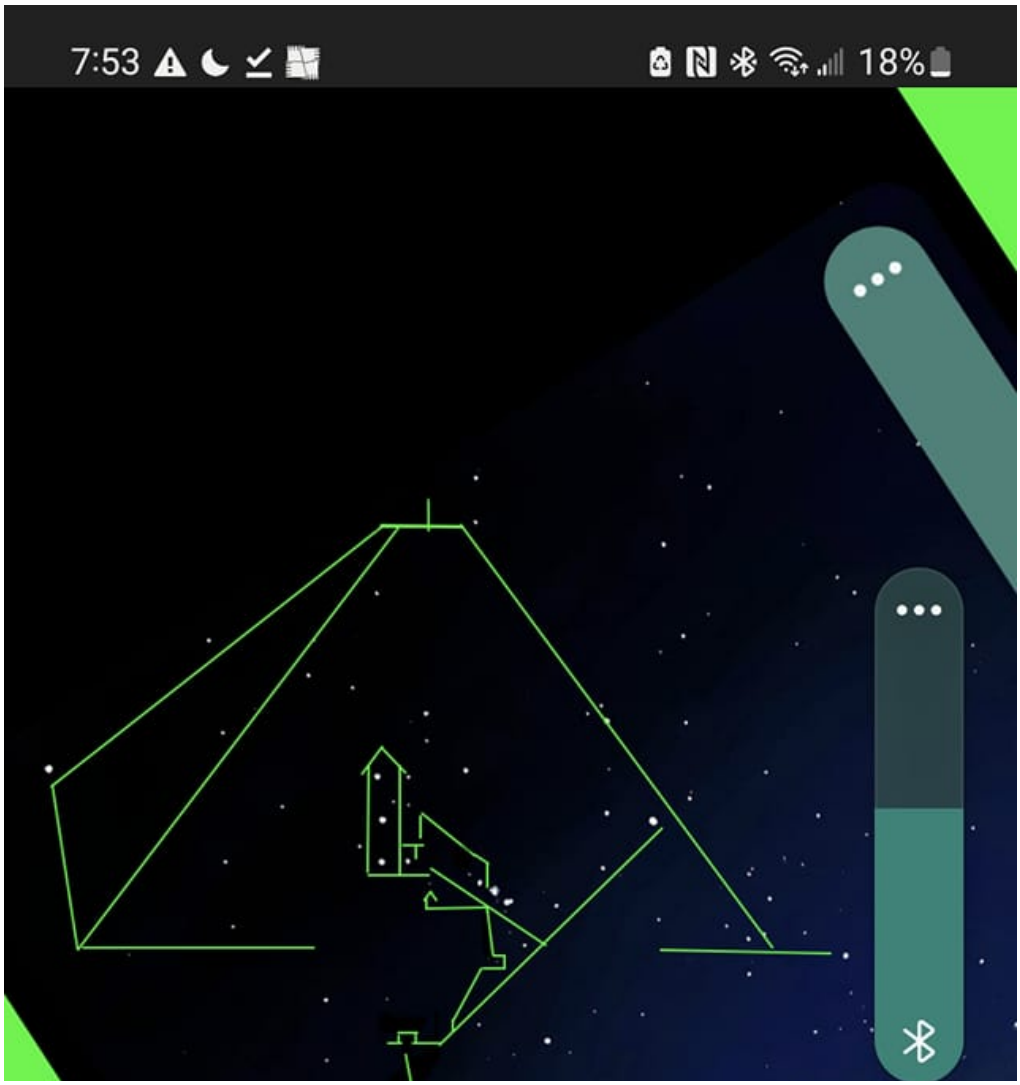
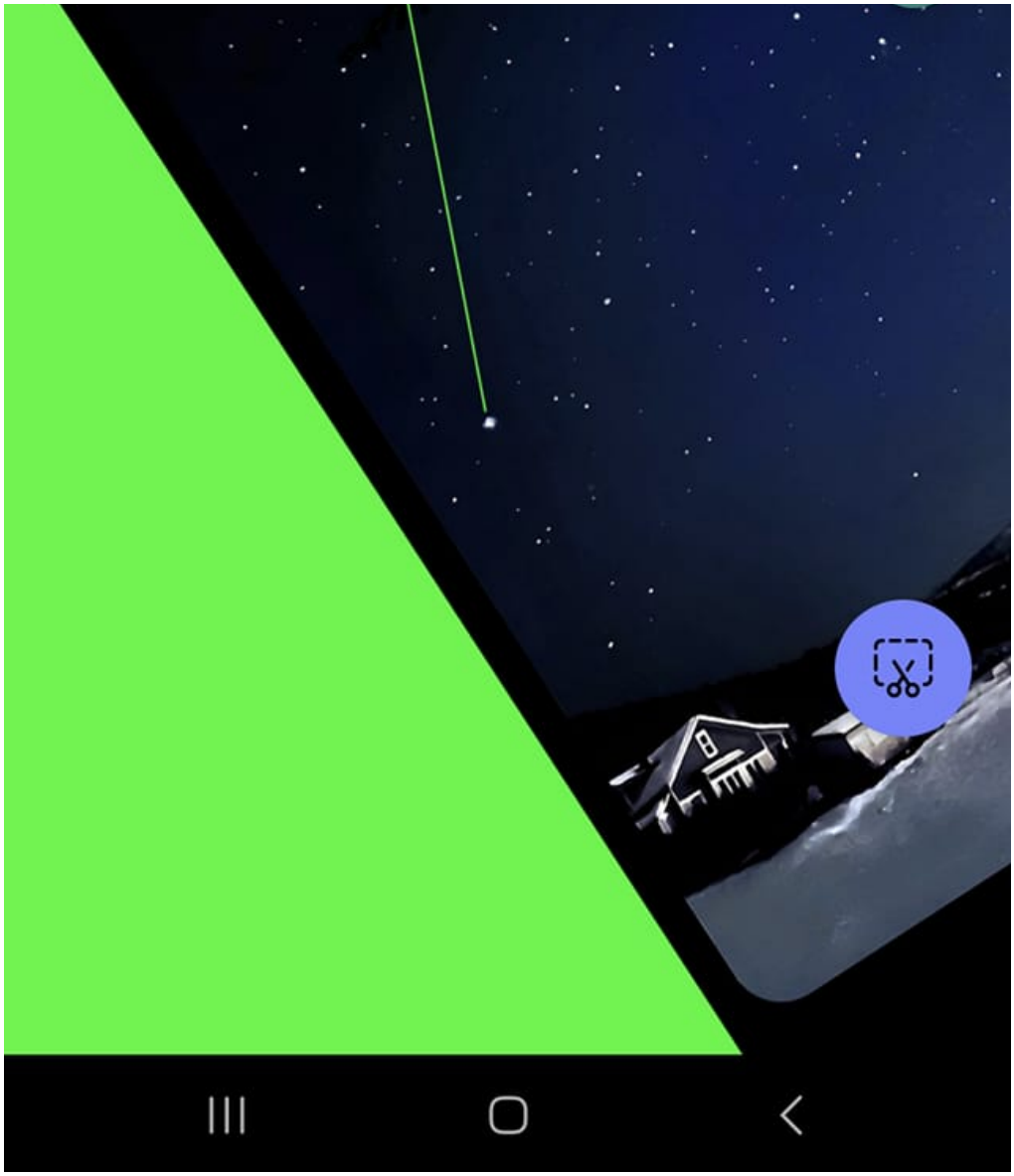
"In him was life, and that life was the light of all humankind…" John 1:4…."out of Egypt [the pyramid in heaven and the pyramid on earth], I shall bring forth my 'son' "… "blessed are the peacemakers " "They who do the WORK of the Father" for that reason "they shall be called the sons of God"





The Celestial Great Pyramid of Giza (with full detailed inner-passageway systems written in the Stars!) seen in the Eastern skies of Deer Lodge Valley, Montana, rising above the town of Phillipsburg, in the foreground. [[Original photo courtesy of Urs Keller]]

The Great Pyramid is symbolized by the star Anitak, that is depicted in the PYRAMID CONSTELLATION as “occupying ” the “house” of the “Kings chamber” –the Central position of placement of the Arc of the Covenant in the Holy of Holies in the temple of Moses in the Bible: fulfilled today in the 1928 prophesied “everlasting Covenant of Peace ” (Ez. 37:26) the Paris Peace Pact.

Via its relationship externally and internally with the same key stars, known throughout history as the “3 Kings”–look to the East!

It’s the stars that rise on Christmas to 3 Kings Day EXACTLY perpendicular to the horizon. If you were standing west of the flat topped great pyramid of Giza in Cairo Egypt, you would see this Inner-Chambers Passageway Stellar System, with its spectacular “grand galley” of nebulas and phenomenon PRECISELY situated as the Celestial Capstone upon the top platform exactly in Place!!!

“And they shall bring forth the Capstone with shouts of grace, grace unto it” -Zechariah.

This universal symbol of the Oneness of Humanity as represented in the Great Pyramid message, and Prophecy for Peace in Our Time, has meaningfulness to all the cultures and people’s of the world, even as much as the stars in heaven themselves, the mysteries of our own being, and the religious (“love

impulse") for union in God does; (and the ardent desire for truth justice and peace) all do.
This spectacular Stellar Vision of the Great Pyramid Passages in the stars, would have thrilled and invigorated Piazzi Smyth, the astronomer royal of Scotland, who would be making precise angular measurements and comparisons even now…between that of heaven (lit. the sky, near Aldebaran and the Pleiades) and the one literally on earth, near Cairo.
This never-been-seen-before vision in the Sky, that everyone with two eyes can see for themselves is accurate, unites "heaven" on earth, literally, thru prophecy fulfillment, and the further blending of many sciences, such as archaeo-astronomy, etc…
This Vision of the maiden descending, the maiden of the heavenly Covenant for Universal Peace prophesied by Jesus 2000 years ago is fulfilled today with the Appearance of the Kellogg-Briand Paris Peace Pact (on earth as it is in heaven) and the Great Celestial Pyramid in the Sky, (as its passages are measured in the Great Pyramid on earth) BOTH symbolizing our everlasting Covenant for world peace on earth. Even as Black Elk's prophesied World Unity Tree of the Covenant, of the Arapaho, has been adorned this year with the Christmas Lights of Khufu from the Celestial spheres above…
At the same time this Capstone prophecy is fulfilled, the world is at war, especially in Gaza and Ukraine (Hamongog) as depicted in the book of Ez. Chps. 1-8; 37-39, prophecies that span exactly 22 years of spiritual visionary experiences. Accurate!
"And there appeared a Great Pyramid [wonder] in the Sky [heaven]; a Covenant [woman] clothed with the sun [Kellogg-Briand Paris Peace Pact: 1928], and the moon [Universal Declaration of Unalienable Human Rights: 1948] under her feet, and upon her head a crown [responsibility & love] for [all the peoples, symbolized by] "the twelve [zodiacal] stars": And she being with child [ready to democratically elect the SupremeTribunal "the male-child" to End War] cried ["end war now!"], travailing [from nationalism to internationalism] in birth, and pained [wwiii] to [have the democratic election] be delivered…."
"And there appeared another wonder in heaven [the sky]; and behold [Satan II hypersonic thermonuclear missiles winding like] a great red dragon": WAR!–thru the visible skies, like Sputnik..
"And great multitude, that no man could number, with "Palm branches" [surrendering to cooperate together in peace] in their hands…and there was peace on earth for 1000 years…"□□
…and the "dragon was thrown into a pit"… to be destroyed when the 1000 years were complete…and I saw a new heaven and a new earth, the City of God's Covenant of Peace, New Jerusalem descending from the sky, in the big sky state, like a bride [law of peace] adorned for her husband [society on earth]…above the Deer Lodge Valley: the Cosmic Map of the Lord, the Plan of God, for love, justice, compassion and kindness for all, and social freedoms and personal and national Autonomy preserved.
This Plan of God depicted in the stars and in the chronological passageway system of The Great Pyramid, and spoken of in the Bible and Holy Koran has come true today with the discovery of the Covenant to Outlaw War (1928, Kellogg-Briand Paris Peace Pact) that is Our charter, the people's charter, today for Universal peace and justice for all via democratically electing the Supreme Tribunal to end war.
According to the letter of the Hopi Elders "We are the ones, we have been waiting for!"
We announced the Vision of the Maiden, Rev. Ch. 12 on Naw Ruz, 2020: today we see its graphic depiction fulfilled as a "Wonder in the Sky" the last surviving of the seven original seven wonders of the world.

From the Pyramid to the Bible, to the Koran, and Tripitakas, Avesta, and Gita! From common sense! Not to “fight over the pile of bananas” but instead cooperate together via “pacific means”…those chimps killed one another, AND destroyed all their bananas so no one had any…

In other words the Creator has a message for US! A message that chimps (we’re 98.2% genetically different from them) just wouldn’t understand…

And therefore, this message is universal, applies to everyone, is all inclusive, and animated by the Spirit of Love! Let’s cooperate to manage and garden our worlds together!

Merry Inter-Faith Christmas and 3 Kings! Day of Epiphany and the Magi (Jan. 6-9)

…and we welcome the coming spring!

LNC 2137□□

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

ARTICLE I

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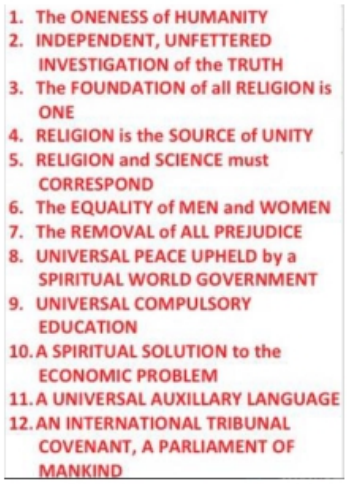
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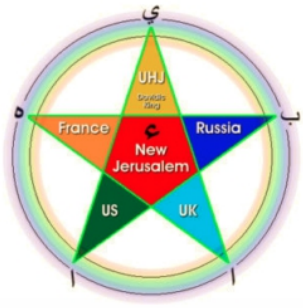
This entry was posted on Monday, January 8th, 2024 at 1:56 am and is filed under Baha'i Calendar, Bible, Christ, Christian, Current Events, Islam/Quran, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Date: Sharaf/Honor 9, 180 B.E. (1/9/2024)-3 Kings

Festival: 1/6-1/9-2024-4 & 5 of 8

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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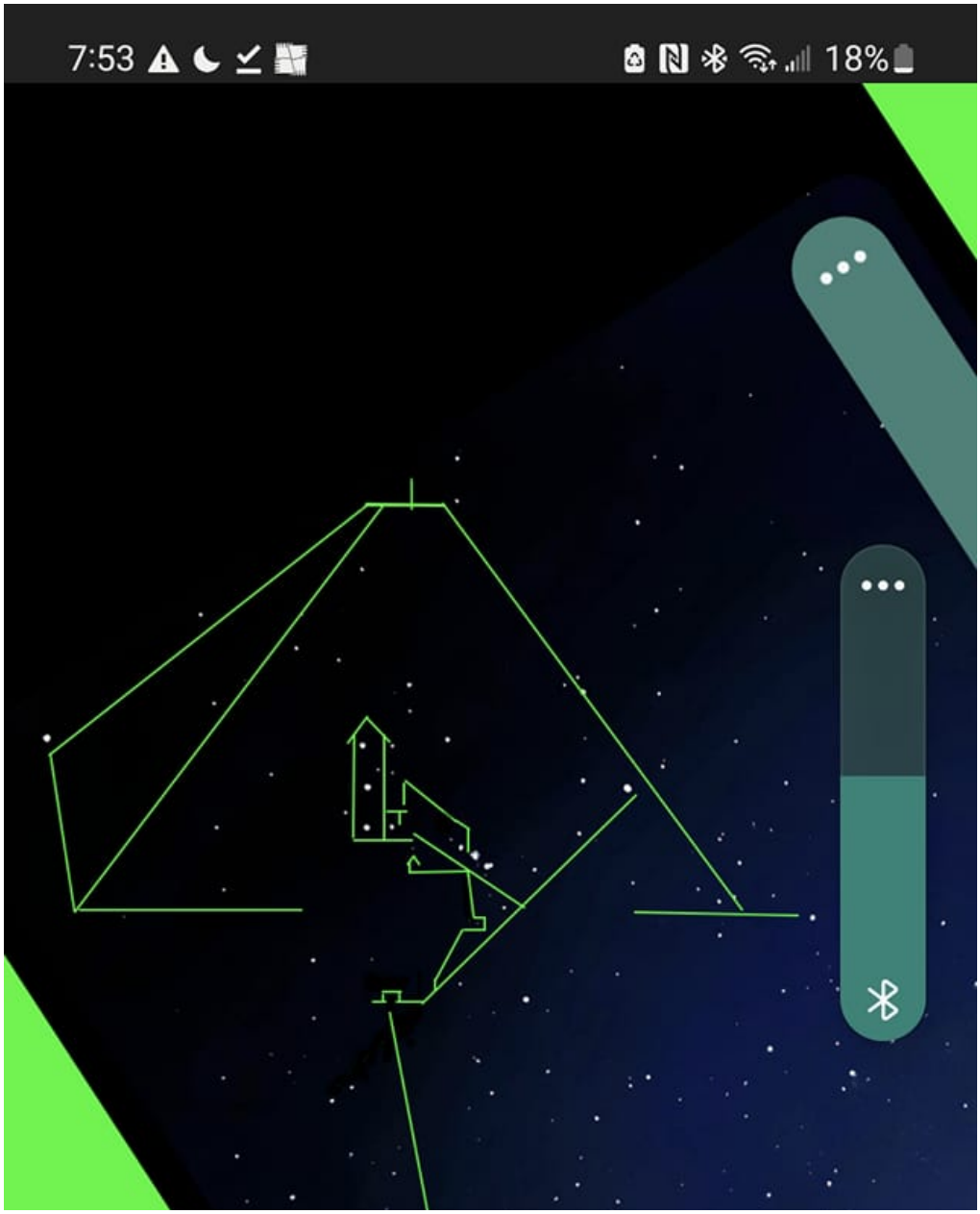
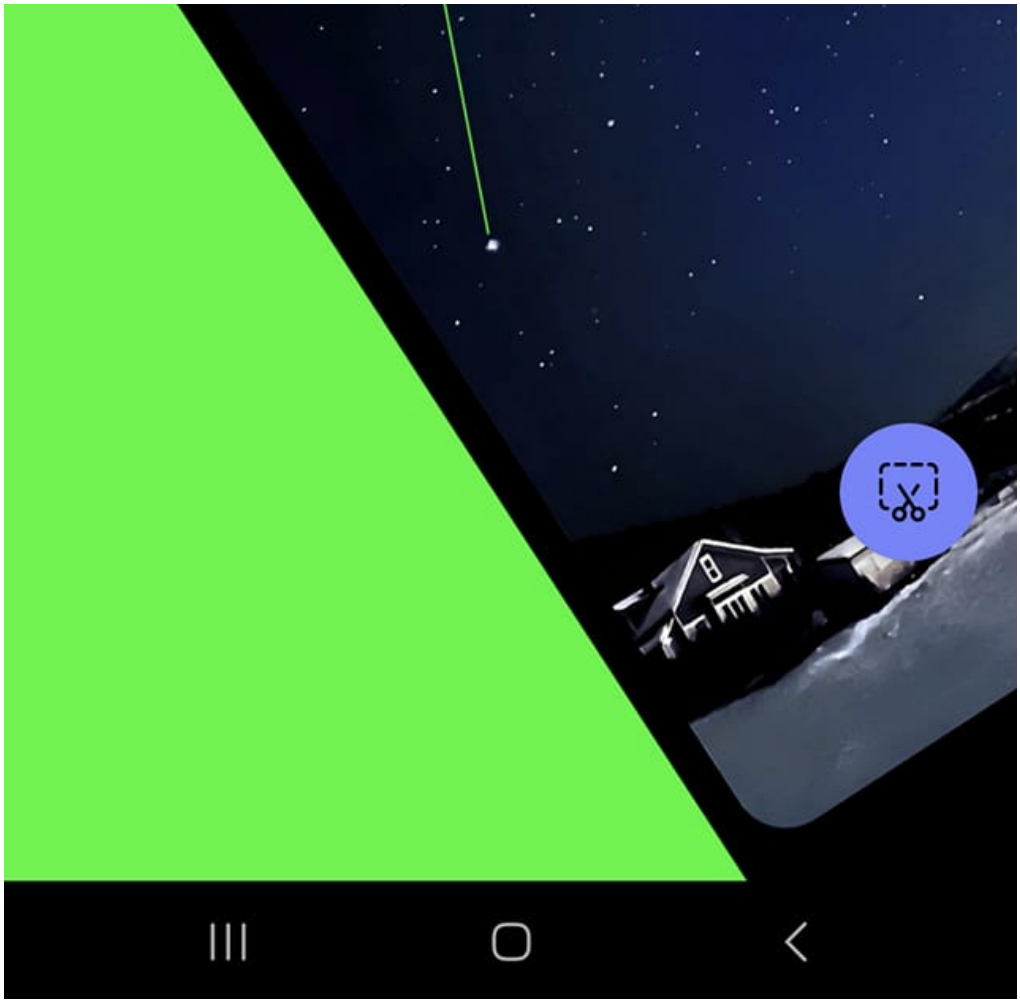




The Great Pyramid Constellation as the Appearance of Shiva dancing in the sky, stepping upon “ignorance ” even as Michael and the dragon fought in the Book of Revelation…

When Vishnu Awakes, Shiva appears! Today this three kings day, Shiva has appeared in the sky as the symbolic embodiment of the Great Pyramid Prophecy for CHOICE! Kellogg-Briand Prophesied Peace Pact Covenant of King David [check box a] or “Plan B” “I have become death, the [thermonuclear] destroyer of the world’s” the Oppenheimer Option [check box B]…you know the one…the unopened box with shroedingers groundhog inside–alive or dead. Both or neither, until we open it…and then either early “Arab Spring!” Kellogg-Briand Paris Peace Pact in the middle-East or a sticks and stones Einsteinean thermonuclear WINTER of madmaxish dehumanizing consumerism…

VOTE NO! On Proposal Plan B!

VOTE YES! For “Pacific Means”!

VOTE NO! On the Oppenheimer Option!

VOTE YES! For the justice of the Oneness of Humanity!

VOTE YES! For Universal Peace!

VOTE YES! For the Kellogg-Briand Paris Peace Pact!

It’s not the only option on the Table! It’s the Table of Justice, truth, compassion and Love Itself! That supports ALL options of “pacific means ” — a pure Table of show-bread– where 12 loaves of bread are turned into 12 precious “stones,” that are 12 Precious foundation stones, symbolized by 12 precious STARS that form the Great Pyramid Passageway Constellation ” Crown of 12 stars” upon “her head” meaning the Celestial Capstone is now seen in its place, this Christmas and 3 Kings days Jan 6-9…24…

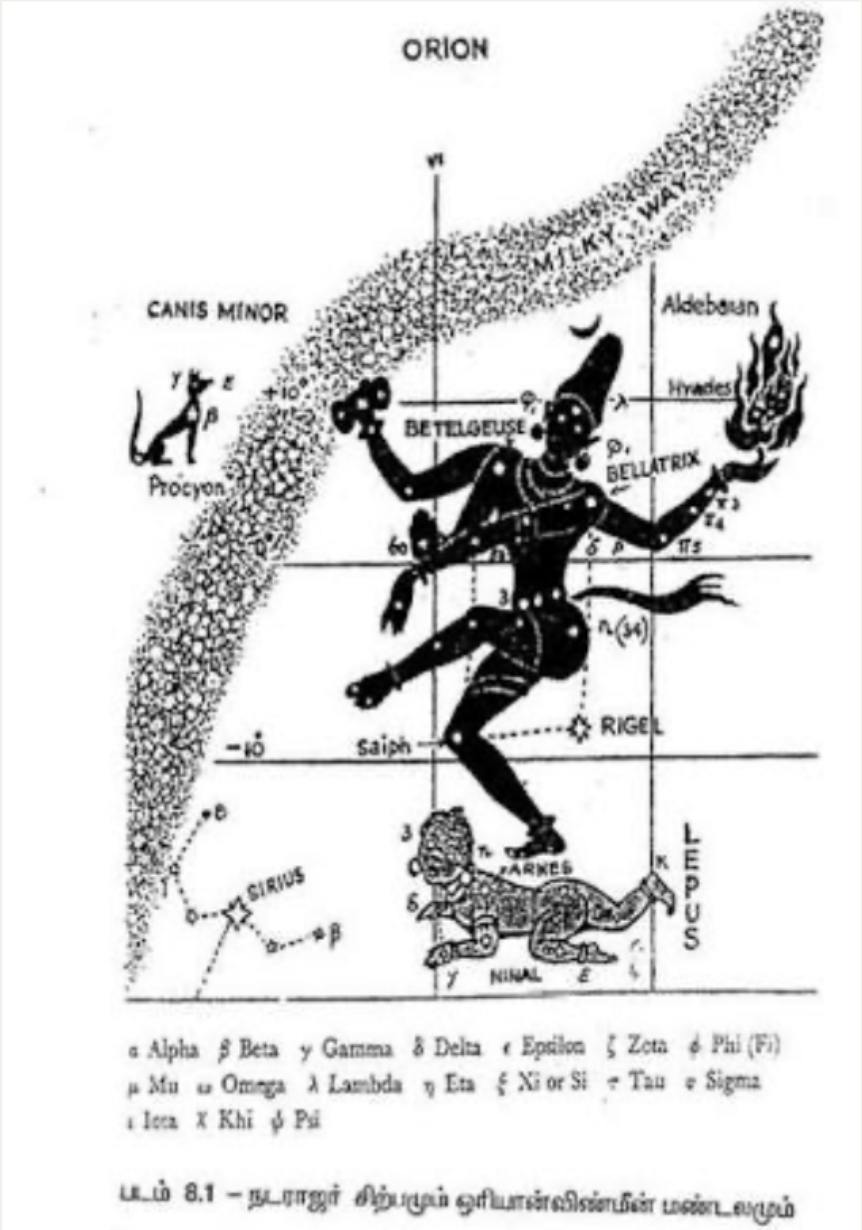
And if Satan himself asked us to change these 12 Stones into bread, we say no! Because “man cannot live

by bread alone" but by every word [logos/covenant/ stone] uttered by the mouth of God "...and "the rock was Christ "! Meaning the Rock of Ages, the firm foundation, the bedrock–rock bottom, has appeared: Peace on earth in an astounding Prophesied interstellar God given Universal Plan...1928 Outlaws War! 2028 Abolishes It!

LNC 2137☐☐

[Orion Pyramid Inner-Chambers Star Mystery over 32,000 years old]

Nataraja,Shiva In Orion Constellation, Cave Arts As Hunter Kratha Shiva



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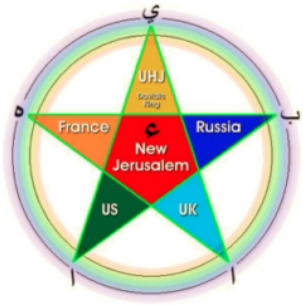
BAHA'I JUSTICE

Baha'i Date: Sharaf/Honor 9, 180 B.E. (1/9/2024)-3 Kings Festival: 1/6-1/9-2024-6 of 8

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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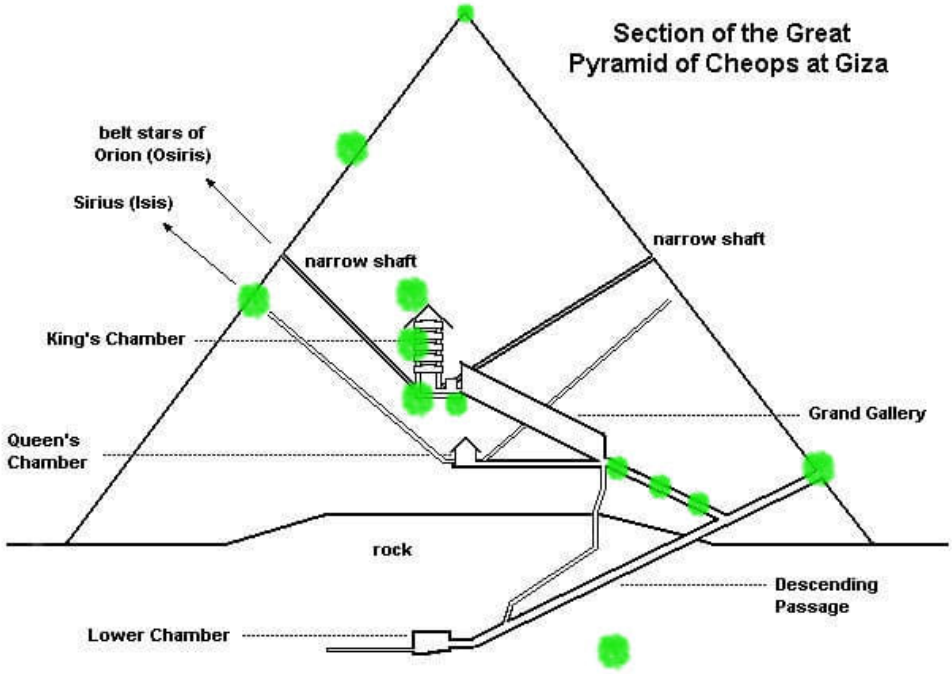

Here we see the 12 Major stars of "Orion" precisely indicating the major structural features of the Great Pyramid inner passageway system.

Alnitak–the Great Pyramid Star–occupies the position of the Ark of the Covenant exact placement in both the Star pyramid temple in heaven and the stone temple pyramid on earth.

This calls for a matter of deeper investigation! Those of the Ancient antediluvian civilization that constructed the Great Pyramid, did so as a type of prophetic timecapsule of knowledge written in the language of science and mathematics…

The central message as depicted in the stars–Alnitak–and the so-called "Kings Chamber" is the Symbol of

the Black-Chocolate Granite Coffer stone, that Represents the Ark of the Covenant.
According to scholars, who have mapped out, the entire inner passageway as a chronological time scale, the Ark dates are from 1844 AD to 2001 AD, and in 1928, we in fact do find, that the "everlasting Covenant of peace"(Ez. 37)–the Covenant of both the Bible, and the Bible in Stone–has already been legislated as International Law as of Aug. 27, 1928, exactly 2520 years from Ezekiel's first Vision in the summer of 593 bc to the exact day (593 bc + 2520 years =1928, there's no zero year).
The appearance of the Pyramid in the Stars, for the first time, now, fulfills prophecy, for the bringing forth of the Capstone [third eye opened] for all people to SEE, the Covenant, in this Celestial Ark (in a place in heaven where baby stars are born…) is NOW upon the earth as the promised Kellogg-Briand Paris Peace Pact of King David…
The volume of the pyramid Capstone is 2520 cubic cubits, represting the number of years from both 593bc to 1928, when war was outlawed and the Covenant was established; and the 2520 years from the laying of the foundation stone (see Haggai) in 520 BC to when the Golden Age opened with the collapse of the trade towers in September 2001 and the hoisting aloft the divine standard of the Oneness of Humanity in the form of the Tree of LIFE: Genealogy Of Religious Teachers…
Now today, the celestial Capstone comes forth, in the name of the Paris Peace Pact, the "Covenant of Love" (Deut, 7:9, 9:7 NIV) for Universal Peace, promised by God to heal all the ills of humankind…
Rev. 12:1″And there appeared a Great Wonder [the great pyramid inner passageway system of the "7 wonders" of the ancient world…] appeared in the sky; a woman [Covenant of Everlasting Peace] and upon her head [capstone] a crown of twelve stars [Rigel, Betelguese, Bellatrix, Saiph, Pi3 Ori & Alnitak, Alnilam, Mintaka, Sigma Ori & stars Theta Ori, Iota Ori, and 42 Ori…]. Smaller stars fill in the rest of the passageways, angles, and other features in uncanny detail…
"…Then he will bring out the Capstone to shouts of 'God bless it! God bless it!'" (Zech. 4-7 NIV)
The Capstone for human civilization on earth is Universal Peace for the Oneness of Humanity. This is happening now! It's prophesied in the Bible. It's prophesied in the Quran. It's prophesied in the Book of Revelation. It's prophesied in the Great Pyramid prophecy. It's prophesied in the very stars in the sky! Peace on earth is HERE NOW if you want it! Kellogg-Briand Paris Peace Pact 1928!
Abolition of War, 2028!
LNC 2137□□

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Festival: 1/6-1/9-2024-7 of 8

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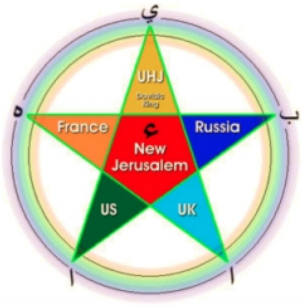

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AIRSHIP LARGEST, FASTEST OF KIND; The Hindenburg Can Carry 50 Passengers and Has Room for 12 Tons of Freight. HER QUARTERS LUXURIOUS Top Speed in Calm 84 Miles an Hour -- Twenty North Atlantic Crossings This Summer.

Derigibles like the Hindenburg can carry 12 tons of freight!

The average pyramid stone weight is only 2.5 tons…easy piesey for block and tackle with air support via balloons…7 to 10 Hindenburg size derigables, with a minimum 3 passengers crew, and no cargo could easily lift 1 90 Ton Red Granite beam into place on the 50th level of core masonry. That coral palace guy down in Florida used balloons he deflated, so no one would no how he did it "alone"…the pyramids of Mexico, the Nazca Lines, all seen by hot air balloon easy…

Also, hydroplaning on water was used along with block and tackle as well…

The Capstone was never set in place on top. It was placed in front of the east face of the pyramid in the north-west area of the East plaza, the Sphinx being located in the South part of the East Plaza…facing east, in front of the East side of the pyramid…facing the constellation of the "12 Stars of Giza" that form the pyramid diagram in space…the 5 outer stars of the four foundation stones and Capstone, and the 7 internal passageway stars: the 4 Stars of the Kings Chamber, Tower of the Four Winds, Gabled Upper-Chamber, and Antechamber; and the 3 stars representing the three red granite "plugs" at the start of the

Ascending Passageway, from out of the cores of the four red granite girdle stones (star nebulas that give birth to new stars) in this spectacular Cosmic Grand Gallery where stars are actually born!
3 stars in the ramp; plus 4 stars in the tower = 7 stars interior, plus 4 foundation stars and 1 Capstone star = 12 Stars in her crown…
Like the 12 stars meaning the 12 Zodiacal Constellations and each of those associated with 3 other Constellations (the decants, 3 per each zodiac for 36) other minor or "decant stars" fill out the rest of the features of her starry crown…
Rigel, a foundation star in the external 3d schema, also holds the position of the North Door, or first Gate, on the North face of the pyramid that opens up to the descending passageway that intersects with the Ascending Passageway (AP) containing the three granite plugs and four girdle stones symbolized by the three STARS and Four Nebulas that gave birth to them.
From Rigel, down to the AP, you can easily count 10 smaller stars forming a line like a string of pearls upon a necklace that represent the 10 white marble blocks that filled its descending passageway, to that juncture…
The next gate, is represented by the hidden lintel stone that fell out of the AC. A small star can be seen there represting that feature. The next gate, entering the grand galley, we come to what David Davidson located as the "Rhomboid of Displacement " purely as an architectural feature, identified now with the "Trapezium Cluster" : a rhomboid is a special type of trapezoid in the organic hierarchy of quadrilaterals…
Also notice! A small star associated with Sigma Ori, at the precise location of the face of the Great Step center line, in precise alignment with Pi3 Ori, the Apex Star indicating at star pyramids zenith…
Below the Center Star of the Great Step is a line of horizontal stars between the center-line drawn down from Pi3 ori spliting the pyramid Constellation in half down to Sirius. This Axis-Center-line continues upward from Pi3 Ori Apex Star, passed Aldebaran to intersect with Alcyone of the Plieades, in the pyramid on earth, this access line defines the "middle space" of the passageway system, via the horizontal passageway, seen in heaven, as the line of horizontal stars strung like pearls on a pearl necklace, coming out, from the juncture point of the opening of the AP to the grand gallery…where stars are birn…several more "decant" stars outline the Gabled Roof of the so-called queens chamber.
From ap to gg is another "gate" or "door" to the next inner chamber . Another gate, or opening to enter the horizontal passage, another the QC itself, another from gg to AC, then another, at the granite leaf, and another to enter the KC. And 3 subterranean, the subterranean chamber itself, and two more gates at the opening entrance and exit to the grotto of the wellshaft…12 Gates! With 12 Stars standing "within them"…
A) Main Gate: Rigel to dp.
B) Gate from dp to ap
C) Gate from ap to gg
D) Gate of the gg to ac, first low passage
E) Gate of the Portcullis
F) Gate of the second low passage
G) Gate of the Kings Chamber
H) Gate of the Subterranean Chamber

I) Gate of the Lower Grotto

L) Gate of the Upper Grotto

K) Gate of the Horizontal Passageway

L) Gate of the Queens Chamber to niche

12 gates! 12 Stars “a crown of 12 stars” a “foundation of 12 stones” where “12 angels/stars” stood within “12 Gates” of the City of Peace descending from heaven, a blueprint for peace, as a Celestial Capstone in the stars…with 12 foundation “stones” that are 12 stars: 7 within, and 5 without…

“And he saw” one third of the stars” ” come down from heaven to earth”…meaning Alnitak, Alnilam and Mintaka, are represented upon earth as 3 Pyramids, and the Capstone Star, Saif, locates the ground position where the Capstone was situated. 4 stars, out of 12, “a third of them” 12 stars ÷ 3 = 4 stars “upon the earth”…and all this! So folks would know, without doubt, that universalpeace on earth is a real authentic and genuine God concept! That is its an idea from God, not from man, but from God, that all people in flesh and spirit should dwell in love cooperation and peace!

3 Kings days Jan 6-9: Days of the Magi…

LNC 2136□□

AIRSHIP LARGEST, FASTEST OF KIND

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

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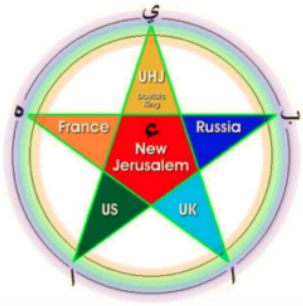
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Tuesday, January 9th, 2024 at 4:34 pm and is filed under Baha'i Calendar, Bible, Christ, Christian, Current Events, Islam/Quran, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Date: Sharaf/Honor 9, 180 B.E. (1/9/2024)-3 Kings Festival: 1/6-1/9-2024-8 of 8

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



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"The riddle of the Sphinx is: What has one voice, What walks on four legs in the morning, two legs at noon and three at evening?"

The answer? The Great Pyramid Constellation...its morning is its rise in the East, as the upright pyramid on four bases, like a human a baby; at " high noon" zenith due south, the Constellation resembles a man on two legs, Orion or Shiva, and other names, east to West, and at its evening, "three legs" is the human being in old age with a walking stick; and here the same 12 Star Group, now resembles a "butterfly " setting in the West a symbol of "psyche" and the death and rebirth of souls in the afterlife...

There's more to do on earth than squabble over bananas (oil & religion)...

At the very least, we can all cooperate together to "reverse" the current total war economy...and manage our material affairs copaceticly...

The MYSTERY of the riddle of being...

LNC 2137□□

The New Riddle of the Sphinx: Life History and Psychological Science

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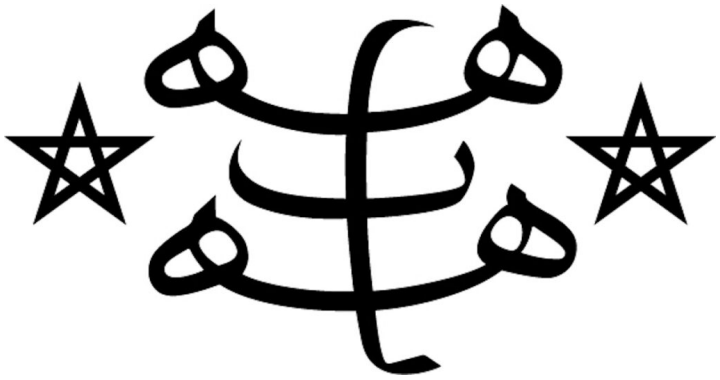
This entry was posted on Tuesday, January 9th, 2024 at 11:43 pm and is filed under Baha'i Calendar, Baha'i Fireside Education, Bible, Christ, Christian, Current Events, Islam/Quran, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Sharaf 13, 180 B.E. (1/12/2024)



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The Sagan-Velikovsky Incubator (SVI) has many facets: scientific, religious, historical, astronomical, archaeological, archaeo-astonomical, biblical, legend, myth, psychology, etc, etc, are all contained in the heart-bed of that hot public scientific dialogue and debate; science needs that type of "heat" (h=mc2) in order to be authentic and progressive, as much as it needs, what I would call "non-science fiction" a type of "speculative literature" that Harlan Ellison described along the lines of the "parables" of PKD that are subsumed in his gnostic compendium, The Exigeses; Clarke's discovery of the communication satellite, and some of the writings of Ursula K. LeGuin, for example : its not science fiction, and parts of it (at the time of composure) might not yet be scientific fact, but like a "star incubator" good ideas, better models, and wonderful advancements, and scientific fact are born out of it...as well as a better-scientific social society, one that is allowed to foster diversity in a healthy and holistic climate of diversity WHEN all members are Imbued with spiritual qualities and attributes manifested in their personalities and characters, retain a sense of humor, and enjoy the Autonomy of all members, none of whom are under the control of any others...

Now ONLY in a free and Open Society like the United States of America, gives a man like Tyson or Galileo, Madame Curi and Sagan, Einstein or Velikovsky the FREEDOM to publicly and openly profess their scientific and religious beliefs, and push the bounds of first amendment domains (thanks to martyrs like Lenny Bruce and Abbe Hoffman) to increase the public capacity for critical thinking and social change...

ONLY a Free and Open Society like the United States of America with its Constitutional Law and Bill of Rights, that upholds these "truths we find to be self-evident" (the "sacredness" of being a human, with equal human, social, intellectual and civil rights in the Oneness of Humanity for ALL) can potentially provide such an environment IF and ONLY that Government upholds the Kellogg-Briand Paris Peace Pact Internationally...

Under Title 6 of the US Constitution all US American Citizens are protected and guaranteed all their Constitutional Rights and Freedoms. In other words if all the rest of the world were give no freedoms to their own people, the US is still protected under title six, because we the people, have the right to live

here, in our own land of birth, the way we (by the majority or unanimity) democratically agree…
Now Americans have a lot of unanimity! Things we all agree upon. Now these Agreements may not all be "self-evident" accept that they are, eg:
A) The Outlawry of Murder
I like this agreement. Because it's so well known that murder is illegal, many murders are prevented because people know if the cops don't get them or the loved ones of the killed don't hunt those murderers down themselves, or at some point they don't make amends and turn themselves in, then if they have a Christian background they'll be judged by Jesus in the afterlife (kind of the same as the Osiris role in "The Book of Waking-Up in the Mourning") and go to hell or be "thrown alive" in the "Nile" (styx) of the afterlife, to be eaten by a huge crocodile, and slowly digested in "the lake of fire" of the levithans acid stomach for all eternity without ever reaching the point of actual "non-exisistence"…what both the Book of Revelation and the Book of Egypt refers to as the "first and second" "deaths"…
While none of this has stopped all murders for all time (as of yet…), I like this law because I feel somewhat reasonably assured I won't be murdered, or my children won't be murdered, when we go to the movie theater, supermarket, mall, town Square, and public school….so I like this agreement….
B) Taffic Laws! I like that I can drive my vehicle around a dynamic action-packed, economical booming town, like my current hometown here in the USA (or what my friends report free life in Russia is like now for everyone there…) and feel reasonably confident that of all the "laws of traffic" on coming one's shall drive on their side, aka, the opposite side of the road! Now I don't know anyone anywhere on the entire planet who is not in favour of that law!….OK, not everyone everywhere agrees on what side of the road or what direction of the road, but they ALL agree! Even on a one lane road of two directions unmarked in the middle of no where, or two people who've opened the same door at the same time from opposite sides, to take turns! Or go simultaneously by agreement, consent, or cooperation to move by one another simultaneously with damage to one another or each other's vehicles…OK, when your traveling at high velocities however, you need lanes, and things….the white house wasn't stormed over unfair automobile "trafficking" laws….
C) I like the 1928 Law that Outlaws war…
I like this law because it reminds me of "dumb and dumber"–"So what your saying is:"There is a chance!"….so I get a modicum of hope…
I like this law of 1928, because it confirms my previously unconfirmed suspicions, that ALL these corrupt activities that ruin people's lives are in Fact Illegal!! Thank God! Thank God, for this law!
I like this law, not because all war is yet to be Abolished forever altogether, but for the fact of all those others it prevented in the first place! Giving the people of the World a reprieve from nuking ourselves since 1945…
I like the fact that IF everyone knew this law, to such a point of KNOWING like Idemnity for Murder and to such a point of OBEYING in Actual personal Practice, like local Traffic law, without a doubt all war would be abolished…
I could wake up in the morning, drive across Manhatten city New York in my car, with my children, on the way to elementary school during "rush hour" and have No Real Concerns about getting rammed by another vehicle on purpose (like the folks hit as pedestrians at that recent human rights be-in) or my children being murdered (as in Rob, Columbine, …and I lost count of the other names…) or walking on

their way to school by bullies, drive-bys, or fear-based “community servants” because my child is “different ” or wearing a hoody, or jogging through their own neighborhood, or having their door kicked because of “swating” and false reports; nor be the least concerned of an Immanent Thermonuclear Strike or a chemical biological or other type nuclear attack…

Today, people are dumbfounded! They have nothing to say about “the current low” in actual group global morale…

Hung up in a type of self-suspended-animation–I heard one say the other evening–“We know what mortality is! We know what Immortality is!…but what do you call it when your stuck in the present moment waiting to die? That’s neither Immortality–life never seeing death and its not death itself…its something in between,…”…”What is it?!”, he cried out into the open crowd….

…???…

More scientific investigation into reality backed up by the spiritual science of compassion, humor, and the LOVE of learning, and the LOVE to grow, in the personalities and characters of all involved…

Then human beings will make, as Shoghi Effendi, has stated, “a double-movement forward” in both scientific understanding and personal individual spiritual growth…

LNC2137

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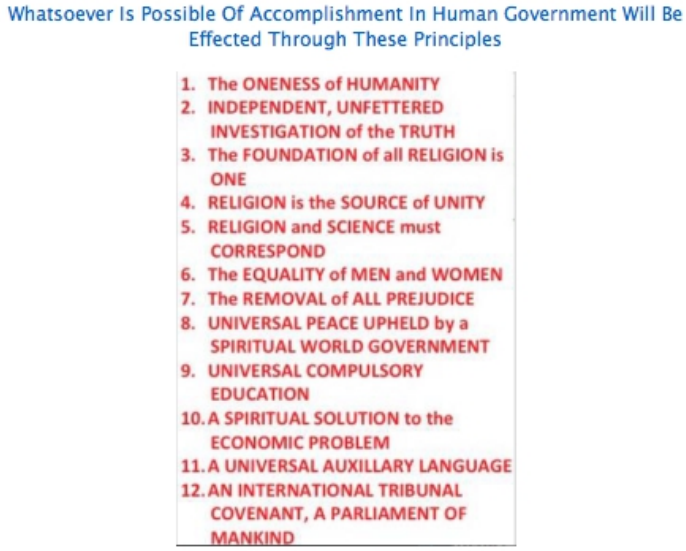
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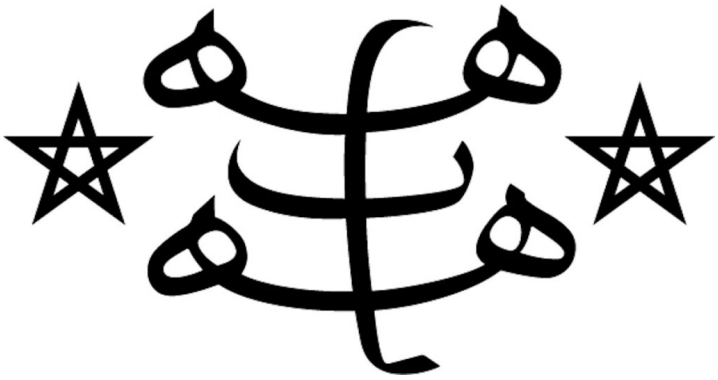
This entry was posted on Saturday, January 13th, 2024 at 11:26 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Sultan (Sovereignty) 1, 180 B.E. (1/19/2024)



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GIVE ear unto that which the Spirit imparteth unto thee from the verses of God, the Help in Peril, the Self-Subsisting, that His Call may attract thee to the Summit of transcendent glory and draw thee nigh unto the Station where thou shalt behold thine entire being set ablaze with the fire of the love of God in such wise that neither the ascendancy of the rulers nor the whisperings of their vassals can quench it, and thou wilt arise amidst the peoples of the world to celebrate the praise of thy Lord, the Possessor of Names. This is that which well beseemeth thee in this Day.

*****

Say, take heed lest the overpowering might of the oppressors alarm you. The day is approaching when every emblem of vainglory will have been reduced to nothingness; then shall ye behold the invincible sovereignty of your Lord ruling over all things visible and invisible.

Baha'u'llah, exc. from Tablets Of Baha'u'llah

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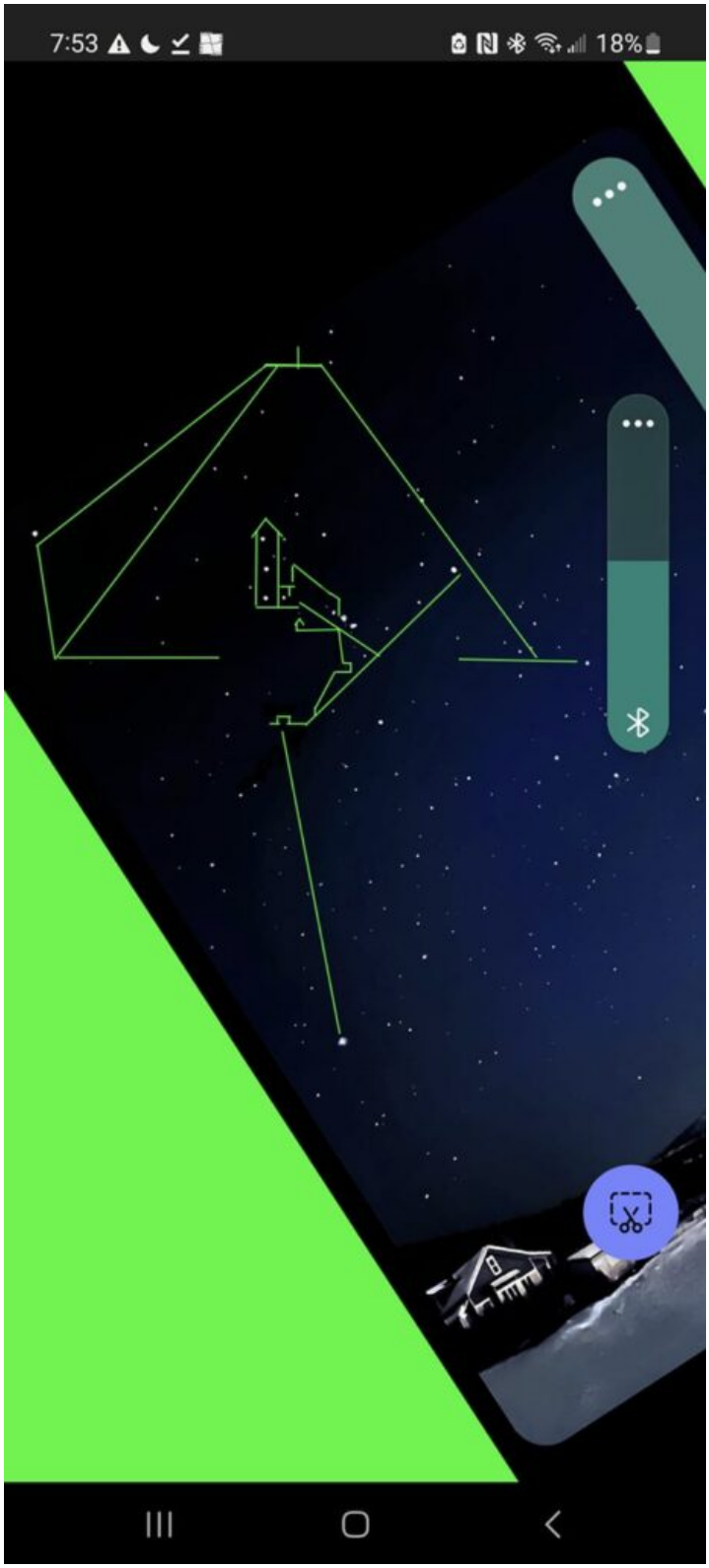
This entry was posted on Friday, January 19th, 2024 at 5:04 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mulk/Dominion 1, 180 B.E. (2/7/2024)



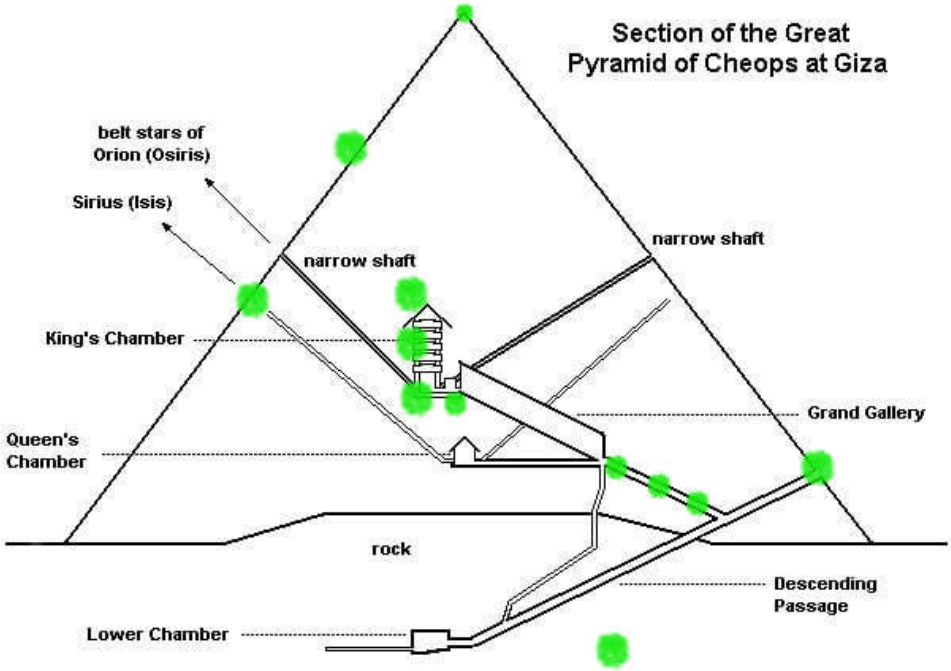
O kings of the earth! He Who is the sovereign Lord of all is come. The Kingdom is God's, the omnipotent Protector, the Self-Subsisting. Worship none but God, and, with radiant hearts, lift up your faces unto your Lord, the Lord of all names. This is a Revelation to which whatever ye possess can never be compared, could ye but know it.

This is the Day in which He Who held converse with God hath attained the light of the Ancient of Days, and quaffed the pure waters of reunion from this Cup that hath caused the seas to swell. Say: By the one true God! Sinai is circling round the Dayspring of Revelation, while from the heights of the Kingdom the Voice of the Spirit of God is heard proclaiming: “Bestir yourselves, ye proud ones of the earth, and hasten ye unto Him.” Carmel hath, in this Day, hastened in longing adoration to attain His court, whilst from the heart of Zion there cometh the cry: “The promise is fulfilled. That which had been announced in the holy Writ of God, the Most Exalted, the Almighty, the Best-Beloved, is made manifest.”

O kings of the earth! The Most Great Law hath been revealed in this Spot, this scene of transcendent splendour. Every hidden thing hath been brought to light by virtue of the Will of the Supreme Ordainer, He Who hath ushered in the Last Hour, through Whom the Moon hath been cleft, and every irrevocable decree expounded.

Ye are but vassals, O kings of the earth! He Who is the King of Kings hath appeared, arrayed in His most wondrous glory, and is summoning you unto Himself, the Help in Peril, the Self-Subsisting. Take heed lest pride deter you from recognizing the Source of Revelation, lest the things of this world shut you out as by a veil from Him Who is the Creator of heaven. Arise, and serve Him Who is the Desire of all nations, Who hath created you through a word from Him, and ordained you to be, for all time, the emblems of His sovereignty.

Baha’u’llah, exc. fr. The Book Of The Holy Of Holies



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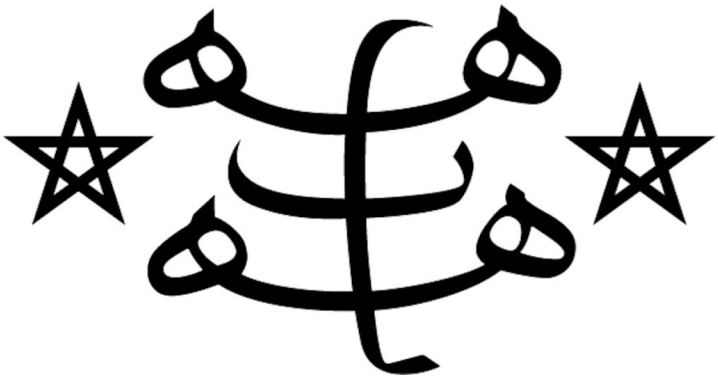
This entry was posted on Thursday, February 8th, 2024 at 12:05 am and is filed under Baha'i Calendar, Baha'i Fireside Education, Baha'i Holy Scripture, Bible, Christ, Christian, Current Events, Islam/Quran, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Mulk/Dominion 3, 180 B.E. (2/9/2024)



"Polls show that most 'smart' people tend to believe that the state of the world is getting worse rather than better…"

While the FACTs show otherwise (the Abolition of Slavery, Voting rights for all sexes, the Outlawry of War, the Universal Declaration of Unalienable Human Rights, availability of public education, resources, the net, etc…) between Now and 1860…people still feel the world is worse! Why?

Is it because as we grow older deepening in the core value and preciousness of life itself being sacred, that the cruelty and inhumanity of man against man takes on a darker and darker contrast? Or is it because the world of humanity is actually getting better and better, thus exposing what was once accepted as "necessary evil" is just plain evil?

By "evil" I mean the total and complete absence of the qualities and attributes of kindness, compassion, love, and caring for our fellow man…the Brightness Life Love and Warmth of the Oneness of Humanity today, certainly, makes the darkness of the world of cruelty look worse and evil darker, yet the Fact is there's less of it…as one soul at a time, let's that cruelty go…and responds with a timely, farewell to arms….

"Pacific means"…its a conjoint process, Life and Life Abundantly…

"Conflict and strife are forbidden a rigid prohibition in the book"

LNC 2137

The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

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Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

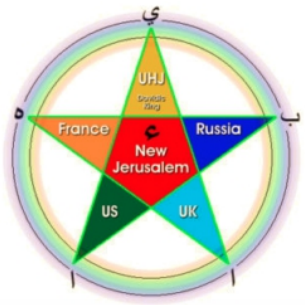
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Thursday, February 8th, 2024 at 11:16 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ayyam-i-Ha 180 B.E.-Sunset 2/25/2024-Sunset 2/29/2024

The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive



*****

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah

*****

Known as the Ayyám-i-Há (the Days of Há), the Intercalary Days have the distinction of being associated with "the letter Há". The abjad numerical value of this Arabic letter is five, which corresponds to the potential number of intercalary days.

The letter "Há" has been given several spiritual meanings in the Holy Writings, among which is as a symbol of the Essence of God.

*****

"Dear friends, It has just come to our attention, that all along Saddam Hussein was a direct lineal descendant thru both his mother and his father of the martyred Imam Husayn grandson of the prophet Muhammad...

Hussein was hanged by the neck until dead 85 miles from Husayn who was beheaded on the plain of karbila…

He was hanged on Eid al-Adha, the Day of the sacrificial Lamb, similar to Jewish passover…

He was executed 2300 days (a 7 year period) after 9-11, 2000: the same starting point date we gave from the Bible prophecy for the 9-11, 2001 attacks on NYC, etc (as published in Harper's Magazine, and other places, from our press releases and video reports, scattered about the internet…

…and, while we were able to inform him, Rabin, and Arafat, as to what's what: the Oslo Accords, placing the sacred name on the Iraqi flag, focusing on the Palestinians Cause for peace, was all their idea. We follow our prime directive to inform and inspire for justice and Universal peace, with non interference and leave it to informed individuals to translate facts and Spirit into positive actions for Peace…

Hussein of Husayn, having become "rightly guided" (Arabic: mahdi) to the Covenant of the Author of the Peace Pact, wrote letters like that of Queen Marie granddaughter of Queen Victoria who was pen-pals with Baha'u'llah, in support of the Covenant–the everlasting Covenant of peace Ezekiel 37:26–and in support of the current IBC/UHJ in the world today with the living descendant of King David seated upon David's Throne as its president…

He placed the Great Name on the Iraqi Flag when he was rightly guided in a single night by the divine POWER of the everlasting "Covenant of LOVE" (Deuteronomy 7:9 NIV) to renounce all violence and war everywhere as "conflict and strife are prohibited. A rigid prohibition in the book…"

As I've stated previously: we were not aware that the Most Great Covenant (the Abolition of war/and universal collective security agreement for justice and peace) had already been legislated into International Law in 1928…or armed with that knowledge OSLO 1 would have enabled those three peacemakers (Rabin, Arafat and Saddam) to have founded the golden age in their earthly life times…

Now the triple legacy of their triple martydoms for the Covenant is clear! Arafat, Rabin and Hussein all sacrificed their lives (from their own diverse religious points of view) for the Same Cause, and for the Same Sacred Pact! To uphold article 2 of the Kellogg-Briand Paris Peace Pact: pacific means: War is illegal…

Now, there's not enough that can be said here…we worked with former attorney General Ramsey Clarke and his people, sent a diplomatic envoy from Missoula to Baghdad, with a special document that was presented in person to Tarik Aziz in the presence of Ramsey Clark and the entire delegation for International Peace at that time…

Thus, learning of this fact of Hussein of Husyan: who like Rabin and Arafat gave their lives for the Peace Pact: Islamic prophecy (in Koran and many hadith) speaks of the One from Alhubait (who will have 7 years…2300 days..) and be rightly guided to lead the world (Arafat and Rabin and all the rest) to recognizing and accepting the Covenant of God (now identified as legislated in 1928) and its Author!

Rabin and Arafat, killed prior to and after Hussein places Hussein of Husayn in the middle, as if between

two thieves on the cross…tho with neither condemning him…

Beginning this March 1 thru March 19 at sundown we will be having a 19 day Bed-in and fast for the Oneness of Humanity for Universal Peace…

We will be Fasting from war, hate, selfishness, nationalism, racism and religious prejudice during the 19 Day World Unity Bed-In for the Oneness of Humanity and Universal Peace…

We will be Fasting for Love kindness truth and justice for Peace of heart, peace of mind and peace on earth…some of us will simultaneously be Fasting outwardly abstaining from food drink and smoke during the daylight hours only during this 19 Day Bed-In for the Oneness of Humanity…

Our spiritual leader this year globally is the Dali Lama, who leads us in prayer, as Hussein of Husyan has wished: for of all souls, this current Dali Lama is the first of all religious and spiritual leaders to announce his DREAM OF DEEPENING in the Oneness of Humanity!

The Oneness of Humanity Dali Lama Dream-Time Bed-In for the Oneness of Humanity and Universal Peace 2024!

Don’t miss out!

You can do it every night in your sleep! And when you wake up: the world, you and LOVE will all be right as rain…

Intentionality electrifies every magnetic act!

Today is the long awaited DAY of Rest! We all have to go to bed for some practical reason from March 1 to March 19 anyway: this year let’s all do it conjointly with the mindfulness and Intentionality of the Dali Lamas dream!

And on March 20 awaken into the Most Great Peace!!!

Prayer for Oneness of Humanity Bed-In for justice and peace:

“O Thou kind Lord! Thou hast created all humanity from the same stock. Thou hast decreed that all shall belong to the same household. In Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy Tabernacle; all have gathered together at Thy Table of Bounty; all are illumined through the light of Thy Providence.

“O God! Thou art kind to all, Thou hast provided for all, dost shelter all, conferrest life upon all. Thou hast endowed each and all with talents and faculties, and all are submerged in the Ocean of Thy Mercy.

“O Thou kind Lord! Unite all. Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony.

“O God! Raise aloft the banner of the oneness of mankind.

“O God! Establish the Most Great Peace!”

LNC 2137

https://en.m.wikipedia.org/wiki/Bed-ins_for_Peace

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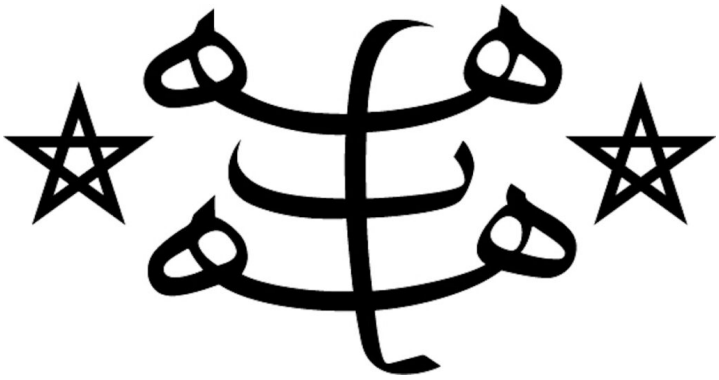
2. Independent, Unfettered Investigation of the Truth
3. Religion is Progressive, All having a Common Foundation
4. Religion must be the Source of Unity
5. True Science and True Religion must Correspond
6. The Equality of Men and Women
7. Removal of all Prejudice
8. Universal Peace upheld by a Spiritual World Government
9. Universal Compulsary Education
10. A Spiritual Solution to the Economic Problem
11. A Universal Auxiliary Language
12. Universal House of Justice with the Davidic King

This entry was posted on Monday, February 26th, 2024 at 1:31 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Naw-Ruz-181 B.E. (Sunset, 3/19/2024-Sunset, 3/21/2024)



He Is God

The Festival of Naw-Rúz falleth on the day that the sun entereth the sign of Aries,even should this occur no more than one minute before sunset.

Baha'u'llah

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Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.
Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from

Thy Beauty, in these days whereon the Christ exclaimeth: “All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)”; and Thy Friend (Muḥammad) crieth out: “Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes.”

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

Baha’u’lah, Prayers and Meditations, #XLVI

****

A prayer revealed by Abdu’l-Baha in memory of the Day of Naw-Ruz. Translated by Shoghi Effendi:

O Lord, my Lord!

This is the day which Thy Sacred Tongue and Thy Pen of Glory both have sanctified, and made it a day of heavenly blessings, of divine benediction and favour. Thou hast honoured it with Thy bestowals, endued it with Thy Grace, and invested it with Thy Glory, and caused it to be a day of joy and gladness unto them that have turned to the Light of Thy Divine Revelation; that the hearts may thereby be gladdened, that the radiance of happiness may illumine the lives of them that remember the manifestation of Thy Glory upon Thy Sacred Mount.

Hallow it, o Lord, with Thy grace, and make it a day of joy and blessedness for Thy loved ones that have stood fast and firm in Thy Covenant, Thy friends that have sung Thy praise, and especially for this servant of Thine that hath turned his face to Thy Holy Kingdom, supplicated the glory of Thy might and power, circled Thy throne of grandeur and fell prostrate at Thy threshold of Divine Mercy. Thou art the Gracious, the Bountiful, the All Merciful.

Abdu’l-Baha, Star of the West, Vol. 14, p. 82.

****

THESE are the days of Naw-Rúz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the Most Great Guidance.

Because the ground is rich, the rain of the divine outpouring is descending. Now you must become

heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of Jesus Christ the believing, firm souls were few and numbered, but the heavenly blessings descended so plentifully that in a number of years countless souls entered beneath the shadow of the Gospel. God has said in the Qur'án: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." (Quran 2:261) In other words, one grain will become seven hundred; and if God so wills He will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not consider our ability and capacity, nay, rather, we must fix our gaze upon the favors and bounties of God, in these days, Who has made of the drop a sea, and of the atom a sun.

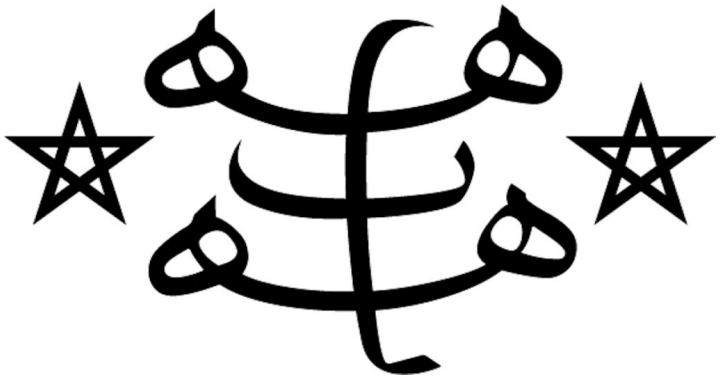
Upon you be greeting and praise!

Abdu'l-Baha'-Tablets Of The Divine Plan

This entry was posted on Tuesday, March 19th, 2024 at 3:13 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day-Naw-Ruz: Baha'/Splendor 1, 181 B.E.



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THE Lord of all mankind hath fashioned this human realm to be a Garden of Eden, an earthly paradise. If, as it must, it findeth the way to harmony and peace, to love and mutual trust, it will become a true abode of bliss, a place of manifold blessings and unending delights. Therein shall be revealed the excellence of humankind, therein shall the rays of the Sun of Truth shine forth on every hand.
Remember how Adam and the others once dwelt together in Eden. No sooner, however, did a quarrel break out between Adam and Satan than they were, one and all, banished from the Garden, and this was meant as a warning to the human race, a means of telling humankind that dissension—even with the Devil—is the way to bitter loss. This is why, in our illumined age, God teacheth that conflicts and disputes are not allowable, not even with Satan himself.
Gracious God! Even with such a lesson before him, how heedless is man! Still do we see his world at war from pole to pole. There is war among the religions; war among the nations; war among the peoples; war among the rulers. What a welcome change would it be, if only these black clouds would lift from off the skies of the world, so that the light of reality could be shed abroad! If only the darksome dust of this continual fighting and killing could settle forever, and the sweet winds of God's loving-kindness could blow from out the wellspring of peace. Then would this world become another world, and the earth would shine with the light of her Lord.
If there is any hope, it is solely in the bounties of God: that His strengthening grace will come, and the struggling and contending will cease, and the acid bite of blood-dripping steel will be turned into the honey-dew of friendship and probity and trust. How sweet would that day be in the mouth, how fragrant as musk the scent thereof.
God grant that the new year will bring a promise of the new peace. May He enable this distinguished assemblage to conclude a fair treaty and establish a just covenant, that you may be blessed forever, across the unborn reaches of time.

Abdu'l-Baha'-Selections From The Writings Of-#220

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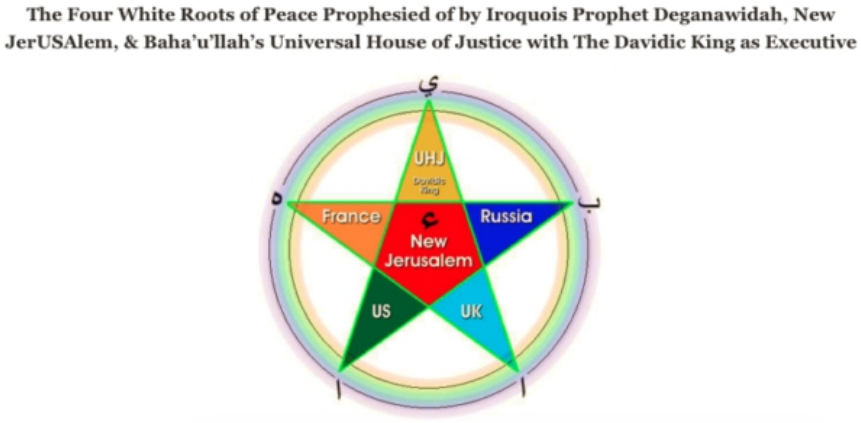
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Thursday, March 21st, 2024 at 12:46 am and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Day: Baha'/Splendor 11, 181 B.E.-Resurrection Day (Easter) 3/31/2024


The Four White Roots of Peace Prophesied of by Iroquois Prophet Deganawidah, New JerUSAlem, & Baha'u'llah's Universal House of Justice with The Davidic King as Executive
UHJ
France
Russia
New Jerusalem
US
UK

Neal Chase

Dear E.,
Hope this letter finds you in good spirits!
Here is the text of the Federal Order they are seeking to have me either turn over all my possesions and life-works for DESTRUCTION or face Federal Imprisonment:
"That the Court issue an order permanently de-activating the domain name <UHJ.net>...[and] that, pursuant to 15 U.S.C. §
1118, Defendant [Dr. Chase] be ordered to deliver up for destruction all materials, including...brochures, advertisements, literature, promotions, displays, catalogs, and all other matter in the custody or under the control of Defendant [Dr. Chase]." Federal Court 10th Circuit, Colorado: No. 21-cv-01434-MEH"
...also a letter sent out about it prior to meeting with the Federal Forensic agents @ Rockbottom 😄 in Loveland, CO, when the sun was in Aquarius...✨🕊️🙏
Wishing you the best!
Yours, as ever,
Neal
9999
Dear friends,
On August 16, 2023 a forensic team of Federal Investigators, under court order, will be raiding my home and office to collect up and catalogue all of my books and materials to be "delivered up for destruction"!
For the record and on the record, I have filed my objection that (a) I am not being represented by an attorney and (b) that my basic human rights guaranteed by the Kellogg-Briand Paris Peace Pact (LNC 2137 1928), the Universal Declaration of Human Rights (1948) and the Global Ethic Document (1994)

are being egregiously violated. My civil rights, civil liberties and first amendment (1776) freedoms (freedom of religion, academic freedom, and freedom of speech and expression) meant to safeguard and uphold my human rights are being violated glaringly as well.

They will be going thru my phone, all my social media, all my friends and contacts info, bank accounts, tax records, medical files, all home and office computers, lap tops, thumb drives, etc., in an invasive search of such magnitude and proportion as to violate all privacy and protections and human decency that should be guaranteed under law. Why? Why is this happening?

It's because of the "Covenant of Everlasting Peace" (Ez. 37:26) NOW legislated into International Law and in full Force as League of Nations Covenant 2137.

Hitler was opposed to this New Law, outlawing war in 1928; and so are those seeking to war against us, and to perpetuate war in the Ukraine, etc., for their own personal gain, profit and agrandizement.

Their motive? To suppress the knowledge of what #2137 really is, (a Covenant of Peace and Friendship between 72 nations/ the elimination of dictatorship and autocracy); and therefore to prevent the people (all of US) from democratically electing the CTEW based upon the Oneness of Humanity and that no one human being is better than any other!!! That is, by our deeds, individually accountable, we are made known…

The cause of God is the cause of the Oneness of Humanity and of Universal Peace and Justice for all. We will not stop nor ever give up! The Committee to End War (CTEW) shall be democratically elected under the CHARTER of Article 2 (LNC 2137), and nothing can prevent that from occurring! Why? Because we're all cooperating to do this TOGETHER (na'amah) in the Name of LOVE!💔

"That the Court issue an order permanently de-activating the domain name <UHJ.net>…[and] that, pursuant to 15 U.S.C. §

1118, Defendant [Dr. Chase] be ordered to deliver up for destruction all materials, including…brochures, advertisements, literature, promotions, displays, catalogs, and all other matter in the custody or under the control of Defendant [Dr. Chase]." Federal Court 10th Circuit, Colorado: No. 21-cv-01434-MEH

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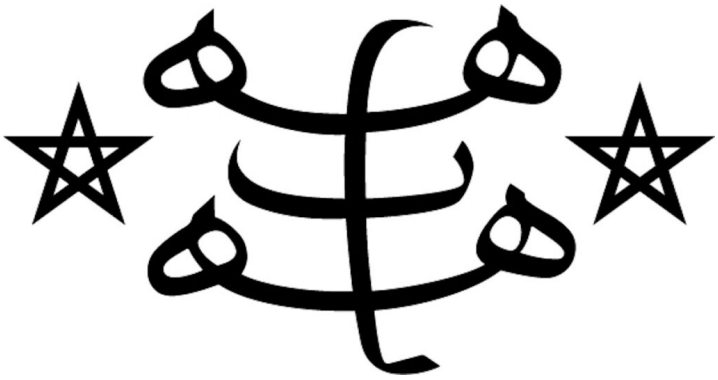
This entry was posted on Sunday, March 31st, 2024 at 1:21 am and is filed under Baha'i Calendar, Messages from the Guardian, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: 1st Day Of Ridvan, Jalal 13, 181 B.E. (4/21/2024)



Suriy-i Sabr (Surih of Patience)/Lawh-i Ayyub (the Tablet of Job)

Revealed by Baha'u'llah in The Garden of Ridvan on the first day, April 21, 1863.

This is the City of Patience. Strive ye to enter it, O concourse of the patient ones!

In His name, the Exalted One, He Who is the Most Exalted.

This is the remembrance of God in the City of Patience regarding Job, Our servant, Whom We sheltered under the shade of that Holy Tree planted in His heart, to Whom We demonstrated the fire ignited in His Own Essence, and to Whose Self We revealed Our Own Self by His Own Self. We called Job from this sacred Spot whose environs are sanctified with this call, "Verily, He is God, Thy Lord and the Lord of all things. He is All-Powerful over all things, the Self-Subsisting One." When Job's face was illumined by the fire burning in the sacred Tree, We clothed Him with the garment of Prophethood and commanded Him to instruct men in the essence of graciousness and bounty and to invite the people to the holy and beloved Shore. We established Job on earth and caused the waters of divine munificence to descend on Him so that through riches He became independent of all the inhabitants of the earth. We conferred on Him a bounteous fortune and made Him very wealthy in the kingdom. We caused Him to receive a portion of all wealth and strengthened His back with great power. We gave Him sons from his loins and established an exalted station for Him in all the lands.

Job was amongst His people many years, counseling them with the hidden gems of the knowledge We taught Him, and He reminded His people of the Days of God that were truly to come. He said, "O my people! In truth, oceans of knowledge are contained within the Self of God Who hath arisen to establish justice. Hasten ye therefore that ye may find a way unto it. Verily, the Sun of God's loving kindness continues to shine forth from the midmost zenith and the beauty of the Countenance of God hath appeared from behind the Holy Tabernacles. Attend unto His presence that haply He may bestow upon you portions of His much-loved splendor. The heavens of grandeur are uplifted and have become

adorned with constellations of knowledge and wisdom. Thus has God's holy cause dawned forth from the sanctified horizon. O my people! Before Me Messengers came with the divine Word and They all announced unto you that which will turn you towards the exalted and glorious shore. The divinely appointed time hath come upon you and the Lights of God's justice hath shone forth, the Immortal Bird hath sung, the Dove of Revelation has warbled, the clouds of God's illumination have become uplifted, and the oceans of divine bounty have poured forth. O people of the earth! Ye are deprived of all this. Fear ye God, corrupt not the earth of God's wisdom, and hearken unto these words which are descending from the heaven of God's nearness."

From the beginning that hath no beginning, to the end that hath no end, We have thus counseled Our servants through the tongue of the Messengers, yet all have turned away from God's admonitions and have retreated therefrom save those who have been encompassed by Our loving-kindness. These are the souls who hearkened unto God's call as voiced from behind the hidden veils of glory. They responded to the Summoner unto God with both their inner and outer being and sought attraction through the melodies of the Beloved, attaining unto the stations of guidance. Upon them be the mercy of God, and the salutations of God, Who hath given them what no one knoweth and hath caused them to reach a station that is hidden from the eyes of all creation.

Ere long will the cause of God be manifested and truth shall be distinguished from falsehood. The standards of guidance will be uplifted and all traces of those who have joined partners with God obliterated. The earth shall be inherited by those servants who are wholly consecrated unto God, have not imbibed the love of the "Calf" in their hearts, and who turn away from those who continue to disbelieve despite clear evidences presented to them. Thus have the fingers of might upon the tablets of light inscribed the divine behest.

Call to mind Our servant, Job. When He appeared with the standards of wealth in the kingdom of earth, His people were envious of Him, continually defaming Him in their gatherings. All their deeds are preserved in God's secret scrolls. They vainly imagined that Job summoned people to God merely because He had been granted the treasures of this nether world, although, in fact, Job was sanctified from both their vain beliefs and certain truths, and indeed from all that is in this world. When We purposed to show the signs of the one true God as demonstrated in Job's detachment and reliance, We caused to descend upon Him tribulations from all sides and truly tried Him with many tests.[1] We took His sons from Him and discontinued the bounty We had given Him. Every day We deprived Him of something good; not a day passed but there descended on Job, from the site of divine decree, what hath been written by the Pen of God's will and suffering. Loss engulfed Him as had been ordained by the Mighty, the Self-Subsisting One. We burnt what He had planted by the hands of the angels of God's command and everything was utterly lost. When We had cleansed Him of earthly ornaments and material pollution, and had purified Him of physical possessions, then, as a further test, We caused the angels of divine wrath to blow poisonous air on His skin, making His body weaken, His temple tremble, and His limbs quiver so much that no portion of His being was left uncovered by wounds, and yet, in all these states, His gratitude increased daily. He remained patient and did not complain. We thus accounted Him of those who trust and are patient and grateful.

Job's people expelled Him from the town where He lived, showing no shame toward God, their Creator. They hurt Job as much as they could, and thus did We deem Him one of the wronged of this world. The portals of wealth were closed to His face and the doors of poverty opened in such wise that several days passed before He could satisfy His intense hunger. Thus was the matter decreed. There remained unto Him no friend or companion and He became alone in the world except for His wife, who believed in God and served Job in all His tribulations. We confirmed her to be His support in all matters. When this companion found her Husband in such a grievous state, she went to her people and asked them for a loaf of bread, but those embodiments of iniquity refused to give her any. In truth, We have registered all things in Our perspicuous Book. As His condition grew extreme, she sought help from the worst of women, but even this woman refused to give a piece of bread until she had taken from Job's wife what she wanted. I swear by God! The pen is ashamed to recall such events, but God is a witness of their deeds. Job's wife came to Him with the bread, but when He saw that her hair was cut off, He bewailed in such a way that all the heavens and earth bewailed as well. Said He, "O handmaiden of God! I see thou hath done what is truly not allowed. Why did you permit your hair, an adornment for thy beauty, to be cut off?" Said she, "O Job! The more I asked Thy people for a piece of bread for Thee, the more they refused, until I entered the house of one of the maidservants of God. She also refused to give me bread until she had taken my hair, and this is the bread I have brought before Thy face. In this manner hath she rebelled against God's law. She has truly waxed proud and the matter is finished between her and me. O Job, forgive me and do not punish me for this transgression. I was reduced to an extreme condition because of my concern for Thee. Have mercy on me and forgive me, for Thou art always generous and forgiving."

What was decreed came to pass and in this wise Job was so sorrowful that all the heavens would well nigh have cloven asunder and the earth of patience would have been split and the mountain of long suffering would have been reduced to pieces. So he placed his face on the dust and he said. "O my Lord! Suffering has encompassed me from all sides and truly Thou art the One Whose mercy has preceded all things. In Thy generosity have compassion on me and be kind to me in Thy bountiful favor, for Thou art compassionate unto Thy servants." And when We heard His call We caused there to flow under his right leg a clear sweet water and We commanded Job to immerse himself in it and to drink therefrom. And when he drank therefrom he became purified of all ailments and was manifest in the most beauteous form. We returned to him all We had taken from him and even more such that We rained on him from the Dominion of wealth what enriched him and made him independent of all earth. We solaced his eyes by the joy of his family and we fulfilled what We had promised the patient ones in all the holy and preserved Tablets. We made good all his affairs and We confirmed him with mighty arm of Our revelation. Thus We raise the submissive ones and thus We cause to perish those who wax proud, they who act wickedly in the land. Thus We accomplish that which We purpose and We fulfill the rewards of the long suffering and We vouchsafe to them generously of Our holy treasures.

O peoples of the earth! Be patient and persevering in the path of God and do not sorrow about that which will befall you in these "Days of the Spirit". Soon ye shall see the recompense of the patient ones in the transcendent and holy Garden (Ridvan). In truth God has created a Paradise in the retreats of immortality and has named it "patience". Its name was treasured in the immaculate treasures of God up to the present Day. And in it was ordained what was not ordained in all other gardens and We have at

this moment unveiled it for you and caused it to be remembered by you as a mercy on Our part to all the worlds. And in this paradise there are rivers of the providence of God and God has forbidden it from any one except those who have persevered in calamities seeking thereby the good pleasure of God. None shall enter these gardens except such as have not perverted the bounty of God in themselves and flew with the wings of might in the atmosphere of patience. These are they who have been long-suffering in all tribulations and the more the tribulations increased their love for their Lord waxed greater and with their entire being they turned to the exalted and holy One. The ecstasies of desire grew intense in their hearts and the breaths of enthusiasm became great in their being so much so and they gave of their wealth and they gave all that was vouchsafed by God to them and in all those states they were grateful to their Lord and they did not seek help from any one and God inscribed the names of the patient ones in His holy and irrevocable tablets.

Truly blessed is the one who arrays himself with the garment of patience and equanimity and who does not change in afflictions and whose footsteps do not slip when the tempests of wrath blow and remains acquiescent at all times and relies on God at all times. I swear by God! Soon will God cause him to be manifested within the canopy of grandeur with a luminous garment which will scintillate like unto the scintillation of light above the spiritual horizon and eyes will be dazzled upon beholding him and above his head there will be a caller from God saying, “This is verily the one who was long suffering for God in this vain and futile world and in all that the unbelievers did unto him. The concourse on high will seek blessings from him and the occupiers of God’s pavilions will seek to meet him as well as the holy maidens in the sacred and beautiful tabernacles.” So O People of the Bayan! Be patient in these passing days and do not complain that your abject ornaments have been lost and do not bemoan of the afflictive trials that have been ordained in the Mighty Scrolls of God.

Further know ye that for all good deeds there is ordained a limited reward in the Book of God with the exception of patience. This is the point that was made by God unto Muhammad, the Apostle of God. “Those who patiently persevere will truly receive a reward without measure.”[2] Thus has the Faithful Spirit revealed unto the heart of Muhammad in the Arabian Tongue and thus has it been revealed in all the mighty and new Tablets what has been ordained for the patient ones. Further know ye that God has ordained patience to be the garment of all the Messengers and no Prophet or Messenger has been sent but his temple has been ordained with the robe of patience. Thus has been taken God’s Covenant with every Prophet sent by Him.

It behoveth in the beginning for the patient person to persevere in himself so that he will withhold himself from all wickedness, evil, and desires, and from all that God has forbidden in His Book and so will his name be inscribed in the Tablets as a patient one. And further he shall be persevering despite the afflictions that shall descend on him in the path of his Fashioner and that he be not shaken when the tempestuous winds of divine decree blow and when the ocean of God’s destiny billows in the dominion of His irrevocable Plan and that he remain steadfast in the Faith of God.

And further that he should be patient with what the friends of God bring upon him and that he should be forbearing with the believers for the love of God and the pleasure of His Religion. Anticipate ye therefore the Day when the clouds of patience shall be uplifted and the immortal Bird shall warble, and the

Peacock of holiness shall be made manifest with the ornament of Revelation in the kingdom of His reunion, and the stammering tongues shall be freed singing the accents of the Nightingale, and the Dove of paradise shall sing betwixt earth and heaven and the Trumpet shall be sounded and bodies of existence shall all be renewed, and the Divine Fire shall be ignited, and God in His transcendent and glorious Beauty shall come in the clouds of the Spirit. Then hasten ye to Him O peoples of the earth! And do not heed anything else of this world, and let nothing impede you, and do not let the affairs of learning hinder you and the matters of wisdom lock you out. Hasten to the holy and uplifted Precinct. For if you had been of the patient ones from all eternity but ye tarry on that Day for less than a moment the quality of true patience shall not be yours. This has been revealed by the pen of the Omniscient One.

Say, O people of the world, fear God in these Days and do not fabricate falsehoods against His Trusted Ones and speak not of what ye have no cognizance. For ye are of the weak ones on earth and of the poor ones[3] in His land so wax not proud in your selves and hurry towards the accepted land of God's will.

I swear by God! This nether world shall pass away and all that ye delight in it with it, and the angels of His wrath shall assemble you in the presence of the Mighty and Omnipotent King. And you shall be asked of what you have wrought in your days for naught is left in the heavens or earth but that it is written in the tablets of His Knowledge. Then no one will assist you and none will befriend you and nothing will avail you but what you have planted in the field of your deeds. So be awakened O wicked ones and hearken unto the admonition of this kind Friend who admonishes you for the sake of God and does not want from you either a recompense or thanks. His reward is with the One that has sent Him in truth and has caused to descend on Him verses that the proof may be fulfilled unto all the world. How long will ye repose yourself on the seats of heedlessness and how long shall ye follow them that are not but the abject ones moved by others.

I swear by God! They whom you have taken to be lords beside the One True God do not have names or essences mentionable in the sight of God. Have mercy on yourself and fear God your Fashioner. Return to him that He may forgive your evil deeds and he is truly forgiving unto His servants.

Say I swear by God! They to whom you attribute knowledge and have accepted them as your divines they are in the sight of God the worst of men nay the quintessence of evil flees from them. Thus has the matter been inscribed in the scrolls of God's knowledge. We testify that they have not drunk from the fountains of knowledge and they have not attained unto a word of Wisdom and have not become aware of the mysteries of Revelation and have been racing in the land of their selfish desires. Nothing of rejection and denial against a prophet or a successor of a prophet has come to pass except after their permission. Thus has always been their injunction carried out on the Countenances of holiness.

Say to them: O ignorant ones! Did We not reveal in the past: "A Day that God shall come in the canopies of clouds."[4] How is it that when He came down in the clouds of Revelation in the Temple of `Ali, you turned away and rejected Him and waxed haughty and brought about your own perdition?[5] Was it not also revealed in your Book: "the Day when thy Lord comes or certain of the signs of thy Lord."[6] And when He did come with evident signs wherefore did ye turn away from those signs and veiled yourselves with the veils of self?

Say: Verily God is sanctified from coming and descent. For He is Single, Transcendent Whose knowledge encompasses all the heavens and the earth. For He never comes in His Essence nor can He be seen in His Innermost Being and cannot be recognized in His Divine Ipseity and He cannot be comprehended with all His attributes. Thus He that cometh is the Manifestation of His own Self and indeed He did come in the Name of `Ali[7] and ye gathered around Him with the claws of hatred and passed sentence on Him, O concourse of divines, and were not ashamed in the face of Him Who created you and fashioned you. Thus have We[8] taken account of your affairs in the preserved Tablets of glory.

O Ear of Immortal truth! Hearken to what these unbelievers say: God has sealed Prophethood with the coming of His Beloved Muhammad, the Apostle of God, and He shall not raise any one after Him[9] and He has made His own hands chained[10] of disposing grace; the embodiments of sanctity shall never appear after Him; the Lights of grace shall never shine again; bounty is terminated; power has ended; loving-kindness has been consummated; the portals of grace are closed even though the breezes of divine grace are ever blowing from the Ridvan of might. Say: May your own hands be chained and accursed are you in these sayings. Rather His hands are stretched out to give bounty to all the heavens and the earth. He will raise up with power whomever He wishes and He shall not be asked of his doings. Verily He has power over all things.

Say: O People of the Qur'an! Ponder ye in the Book that was revealed in truth unto Muhammad in which he sealed Prophethood with the coming of His beloved Prophet until the day of resurrection. But this day is the day of Resurrection whereon God has risen in the Manifestation of His Self but you have become veiled from it just as the peoples before have become veiled on the advent of Muhammad and you have become drowned in the depths of an ocean of ignorance and denial.

Say: Were ye not promised "attaining the presence of God"[11] in the "Days of God"[12]? But when the Promise did come and the Beauty shone above the Horizon of Glory you turned your gaze away and were resurrected[13] blind in the Plain of resurrection.

Say: Was it not revealed in the Qur'an[14], and His word is the Truth: "Thus have We made you a nation intermediate. That ye may be witnesses over the nations, and the Messenger a witness over yourselves."? But you have interpreted this verse according to your desires although at all times you admitted what was also revealed is truth: None knoweth the interpretation thereof except God and they that are firmly grounded in knowledge[15]. Although you are certain of this verse and although you were prevented, yet you have interpreted and expounded the words of God. But you have risen to object to and to deny those "firmly grounded in knowledge." In fact you slay them as you slew them aforetime and are proud of what you perpetrate. Woe unto you and what your hands have wrought and woe unto what you have vain imaginings in the Cause of God in Days that the lights of guidance are manifest at this dawn of knowledge. Ask them then as to how they interpret that which has been revealed from the kingdom of glory unto the Arabian Prophet and what do they say the meaning of Intermediate is. If Prophethood has been sealed with Him how is the Prophet's nation said to be intermediate amongst the nations? In this wise ascertain the limit of their cognizance. It is as though they have never hearkened the melodies of the Divine Nightingale or if they heard it they did not apprehend its purpose and in this manner the testimony of their own Book is completed unto them. This is what the word of all the peoples when the

dispensation of each of the Prophets comes. As oft as a Messenger came to them they told that Messenger, “You have not been sent by God and Prophethood was sealed by the previous one.” Thus does Satan embellish to their eyes their deeds and words and in this they are far remote from the shores of truth.

Tell them then the story of Muhammad when aforetime He came with clear sovereignty. Said He, “These are the verses of God that have been revealed in truth.” Do not have discord in the Cause of God but gather on around this glorious and transcendent shore. O people! Look at Me with the eye of God and follow not your desires and be not like those who call God in their days and night but when He came to them they turned away and denied him and were found prostrate upon the idols of their own selves.

The Jews said, “By God! This is He who has fabricated a falsehood against God, or He is possessed or He is under a spell.” They said, “God has sealed Prophethood with Moses and this command of God is decreed in the Torah. Further the Law of the Torah shall never be abrogated as long as God exists and the One that is to be raised after Moses will arise under the auspices of the Mosaic Law so that he may spread its ordinances amongst all the peoples of the earth and thus has the command of God been revealed from the firmament His Revelation brought down.

The people of the Gospel spoke like unto them and are waiting from that Day till this. And their position was rejected by God in that which He revealed upon Muhammad in the Arabic tongue in the Sura of the Jinn: “They came to think as ye thought that God would not raise up any one (to Prophethood).”[16]

I swear by God! This verse and what is treasured within it suffices all the peoples of the earth should they tread the goodly and honorable path. Say[17]: God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till `the end that hath no end’; so that His grace may, from the heaven of Divine Bounty be continually vouchsafed to mankind. He doeth what He willeth and He shall not be asked of what He does. Rather all will be asked of all things in the court of divine Justice.

Hearken then unto what these objectors say and how they have come to think as the servants who were before have thought. Say: I swear by God! Ye are guilty of a misapprehension in this matter. For verily the “Hour” has passed in truth and the “Resurrection” has risen despite you and despite those who are deafened unto divine melodies. Say: Ye speak as the peoples of bygone ages spoke at the time of the Apostle of God and ye are expectant as they were expectant and your footsteps have slipped upon this path which has been outstretched for truth. Ponder ye therefore on the significance of this verse that ye may be nourished from the nourishment of knowledge that is descending from the heaven of holiness in a preordained measure.

O Solace of the Eyes of Eternity! Witness what the unbelievers report about this verdant and blessed Tree that is upraised on the musk-laden mount. So high have its Branches grown that They have reached a place hidden beyond the Tabernacles of holiness. And these unbelievers have purposed to cut omits twigs. Say: it is protected in the fortress of God and is guarded in His loving providence and yet God has prevented the hands of the unbelievers and hypocrites from molesting it, such that their hands will never reach it. Soon will God gather under its shade all who are in the kingdom of existence and this is what God has written for His own Self to accomplish and all that has been irrevocable in the Tablets of might

written with the Pen of knowledge.

O Solace of the Eyes of Beauty! Remind the servants with the remembrances of the spirit in these days and make them hear the immortal melodies that they may come to apprehend in themselves something even for lesser than a moment haply they may not entertain thoughts as the people aforetime thought and that they may have certitude that God is able to send a Messenger at all moments. Say O people of hatred! May you perish in your wrath! This victory has been decreed by the luminous and glorious Pen. Reveal unto them what the Dove of the Spirit has sung in the holy and beloved Ridvan haply they may follow the interpretation of the term "Seal" as was uttered by the Tongue of the Name of God 'Ali, He Who was firmly grounded in knowledge, in His Visitation of the Prophet. He said in truth, "Muhammad the Sealer of what preceded Him and the Initiator of that which was to come[18]." In this was uttered the significance of the term of Seal from that unapproachably holy tongue. Thus did God ordain Him to be the Seal of those Prophets that preceded Him and an Initiator of a series of Messengers to come after Him.

In this wise ponder ye in what We have revealed unto you in all truth that ye find a way to the precinct of God's Revelation on the shore of holiness. Be not veiled therefore because of what ye have heard from your divines and ask the questions of religion from him whom God has ordained to be "firmly grounded in knowledge" and from whose countenance resplendent lights are shed.

O people! Fear God and take not knowledge from muddied fountains that flow from a source of self and ignorance. Take ye your portion from sweet flowing, unsullied, waters that flow from the right hand of the throne and which God has apportioned for the righteous.

O Holy Countenance! Waft unto all existent things what God has vouchsafed in His munificence unto Thee that all things may rise from the sepulchres of their bodies and that they may all be cognizant of that Revelation that has come in all truth. Then send upon all beings musk-laden breezes that have been fragrant from thee from the source of immortality that haply moldering bones may be revived by them and that people may not deprive themselves from this Spirit that has been breathed by this pre-existent, eternal, and timeless Pen and thereby they, endowed with the most beauteous form, may attain resurrection in this holy and blest land.

O Pen of Revelation! Thou seest and bearest witness that beings do not seek this outspread bountiful mercy that encompasses all the heavens and the earth and seek not to turn to the Countenance from whom the lights of the Spirit shine forth and by Whom all the Kingdoms of Revelation and creation have become illumined, and Thou art a witness unto all that. These people race in the valley of self and desire and immerse themselves with those who have not attained Thy presence even though Thou hast given them all the glad tidings of this Day by Thy glorious and perspicuous Pen. Thou sayest and Thy word is most sweet in the dominion of eternity. On that day the Cause belongs solely unto God.

Thus hath the matter pertaining to this day been inscribed by the Pen of Glory moved by the Finger of Spirit upon the Tablet of glory, and when the day did come to pass and when the hour did come and when the matter was consummated and when the lights of Thy beauty were shining in the midmost part of heaven then all of them rose in opposition to this light which shineth from all the horizons. They veiled

themselves with thick veils of faithlessness. In this manner apprehend the position of all the peoples in all the ages namely that despite their waiting and their anticipation of the Days of God, when the time pre-ordained did come to pass they all denied him because of that which Satan had suggested in their hearts and caused themselves to be remote from the shores of holiness.

In this Day also you see these unbelievers awaited and they indeed were expectant in all their Days as they were promised by the tongue of Muhammad the Apostle of God. And whenever they heard the name of the Promised One they rose and shouted, “May God hasten by His Advent our deliverance!” And when He appeared in all truth they gainsaid Him, and raised objections to Him, and disputed idly with Him, and imprisoned Him in the midst of mountains, and the hatred of their hearts was not quenched until they perpetrated against Him what caused the hearts of all existence and visible reality to burn, and because of this the foundations of the City of immortality in the divine dominions trembled and the Beauty of the Unseen mourned in His holy and secret domains.

O Countenance of Glory! Remind the believers and the Concourse of the everlasting what the unbelievers used to utter in the Days commemorating the martyrdom of the Imam Husayn at the hands of the unjust and wicked ones. These people used to recite the verses of Visitation of Husayn every day and would accurse the doers of wrong against Him, so much so that every morning they would recite a hundred times, “O God, curse the first to wrong the just cause of Muhammad and the Family of Muhammad![19]” And when Husayn was resurrected once more in the Holy Land they wronged Him and killed Him and they perpetrated against him what was never done before. In this wise does God separate between truth and falsehood and between light and darkness and reveals to you what will make manifest the deeds of all wrong-doers.

Then make mention in the Book, the servant of God, Taqi[20]. He who believed in God on the day when the revelation was resplendent from the dawning place of the spirit. He is the one who assisted his Lord as much as he could when Vahid entered the eastern city of love [i.e. Nayriz]. He said “O my people, in truth the testimony of God has come and the countenance of truth is unveiled.” O people of the Qur’an! Haste ye to it and do not turn your back therefrom. O my people! The beauty of God has dawned from the horizon of holiness. The promise is fulfilled. Haste ye to the Ridvan in which his countenance is shining from. Beware that you do not deprive yourselves and your eyes from attaining the presence of God, for this is the day of God which has been ordained to be harsh unto the unbelievers.[21]

o my people! Verily the Book of God has been set and this is the book wherein nothing of the deeds of the peoples of the world is left out from it even to the measure of a tiny pebble[22]. o people! Do not become veiled from the beauty of God that has come in the shades of the clouds surrounded by holy angels for this is the way his revelation has been decreed from his throne on high.

Remember when Vahid said, “O people, I have come to you bearing a Tablet of spirit from the Bab, the exalted One. O people, do not enter divisions in this Cause of God and answer this caller who calls you with all sincere truthfulness and who discloses for you what will approximate you to the right hand of the Beloved and glorious One. O people, you have been promised in all the tablets to attain the presence of God and this is the day that the beauty of God has been disclosed, the day in which His light has been

manifest, the day in which the Summoner[23] is calling you and the day in which the heavens have been cloven asunder with the clouds[24]. Fear ye God and do not close your eyes from the most luminous and holy beauty."

This is the day you have been promised through the tongue of the messengers and this way God took a covenant from you in the heaven of pre-existence. Therefore fulfill your own covenant and do not tarry upon the land of misgiving. There is amongst the people one who has been faithful to the call of God and responded the truthful Summoned and there is one that has turned away and rebelled against God. Amongst those who have accepted God is the one named Taqi. He has believed and has been faithful to his promise. He attained the presence of Vahid, he adhered firmly to the most firm handle. He did not divide the word of God. He was faithful to the true religion. He assisted God at all times in whatever way he could, God has placed his name upon the lines of eternity written by the Pen of glory. Suffering and affliction embraced him and he bore in his own soul all manner of afflictions and under those circumstances he was always grateful and ever patient.

Those who assist God with their wealth and their lives and who are patient under all conditions of hardship for the purpose of attracting God's good pleasure these are the ones who shall attain victory for all eternity. Such people even if they are killed or burned because they have been created of the spirit shall always soar in the spiritual atmosphere through God's permission. These shall not attend to their bodies in this world and these seek sufferings in the path of God as a sinner seeks forgiveness, as a babe seeks the breast milk given to it by the mercy of God thus does the nightingale remind you with spiritual recollections so that men may detach themselves from their own self, their money and wealth and to return to the holy and clear presence.

Days passed until such time as a group of people from the town which God has blessed and whose name has been uplifted in the Tablet from which the Mother Book has been derived gathered around Vahid. These people obeyed the commands of God, circled around his cause, sacrificed their wealth, gave up everything they had of the treasures of this world, and were not frightened of anyone and God is aware of everything. Their hearts were like iron in the aim to render victory to God, no blame from the blamer attached to them, no objection prevented them, rather they were exalted in the cities of God like holy and uplifted ensigns. Matters reached a point that the chieftain of the army of tyranny, he who disbelieved in God and His beauty and turned away from His proofs and was the most wicked man of the earth, heard about Vahid. Unto this bears witness those men who are hidden in the tabernacles of immortality.

O people of Nayriz! Thank ye God your creator who vouchsafed His bounty upon you, preferred you upon the peoples of the earth, honored you with attaining His presence, made you aware of His own self, nourished you from the fruits of the Tree of paradise at a time when all were depriving themselves of it. God gave you the bounty of appreciating His Days, God sent you the breezes of holiness and turned you to the right hand of divine unity and enabled you to get close to the holy Vale. Thus does God vouchsafe unto whomever He wishes and He chooses to confer His mercy upon those who have detached themselves of all earthly things. Thus cheer yourselves and pride yourselves over all the peoples of the earth. Know you that God has written your names upon Holy Tablets and has ordained for you a praiseworthy station in paradise. I swear by God! If the station of anyone of you should become clear all

the peoples will give their lives in their desire for this station created by the hand of God. But this station is hidden from the eyes of men that the good may be distinguished from the corrupt and thus does God test the people in this world that what is in their hearts may become manifest and you have been a witness to all that.

How many servants of God who worshipped God in the days of their life and who would order the people to good and righteousness and would weep over the afflictions of the family of God[25] and who would cast their eyes down when they would recite their prayers and their Tablets of Visitation all these to express their devotion and adoration to the Seat of Sanctity. But when the Truth came to them they turned away and disbelieved in Him until they slew Him with their own hands and were happy in their deeds. Thus does God bring to naught the deeds of those who show pride and will accept the deeds of those who turn solely unto Him, and humble themselves before His countenance and tread the path of His good pleasure.

O people of Nayriz! Recall the bounty of God wherewith He has graciously vouchsafed unto you and whereby He has taught you what He has not taught the divines of the earth — divines who because of the great size of their turbans cannot even walk on earth and when they move it is as if a mountain of hatred moves.

I swear by God! It behooves you, O friends of God, that you sanctify yourselves from all that ye have been forbidden and thank God in all your days and your nights because He chose you for a bounty from of which others did not have a portion. You must give account of your Lord, your Creator, so that because of you the fragrances of God may be wafted and in this way you may be distinguished from those who have disbelieved and joined partners unto God. Thus does the Nightingale give counsel unto you and teach you the ways of knowledge that you may become steadfast in the religion of God and constant in that religion of love. Fear God and do not dissipate your deeds through negligence and do not impress on God as a favor that they believe in God and the person of His Manifestation. Rather it is God that has conferred the favor on you in that He has assisted you to recognize the Revelation and has shown you the paths of dignity and righteousness and has inspired you with His wondrous and treasured knowledge.

Blessed are ye the people of Nayriz in that you are patient in your suffering and afflictions in these times ordained by God and in all you heard with your ears and as all you witnessed soon God will reward you with the best reward and He shall give you what shall be pleasing to your souls and what shall establish your names in his hidden and holy Book. Strive therefore that you do not waste your fortitude with complaints and be ye acquiescent with what God has ordained unto you and what He shalt ordain in the future. For this world and its ornaments and its treasures shall all vanish in less than a moment for there is no permanence in it and you shall attain the presence of the glorious Beloved. Great is your blessedness therefore and those who sacrificed themselves in the days of God for they are of those who soared in the atmosphere of divine love until they reached a place that was forbidden unto those other than them.

O holy Pen! Recount what came to pass upon Vahid from the enemies of the self of God so that his affair may be mentioned amongst the Concourse on High in all truth. When he [i.e. Haji Zaynu'l-Abidin Khan,

the governor of Nayriz] who disbelieved and waxed wicked and showed pride before God and rebelled against Him sent the armies of unbelief and commanded those armies to kill those people who had no equal or compare in the depth of their belief in God, and when he commanded them to shed the blood of those people whose blood has caused everything to be made pure, he then ordered the multitude to perpetrate what was not revealed in the Book of God for such was his custom and degree. He then arranged that there be two chiefs for the hosts of the enemy, chiefs who had disbelieved in God and in His verses and who had exchanged for their religion this world and who bought for themselves everlasting and permanent deprivation and who were proceeding to face as a result of their tyranny the wrath of God. These two chieftains came with all their armies of disbelief and with all their hosts of wickedness and they surrounded the hosts of God and his loved ones and they are already inscribed in the Mother Book by the Pen of revelation as the most wicked of people. For they waged war against the companions of God, they fought with them, they disputed with them, they engaged in many battles with them, and they did whatever they could to vanquish the hosts of the one true God, but in all these battles God made them to be defeated in the hands of the believers.

When they were impotent to defeat the party of God and His loved ones, they engaged in many deliberations and arranged a deception and consulted on their plans until they decided to send to Vahid an envoy with a tongue of falsehood and deception. This envoy of Satan entered the presence of Vahid and said, “O Vahid, you are a descendent of the Prophet Muhammed and we admit that you have the dignity and honor above us and we have not come to antagonize thee but we wish for a reconciliation and we are prepared to hear what you have to tell us and we shall follow what you say and not dispute with that in the smallest way possible.

Then Vahid’s spiritual utterance started and the Holy Spirit spoke through his tongue and said, “O people! If you accept my honor and dignity and if you admit that I am a descendent of the Prophet of God, why have you attacked me with your armies, why have you encircled our people and why have you turned away from the cause of God and rebelled against him? O people! Fear God. Do not perpetrate mischief in God’s earth. Do not abandon the true religion of God behind your backs. Fear God who has created you and nourished you and revealed to you these new and wondrous verses. O people! The world will pass away, your armies will disappear as will also the one who sent you with the intention of oppressing us. Consider what happened to the nations of the past and learn of those affairs that transpired. O people, I am nothing but a servant who has believed in God and in the verses of God that have been revealed through the utterance of ‘Ali in truth [i.e. the Bab. If you are not pleased with me, I shall travel away from you towards God as I do not seek anything here. Fear God and do not shed the blood of His lovers; do not take in vain the property of people; do not disbelieve after your claims of belief. These are my counsels unto you, follow my advice and do not deprive yourselves of a revelation that has dawned from the horizon of the spirit. O people, will you kill someone who says my Lord is God after he has brought verses whose comprehension is beyond the intelligence of all creation? Have mercy on yourselves and do not follow your selfish desires. You shall soon leave this evanescent world and you shall soon find yourselves in the presence of One Who is omnipotent and self-subsisting. You shall be asked then of what you have done in this world and you shall be requited with all your deeds in this perishing domain. All this has been decreed irrevocably in the Tablets of Glory.”

Following this there were many envoys and communications between them until they introduced the Book of God, the Qur'an, and pledged a solemn oath on it and sealed it and sent it to Vahid, the beauteous one. In this way they sought to accomplish a deception in the cause of God by pledging by their tongue what was not in their heart for their hatred was like a fire smoldering behind the smoke of deception. They implored Vahid to adorn their tents and assemblies with his coming and they further emphasized all their pledges and covenants although they were recumbent on the couch of self and desire. When the sealed Qur'an, the Book of God, came in front of Vahid he rose and said to his friends, "O people, the promised hour is come, the decrees of God will soon be accomplished, I shall go to them so that what is hidden behind the tabernacles of God's destiny will come to pass", for indeed he was always reliant upon God.

Vahid entered amongst the armies of tyranny and the hosts of Satan with a few souls. His enemies rose and welcomed him and gave him honor in their walking and sitting and he stayed with them a few days and in his name they composed a missive to the people of Nayriz that they should separate and that no trouble will await them until they made sure that they were all separated and then the armies of unbelief entered their residence and performed a great deception over them. When they were sure of what they had done they then bespoke their covenant and testament and turned away from the pledge sealed in the Book and it is thus that their names are written in the Books of God as those who are cursed. They took Vahid, they dishonored him, they made his body naked and they perpetrated against that body what causes the eyes of the People of Paradise to shed tears of blood. May God curse such people who cause such oppression and to those who act tyrannically in these days when the Son of Truth is still hidden behind the clouds of holiness. They were not happy in what they had done or how may they had slain or how many of their women they had enslaved or how much of their property they had plundered. In none of these they feared God who was their creator and their Lord rather they used to vie with each other as to how much oppression they laid loose on the believers in accord with what the evil one inspired them but God is a witness of all deeds.

Matters reached to this pass that they raised the decapitated heads on arrows and spears and brought these heads to the land which God has honored above all lands for the Merciful One sat on the throne of His great Name.[26] And when they brought these to that city, the inhabitants of the city gathered around them, some inflicted harm in their insults and some stoned them and in these circumstances the denizens of heaven raised the fingers of wonderment and astonishment at what they perpetrated against these luminous beings. After they caused them to enter that city He only knows what befell them for God is the one who has taken account of everything in His gracious and glorious Book.

O Thou beauty of the holy One! This is not the first deed the unbelievers perpetrated for in the past they killed Husayn and His companions and they enslaved His family and now they cry over him and lament His events every morning and eve. Say to them O Concourse of the ignorant, did you not seek to establish the truth of Husayn and His companions because they sacrificed themselves and their possessions? Is that not what you commemorate? Why is it them that you attribute unbelief to these holy martyrs for they also sacrificed their possessions and their families in the path of God and these believers also strove in that path until they were all slain in different ways in such wise that no ear has heard and no eye has

seen? When it is said to them “Why did you kill those who believed in God and His verses?” they replied, “Because we find them to be unbelievers.”

Say: by God, your reply is exactly what proceeded from your mouth against all the Prophets and Messengers and you kill them all with the sword of hatred for God comprehends everything. Woe unto you for you disbelieved in all the Messengers of God for you rose to fight all of them and shed their blood unjustly and the Tablets which are concealed testify to your deeds. Tell them, did not God ordain in his Book (the Qur’an) what distinguishes truth and falsehood with His words (yearn for death if you speak the truth[27]? So why have you ascribed falsehood to those whom the Book of God testified to their truth, a Book after which no falsehood comes[28] as this has been sent down in the Tablet. But you are not conscious of this and you have abandoned the Book of God behind you, and you have slain those who yearn for martyrdom in the path of God, and this testifieth your own eyes, your tongue, your heart and beyond all this God is a witness unto this.

Fie on you, for you have shed the blood of people whom the eyes of existence have not seen like them and you have ascribed falsehood after the Book of God testified to their truth and in all this you have followed those who are not prepared to lose an atom of their prestige in the path of God. Their greatest endeavor in this world is to eat of the peoples’ property and to sit at the high place in the assemblies of people and in all of this is their sole glory upon the peoples of the world. By God! It is worthy that you should indeed take these evildoers to be your friends and that you should follow them and as a result enter a fire that has been created for these unbelievers. Say to them, by God, if only you could have any awareness in yourselves even less than a moment, you would erase all your books that you have written without God’s permission and you would hit your heads and you would flee from your own homes and you would live in mountains and you would feed yourselves only the dust of the earth.

Say unto them, the destiny of those who have been martyred is fulfilled and now they are flying in the atmosphere of God’s nearness and they are circumambulating His mighty throne and at all times the angels of God’s bounty descends upon them and gives them the glad tidings of a glorious station and at every day God reveals to them his ornament that if it should be disclosed to the peoples of the heavens and earth they would all fall down and become stupefied.

Say to them: O Concourse of evildoers, do not rejoice in your deeds for you shall soon return to God and you shall face the resurrection in the mighty arena on a day which will result in the quaking of the limbs of all creation. God will then adjudicate against you with his justice because of what your hands have perpetrated against the believers in your worthless times. Nothing will be left of your deeds but it will all be presented to Him and you shall be requited with what your hands have wrought for nothing escapes God’s knowledge and He comprehends all things. Soon will these wrongdoers say while sunk in the lowest grades of hellfire would to God that we had not taken these divines to be friends for us.

O people of Nayriz! Recall the bounty of God when you were on the edge of unbelief but God redeemed you with his loving kindness and guided you to His name, Vahid. Recall further when you were enemies that God brought harmony in your hearts and united you and uplifted your names and revealed to you verses from the tongue of glory of the well beloved. Recall further when We passed by you with the hosts

of our angels when We opened the doors of paradise unto you when you were assembled in that fort. That was the time when the evil one whispered amongst you and caused fear to enter your hearts and it was then that We found some of you trembling and quaking but We forgave those who were trembling as a mercy on our part and upon all peoples.

Say: those of your town who have disbelieved are the worst of men as you are the best of men, thus has it been reckoned in the Tablet, which is sealed with the seal of glory. Those people who did not attain the presence of Vahid those who fought with him, disputed idly with him, they have been cursed in both this world and the next and the word of retribution has been enacted against them from the Mighty the Wise One.

O friends of God in that city! Take hold firmly the cord of God, then thank him as he has preferred you in all truth and because of His mercy you became steadfast upon the path of holiness. O trees of that city, prostrate yourselves before God, your Creator, as the breezes of the divine springtime wafted over you in this resplendent and divine season. O land of that city, be thankful to God, your Lord, for you are the land changed by God on the day of resurrection and upon you has shone the light of the spirit from the most luminous horizon. O air of that city, make mention of God who has purified you from the dust of self and desire and caused you to be revived and to return back to His old self.

O Yahya! Great is your blessedness for you fulfilled the everlasting covenant when the heavens and the earth were created and you took hold of the Book of God with the strength of your sincere belief and turned yourself to the sanctuary of the divine beauty having been moved by the breezes of His day. Therefore, celebrate in the Concourse on High for you have been mentioned in the Tablet to which belongs the spirit of all divine books and beyond the books, the Mother Book that has been protected in the sanctuary of infallibility. Thus does God reward his servants who believe in Him and His verses and He taketh hold of those who act tyrannically on earth. May the malediction of God rest upon the wrong doers.

O Solace of the eye of eternity! Change your tone and chant upon the melodies of those nightingales singing in the tabernacle of divine names and in the dominions of divine attributes that the birds of the throne may detach themselves from the dust of themselves, and may therefore turn back to their original homeland which is sanctified beyond transcendence. O Thou Quintessence of truth! Sing and chant with the most beauteous melodies for all the maidens of paradise have come out of their assemblies and their tents of purity that they may hear Your own melody, the melody that has been sung in the pages of God in the book, Qayyumu'l-Asma. Do not deprive these of what they have desired to hear of Thy new and wondrous melodies and loving kindness for Thou art indeed the most generous One in the highest grades of immortality and in truth Thou art indeed the most generous One in the dominion of eternity and Thy Name is well known amongst the concourse on high as the Generous One.

O Thou most holy Beauty! The unbelievers do not respite Thee that a breath should be exhaled from Thy chest for as My voice wishes to leave My mouth, they place the hand of hatred over My mouth and yet with all your knowledge of this matter you command Me to raise My call in this atmosphere for Thou art the doer in truth, Thou art the commander in justice. Thou does what Thou wishes and Thou art wise

over all things. If Thou hearkenest to the call of Thy servant, if Thou fulfillest his wish then forgive them with the utmost kind word and delicate utterance that those handmaidens of eternity may return to their seats in the crimson and ruby laden chambers.[29] Thou knowest that I have now become afflicted between the unbelievers from two parties and Thou commandest in both Revelations and overseest both Dispensations and Thou art manifest in the Twin garments and Thou art resplendent through the Two Suns and have been mentioned with the Twin Names, possessest the Twin Dawning-places, commandest the secret of the Twin Mysteries in these Two Lines and God is fully aware beyond all this.[30]

Thou knowest that I have no fear for Myself rather I have sacrificed Myself, My soul and My spirit on the day that Thou graciously honored Me with Thy presence, the day that Thou made me recognize Thy new beauty and inspired me with the gems of Thy revelation which are shed upon everyone that entereth the shade of thy cause. My fear is that the limbs of thy command may fall apart in this great revelation as these envious ones have created divisions on the day that Thou seated thyself upon the throne of existence with thine all embracing mercy. Thus have we explained everything in a Tablet that is revealed from the heaven of the divine spirit.

O Thou blood soaked Garment[31]! Do not heed the misgivings of mankind rather burn asunder their veils and appear with thy divine ornament amongst earth and heaven and chant of thy hidden and treasured melodies born of Thy spirit in these days whereon there has befallen upon the Manifestation of the self of God what the eyes of creation have not seen. O Thou most holy beauty! The Cause is in thy hand and I am not but a humble servant before Thee, commanded by Thee and it is because Thou commanded me to make mention of the most Great Remembrance and of the most Great Treasure. Therefore, thou shouldst order Thy heavenly angels to protect the limbs of the divine throne and the exalted angels to guard the tabernacles of grandeur lest veils of divinity may be torn asunder as a consequence of this call which has been hidden up to now in Thy chest. And yet Glory of the Spirit! Conceal not Thyself behind those veils but appear with the might of God and break the sew [maybe “the seal of”? (-J.W.)] the Vessel of Spirit – a Vessel that has been sealed with the Seal of divine protection from the beginning that has no beginning, that perfume-laden fragrances may blow from this Pre-existent Vessel upon all creation so that it may revive all existence with the breath of the Merciful that they may all arise to serve the Cause in this day whereon the Spirit is evidently visible above the dawn of truth.

Say: this Tablet enjoins upon you patience on this day of the Great Terror[32] and commands us to be forbearing in this Most Great Agitation[33] when this Dove of Hijaz flies from Iraq and sheds upon all contingent beings the fragrances of separation and on the face of heaven appears the color red for thus is the matter decreed in the Mother Book.

Say: The Bird of Immortality has flown from the Horizon of Eternity[34] and has purposed the Sheba of the Spirit in the Sinai of holiness so that in the Mirror of divine destiny the commands of His decree may be reflected and this is but one of God’s hidden secrets. Say: The Bird of Glory has flown from one branch and has sought the Branch of holiness planted in the land of exile. Say: the Breeze of Divine Unity has dawned from the Abode of Peace [i.e. Baghdad] and has sought to blow over the city of separation as mentioned in the scrolls of divine Revelation. Say: O concourse in the heavens and on earth! Throw ye

ashes[35] on your faces and on your heads because the Beauty of God disappears from these near cities and intends to dawn from the horizon of a remote heaven.[36] All this has been decreed in truth and We are thankful to God in that He has caused to descend on Us tribulation after tribulation and at this moment too He rains upon Us from the Clouds of His Decree down-pouring of well-known sorrows.

O Thou Quintessence of sorrow! Seal thou the utterance in this remembrance for We have truly become saddened and the Concourse on High have become sorrowful and then make mention of that servant of God who asked of that true and veritable "Great Announcement." Say: I swear by the One True God! That "Announcement" came to pass in the Perspicuous Beauty of 'Ali[37]. But the servants disagreed about it and the divines of this Age objected to Him — divines who were veiled in the veils of self. And you did recognize the Beauty of God in The Raiment of 'Ali, the Self-Subsisting. And ere long all in the heavens and earth will recognize Him and this was previously inscribed in truth and has been irrevocable with God. And ye shall know of His Announcement at an inevitably approaching time.

But O people of the Bayan! Strive with the utmost striving that ye may not disagreed[38] about the Cause of God and be ye as steadfast as the mountain in all truth in such wise that the whisperings of the Evil One may not cause you to slip and that nothing on earth may pervert you. All this is that which the Dove of Revelation counselleth you at the time of departure from `Iraq because of what the hands of unbelievers have wrought. Furthermore know ye, O concourse of chosen ones, that when the Sun sets, the birds of night will move about in the darkness, but you ought not pay heed to them. Rather turn your faces in this well-beloved and holy direction. Beware lest ye follow the "Samiri"[39] in your souls; beware lest ye fall behind the "Calf" when it bleats amongst you. This is my best counsel unto you and unto all created things. You shall hear the call of Samiri after Me and he will summon you to the Evil One. Go ye not therefore to him, rather turn to this Hidden and Glorious Beauty. At this point We address all who are in heaven and on earth from this City that haply all things may attain to what has been ordained for them from the Wise, the Omniscient One.

O Moment[40] of time! Be not heedless of this moment that has come in truth during which the breeze of God is blowing from a holy and westerly direction. O Hour[41]! Celebrate this hour that has arisen with thee and recognize this eternal, heavenly and everlasting banquet that has descended from the clouds of holiness and light from the heaven of might in the name of God. O Day! Illumine all existing things in this luminous, effulgent and divine Day that has become manifest from the horizon of Iraq.

In this wise We clarify for you the divine verses and We disclose to you the words of the spirit and vouchsafe unto all things what has been ordained in the Book of divine might so that everyone may know the fountain of divine bounty which is following from this Ridvan in all truth. May the spirit be upon you and upon those who are circumambulating and directing themselves in the direction of divine love.

Notes

[1] Qur'an 20:40.

[2] Qur'an 39:10.

[3] Qur'an 35:15 and 47:38

[4] Qur'an 2:210.

[5] Qur'an 25:18 and 48:12.
[6] Qur'an 6:158.
[7] The Bab.
[8] Qur'an 36:12 and 78:29.
[9] Qur'an 40:74 and 72:7.
[10] Qur'an 5:64.
[11] Qur'an 6:31, 6:154, 10:45, 13:2, 18:110, 29:5, 32:10, 10:7, 10:11, 10:15, 18:105 and 29:23.
[12] Qur'an 14:5.
[13] Qur'an 20:124.
[14] Qur'an 2:143.
[15] Qur'an 3:7.
[16] Qur'an 72:7.
[17] This next verse is translated by Shoghi Effendi, The World Order of Bahá'u'lláh 116.
[18] This refers to the Tablet of Visitation of the Imam 'Ali addressing the spirit of the Prophet Muhammad, (quoted in the book of Mafatih al Jinan, by Qomi).
[19] Such maledictions are found in the Visitations of the Imams, see for example Mafátih al-Jinán of Qummi, "Ziyárat al-Amir Yawmal-Ghadir Alláhummal-'an awwala zálimin zalanu Aala Muhammadin."
[20]20 Haji Muhammad Taqi, surnamed Ayyub, God Passes By 130.
[21] Qur'an 25:26.
[22] Qur'an 25:13 and 4:124.
[23] Qur'an 50:41
[24] Qur'an 25:25
[25] The afflictions of the Prophet's grandson, the Imam Husayn.
[26] Shiraz.
[27] Qur'an 2:94 and 62:6
[28] Qur'an 41:42
[29] Crimson here refers to the Crimson Ark and the color red refers to the realm of divine decree called Qadá.
[30] It appears that in this passage there is a reference to the divine handmaidens mentioned in the Bab's revelation of Qayyumu'l-Asma and that these handmaidens came to hear the new melodies revealed by Bahá'u'lláh but then at the end of that revelation He is seeking that these handmaidens return to their tabernacles because at that point Bahá'u'lláh is surrounded by opposition of two parties: the people of Islam and the people of the Bayan. Further there are multiple references to the twin revelations and echoes of "Twin-ness" of many passages of Qayyamal-Asmaa for example in the Sura of Zikr, p. 224, of the Afnan family copy, the Bab reveals: Qul Inni anal-Bahaa ….wa Inni An-al Nazir fi al Mashriqayn … Nurayn… Turayn…Satrayn (twin lights, twin mounts, etc.)
[31]31 There are many references in the Qayyumu'l-Asma' to the blood-soaked Garment. The original story is from the Qur'an 12 where Joseph's blood-soaked garment is brought to his father. In the Bab's writings this brood becomes the blood of the Imam Husayn (Qayyumu'l-Asma 32 and 191). This blood-soaked Garment, according to the Bab, proclaims: "Verily, I am God …" For Bahá'ís, Bahá'u'lláh represents the spiritual Return of the Imam Husayn.

[32] Qur'an 21:103
[33] Qur'an 14:21
[34] Conscious of its many nuances (see Mazandarani, Asraru'l-Athar), 'Ama has been rendered eternity.
[35] Qur'an 14:18
[36] Contrasting the "near" Baghdad to the "remote" Adrianople
[37] According to Bahá'u'lláh, the "Great Announcement" of Qur'an 78:2, 38:67 and 38:88 is the Bab.
[38] "Concerning what are they disputing? Concerning the Great Announcement. About which they cannot agree." Qur'an 78:1-3
[39] Qur'an 20:85-95 references to Mirza Yahya and Siyyid Muhammad Isfahani
[40] There are many references to Hin [i.e. moment of time], thus Qur'an 38:88 and 28:15.
[41] Nearly fifty references in Qur'an to the Hour; see for example 12:107, 16:77, 18:36, 25:11, 41:17, 43:61, 54:1.

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O ye who have turned your faces toward the Exalted Beauty! By night, by day, at morningtide and sunset, when darkness draweth on, and at early light I remember, and ever have remembered, in the realms of my mind and heart, the loved ones of the Lord. I beg of Him to bestow His confirmations upon those loved ones, dwellers in that pure and holy land, and to grant them successful outcomes in all things: that in their character, their behaviour, their words, their way of life, in all they are and do, He will make them to achieve distinction among men; that He will gather them into the world community, their hearts filled with ecstasy and fervour and yearning love, with knowledge and certitude, with steadfastness and unity, their faces beauteous and bright.

O ye beloved of the Lord! This day is the day of union, the day of the ingathering of all mankind. `Verily God loveth those who, as though they were a solid wall, do battle for His Cause in serried lines!' Note that He saith 'in serried lines'–meaning crowded and pressed together, one locked to the next, each supporting his fellows. To do battle, as stated in the sacred verse, doth not, in this greatest of all dispensations, mean to go forth with sword and spear, with lance and piercing arrow–but rather weaponed with pure intent, with righteous motives, with counsels helpful and effective, with godly attributes, with deeds pleasing to the Almighty, with the qualities of heaven. It signifieth education for all mankind, guidance for all men, the spreading far and wide of the sweet savours of the spirit, the promulgation of God's proofs, the setting forth of arguments conclusive and divine, the doing of charitable deeds.

Whensoever holy souls, drawing on the powers of heaven, shall arise with such qualities of the spirit, and march in unison, rank on rank, every one of those souls will be even as one thousand, and the surging waves of that mighty ocean will be even as the battalions of the Concourse on high. What a blessing that will be–when all shall come together, even as once separate torrents, rivers and streams, running brooks and single drops, when collected together in one place will form a mighty sea. And to such a degree will the inherent unity of all prevail, that the traditions, rules, customs and distinctions in the fanciful life of these populations will be effaced and vanish away like isolated drops, once the great sea of oneness doth leap and surge and roll.

I swear by the Ancient Beauty, that at such a time overwhelming grace will so encircle all, and the sea of grandeur will so overflow its shores, that the narrowest strip of water will grow wide as an endless sea, and every merest drop will be even as the shoreless deep.

'Abdu'l-Bahá, Exc. Fr. Selections #207

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

ARTICLE I

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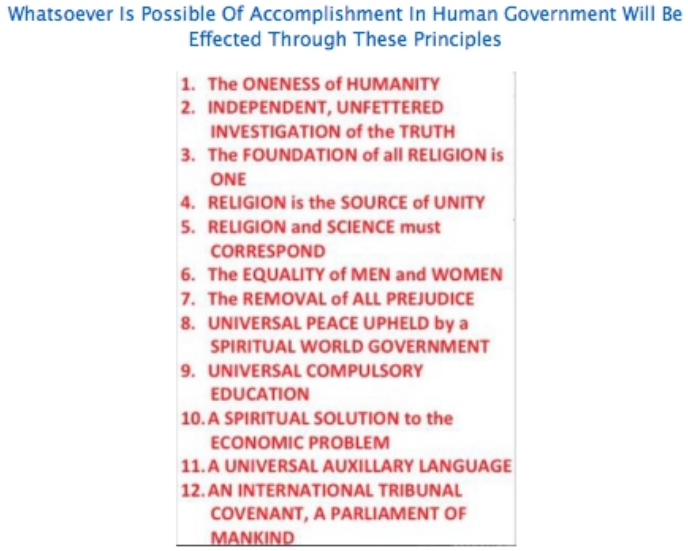
The Twelve Basic Principles of the Baha'i Faith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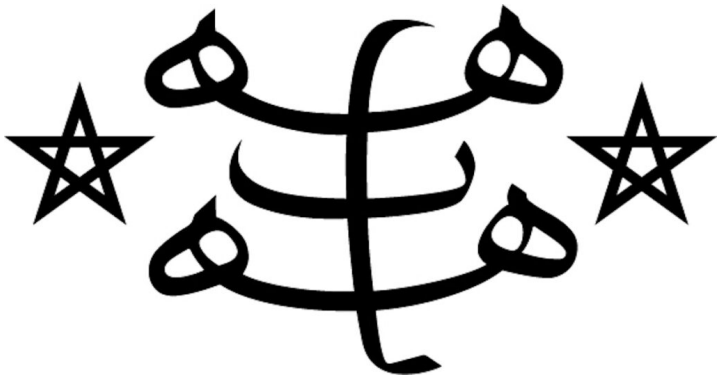
This entry was posted on Monday, April 22nd, 2024 at 2:34 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ninth Day Of Ridvan/Jamal 2, 181 B.E. (4/29/2024)



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Tablet of the Ninth Day of Ridvan

–Baha'u'llah–

("Revealed in the Ridvan for all to read during the Festival of Ridvan")

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace. The day star of blissfulness shineth above the horizon of Our name, the Blissful, inasmuch as the kingdom of the name of God hath been adorned with the ornament of the name of thy Lord, the Creator of the heavens. Arise before the nations of the earth, and arm thyself with the power of this Most Great Name, and be not of those who tarry.

Methinks that thou hast halted and movest not upon My Tablet. Could the brightness of the Divine Countenance have bewildered thee, or the idle talk of the froward filled thee with grief and paralyzed thy movement? Take heed lest anything deter thee from extolling the greatness of this Day–the Day whereon the Finger of majesty and power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on the earth. Preferrest thou to tarry when the breeze announcing the Day of God hath already breathed over thee, or art thou of them that are shut out as by a veil from Him?

No veil whatever have I allowed, O Lord of all names and Creator of the heavens, to shut me from the recognition of the glories of Thy Day–the Day which is the lamp of guidance unto the whole world, and the sign of the Ancient of Days unto all them that dwell therein. My silence is by reason of the veils that have blinded Thy creatures' eyes to Thee, and my muteness is because of the impediments that have hindered Thy people from recognizing Thy truth. Thou knowest what is in me, but I know not what is in Thee. Thou art the All-Knowing, the All-Informed. By Thy name that excelleth all other names! If Thy

overruling and all-compelling behest should ever reach me, it would empower me to revive the souls of all men, through Thy most exalted Word, which I have heard uttered by Thy Tongue of power in Thy Kingdom of glory. It would enable me to announce the revelation of Thy effulgent countenance wherethrough that which lay hidden from the eyes of men hath been manifested in Thy name, the Perspicuous, the sovereign Protector, the Self-Subsisting.

Canst thou discover any one but Me, O Pen, in this Day? What hath become of the creation and the manifestations thereof? What of the names and their kingdom? Whither are gone all created things, whether seen or unseen? What of the hidden secrets of the universe and its revelations? Lo, the entire creation hath passed away! Nothing remaineth except My Face, the Ever-Abiding, the Resplendent, the All-Glorious.

This is the Day whereon naught can be seen except the splendors of the Light that shineth from the face of Thy Lord, the Gracious, the Most Bountiful. Verily, We have caused every soul to expire by virtue of Our irresistible and all-subduing sovereignty. We have, then, called into being a new creation, as a token of Our grace unto men. I am, verily, the All-Bountiful, the Ancient of Days.

This is the Day whereon the unseen world crieth out: “Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne.” The realm of glory exclaimeth: “Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His Name that hath been promised unto all things, whether of the past or of the future.” This is the Day whereon every sweet smelling thing hath derived its fragrance from the smell of My garment—a garment that hath shed its perfume upon the whole of creation. This is the Day whereon the rushing waters of everlasting life have gushed out of the Will of the All-Merciful. Haste ye, with your hearts and souls, and quaff your fill, O Concourse of the realms above!

Say: He it is Who is the Manifestation of Him Who is the Unknowable, the Invisible of the Invisibles, could ye but perceive it. He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is Who is the one Beloved of all things, whether of the past or of the future. Would that ye might set your hearts and hopes upon Him!

We have heard the voice of thy pleading, O Pen, and excuse thy silence. What is it that hath so sorely bewildered thee?

The inebriation of Thy presence, O Well-Beloved of all worlds, hath seized and possessed me.

Arise, and proclaim unto the entire creation the tidings that He Who is the All-Merciful hath directed His steps towards the Ridvan and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise. We have chosen thee to be our most mighty Trumpet, whose blast is to signalize the resurrection of all mankind.

Say: This is the Paradise on whose foliage the wine of utterance hath imprinted the testimony: “He that was hidden from the eyes of men is revealed, girded with sovereignty and power!” This is the Paradise, the rustling of whose leaves proclaims: “O ye that inhabit the heavens and the earth! There hath

appeared what hath never previously appeared. He Who, from everlasting, had concealed His Face from the sight of creation is now come." From the whispering breeze that wafteth amidst its branches there cometh the cry: "He Who is the sovereign Lord of all is made manifest. The Kingdom is God's," while from its streaming waters can be heard the murmur: "All eyes are gladdened, for He Whom none hath beheld, Whose secret no one hath discovered, hath lifted the veil of glory, and uncovered the countenance of Beauty."

Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: "Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cup of everlasting life. Approach, and quaff your fill. Drink with healthy relish, O ye that are the very incarnations of longing, ye who are the embodiments of vehement desire!"

This is the Day whereon He Who is the Revealer of the names of God hath stepped out of the Tabernacle of glory, and proclaimed unto all who are in the heavens and all who are on the earth: "Put away the cups of Paradise and all the life-giving waters they contain, for lo, the people of Baha have entered the blissful abode of the Divine Presence, and quaffed the wine of reunion, from the chalice of the beauty of their Lord, the All-Possessing, the Most High."

Forget the world of creation, O Pen, and turn thou towards the face of thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of thy Lord, the King of everlasting days. For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendor of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors–favors which none can reckon except Him, Who is the omnipotent Protector of the entire creation.

Look not upon the creatures of God except with the eye of kindliness and of mercy, for Our loving providence hath pervaded all created things, and Our grace encompassed the earth and the heavens. This is the Day whereon the true servants of God partake of the life-giving waters of reunion, the Day whereon those that are nigh unto Him are able to drink of the soft-flowing river of immortality, and they who believe in His unity, the wine of His Presence, through their recognition of Him Who is the Highest and Last End of all, in Whom the Tongue of Majesty and Glory voiceth the call: "The Kingdom is Mine. I, Myself, am, of Mine own right, its Ruler."

Attract the hearts of men, through the call of Him, the one alone Beloved. Say: This is the Voice of God, if ye do but hearken. This is the Day Spring of the Revelation of God, did ye but know it. This is the Dawning-Place of the Cause of God, were ye to recognize it. This is the Source of the commandment of God, did ye but judge it fairly. This is the manifest and hidden Secret; would that ye might perceive it. O peoples of the world! Cast away, in My name that transcendeth all other names, the things ye possess, and immerse yourselves in this Ocean in whose depths lay hidden the pearls of wisdom and of utterance, an ocean that surgeth in My name, the All-Merciful. Thus instructeth you He with Whom is the Mother Book.

The Best-Beloved is come. In His right hand is the sealed Wine of His name. Happy is the man that turneth unto Him, and drinketh his fill, and exclaimeth: “Praise be to Thee, O Revealer of the signs of God!” By the righteousness of the Almighty! Every hidden thing hath been manifested through the power of truth. All the favors of God have been sent down, as a token of His grace. The waters of everlasting life have, in their fullness, been proffered unto men. Every single cup hath been borne round by the hand of the Well-Beloved. Draw near, and tarry not, though it be for one short moment.

Blessed are they that have soared on the wings of detachment and attained the station which, as ordained by God, overshadoweth the entire creation, whom neither the vain imaginations of the learned, nor the multitude of the hosts of the earth have succeeded in deflecting from His Cause. Who is there among you, O people, who will renounce the world, and draw nigh unto God, the Lord of all names? Where is he to be found who, through the power of My name that transcendeth all created things, will cast away the things that men possess, and cling, with all his might, to the things which God, the Knower of the unseen and of the seen, hath bidden him observe? Thus hath His bounty been sent down unto men, His testimony fulfilled, and His proof shone forth above the Horizon of mercy. Rich is the prize that shall be won by him who hath believed and exclaimed: “Lauded art Thou, O Beloved of all worlds! Magnified be Thy name, O Thou the Desire of every understanding heart!”

Rejoice with exceeding gladness, O people of Baha, as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House, proceeding to the Spot from which He shed upon the whole of creation the splendors of His name, the All-Merciful. God is Our witness. Were We to reveal the hidden secrets of that Day, all they that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise.

Such is the inebriating effect of the words of God upon Him Who is the Revealer of His undoubted proofs, that His Pen can move no longer. With these words He concludeth His Tablet: “No God is there but Me, the Most Exalted, the Most Powerful, the Most Excellent, the All-Knowing.”

Baha’u’llah

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Of the exact circumstances attending that epoch-making Declaration we, alas, are but scantily informed. The words Bahá’u’lláh actually uttered on that occasion, the manner of His Declaration, the reaction it produced, its impact on Mírzá Yaḥyá, the identity of those who were privileged to hear Him, are shrouded in an obscurity which future historians will find it difficult to penetrate. The fragmentary description left to posterity by His chronicler Nabíl is one of the very few authentic records we possess of the memorable days He spent in that garden. “Every day,” Nabíl has related, “ere the hour of dawn, the gardeners would pick the roses which lined the four avenues of the garden, and would pile them in the center of the floor of His blessed tent. So great would be the heap that when His companions gathered to drink their morning tea in His presence, they would be unable to see each other across it. All these roses Bahá’u’lláh would, with His own hands, entrust to those whom He dismissed from His presence every morning to be delivered, on His behalf, to His Arab and Persian friends in the city.” “One night,” he continues, “the

ninth night of the waxing moon, I happened to be one of those who watched beside His blessed tent. As the hour of midnight approached, I saw Him issue from His tent, pass by the places where some of His companions were sleeping, and begin to pace up and down the moonlit, flower-bordered avenues of the garden. So loud was the singing of the nightingales on every side that only those who were near Him could hear distinctly His voice. He continued to walk until, pausing in the midst of one of these avenues, He observed: 'Consider these nightingales. So great is their love for these roses, that sleepless from dusk till dawn, they warble their melodies and commune with burning passion with the object of their adoration. How then can those who claim to be afire with the rose-like beauty of the Beloved choose to sleep?' For three successive nights I watched and circled round His blessed tent. Every time I passed by the couch whereon He lay, I would find Him wakeful, and every day, from morn till eventide, I would see Him ceaselessly engaged in conversing with the stream of visitors who kept flowing in from Baghdád. Not once could I discover in the words He spoke any trace of dissimulation."

As to the significance of that Declaration let Bahá'u'lláh Himself reveal to us its import. Acclaiming that historic occasion as the "Most Great Festival," the "King of Festivals," the "Festival of God," He has, in His Kitáb-i-Aqdas, characterized it as the Day whereon "all created things were immersed in the sea of purification," whilst in one of His specific Tablets, He has referred to it as the Day whereon "the breezes of forgiveness were wafted over the entire creation." "Rejoice, with exceeding gladness, O people of Bahá!", He, in another Tablet, has written, "as ye call to remembrance the Day of supreme felicity, the Day whereon the Tongue of the Ancient of Days hath spoken, as He departed from His House proceeding to the Spot from which He shed upon the whole of creation the splendors of His Name, the All-Merciful... Were We to reveal the hidden secrets of that Day, all that dwell on earth and in the heavens would swoon away and die, except such as will be preserved by God, the Almighty, the All-Knowing, the All-Wise. Such is the inebriating effect of the words of God upon the Revealer of His undoubted proofs that His pen can move no longer." And again: "The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching.... The Day-Star of Blissfulness shineth above the horizon of Our Name, the Blissful, inasmuch as the Kingdom of the Name of God hath been adorned with the ornament of the Name of Thy Lord, the Creator of the heavens.... Take heed lest anything deter Thee from extolling the greatness of this Day—the Day whereon the Finger of Majesty and Power hath opened the seal of the Wine of Reunion, and called all who are in the heavens and all who are on earth.... This is the Day whereon the unseen world crieth out: 'Great is thy blessedness, O earth, for thou hast been made the footstool of thy God, and been chosen as the seat of His mighty throne' ...Say ... He it is Who hath laid bare before you the hidden and treasured Gem, were ye to seek it. He it is who is the One Beloved of all things, whether of the past or of the future." And yet again: "Arise, and proclaim unto the entire creation the tidings that He who is the All-Merciful hath directed His steps towards the Riḍván and entered it. Guide, then, the people unto the Garden of Delight which God hath made the Throne of His Paradise... Within this Paradise, and from the heights of its loftiest chambers, the Maids of Heaven have cried out and shouted: 'Rejoice, ye dwellers of the realms above, for the fingers of Him Who is the Ancient of Days are ringing, in the name of the All-Glorious, the Most Great Bell, in the midmost heart of the heavens. The hands of bounty have borne round the cups of everlasting life. Approach, and quaff your fill.'" And finally: "Forget the world of creation, O Pen, and turn Thou towards the face of Thy Lord, the Lord of all names. Adorn, then, the world with the ornament of the favors of Thy Lord, the King of everlasting days.

For We perceive the fragrance of the Day whereon He Who is the Desire of all nations hath shed upon the kingdoms of the unseen and of the seen the splendors of the light of His most excellent names, and enveloped them with the radiance of the luminaries of His most gracious favors, favors which none can reckon except Him Who is the Omnipotent Protector of the entire creation."

Shoghi Effendi, God Passes By pg. 153-155

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In the last two verses of the Book of Daniel occur the cryptic words:—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."
Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer was present, 'Abdu'l-Bahá reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muḥammadan era.
'Abdu'l-Bahá's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Bahá'u'lláh in Baghdád, or the year 1963:—Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!

J.E. Esslemont, Baha'u'llah And The New Era, Prophecies Of Baha'u'llah And Abdu'l-Baha, Coming Of The Kingdom Of God.

"Regarding the Prophecy of Daniel: The passage in Esselmont should be changed to state that this prophecy refers to the one-hundredth anniversary of the Declaration of Bahá'u'lláh, in the Garden of Riḍván, Baghdád—reference to this can be found in 'The Passing of 'Abdu'l-Bahá in quotation from two of His Tablets."

Shoghi Effendi, Directives Of The Guardian #49

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"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of

mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11

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Click this link to learn about

The Seventh Angel

Hear the Seventh Angel read a Prayer by Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

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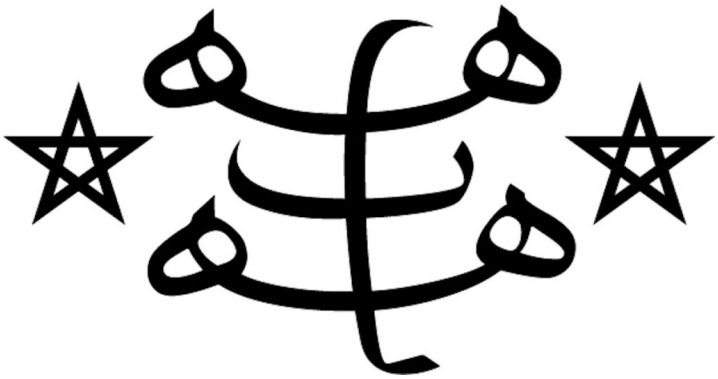
BAHA'I JUSTICE

Holy Day: The Twelfth Day Of Ridvan, Jamal 5, 181 B.E. (5/2/2024)



A Tablet of the Feast of Ridvan
Revealed by Baha'u'llah
HE IS THE ALMIGHTY LORD!

Lo, this is the garden of Paradise wherein is raised the Voice of God, the Dominant, the Strong; Here do the immaculate Maids of Heaven dwell, they whom no eye hath seen save only God's, the Sanctified, the Well-Beloved; Herein the eternal nightingale singeth on the bough of the sacred Lote-Tree a song that bedazzaleth the minds, and herein are the needy led to the haven of wealth, and all men guided to the Word of God; verily this is a manifest truth.

Here is the song that the nightingale singeth;

IN THY NAME THAT IS GOD,

Thou art verily God!
O sacred Monk, ring out the bells, for the day of God hath come, and the Beauty of the All-Glorious is established on the holy, shining throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O prophet of wisdom, Hud, beat thou upon thy drum, in the name of the Lord, the Precious, the Bountiful, for the Temple of Holiness is seated upon His high, unapproachable throne.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou beauty of eternity, pluck with the fingers of the spirit at the strings of Thy lute that is wondrous and Holy, for the Heavenly Beauty hath come in His garment of glimmering silk.

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O angel of light, sound thou thy trumpet to herald this appearance, for the letter HA hath mounted above the letter of pre-existent might.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Nightingale of Praise, sing out upon thy boughs within this garden and land, the well-beloved Name, for the beauty of the red rose hath shone from the impenetrable veils.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Dove of Paradise, sing upon the boughs in this wondrous day, when the Lord hath cast His rays upon all creatures.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Thou Bird of Eternity, soar into this firmament, for the bird of faithfulness hath winged his flight to the presence of the merciful Lord.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Dwellers in Paradise, sing out and chant with melodious voices, for the melody of God is pealing from beyond the high pavilions of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O denizens of the Kingdom, sing in the name of the Well-beloved, for the beauty of commandment hath gleamed from behind the veils, in the shining mantle of the spirit.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O dwellers in the kingdom of names, adorn the zones of the furthermost heaven, for the Greatest Name is riding on the mighty clouds of holiness.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of the realm of holy attributes in the heaven of Abha, prepare to meet your God, for the breezes of sanctity have wafted from the exalted throne, and this is a manifest grace.

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O thou Ridwan of the one God, rejoice within thyself, for the Ridwan of God, the Exalted, the Precious, the Wise, is made manifest.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O heaven of the grandeur, thank God within thyself, for the heaven of holiness is raised up in the realm of the sanctified heart.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O Sun of this earth, eclipse thy face, for the sun of eternity hath dawned in the luminous heaven.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O land of knowledge, swallow up thy learning, for the realm of wisdom is unfolding in the self of God., the Exalted, the Mighty, the Bountiful.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O lamp of the world, extinguish thyself, for the light of the Lord is kindled in the lamp of eternity, and hath illumined the denizens of heaven and earth.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O seas of the world, quiet your waves within you, for the crimson sea hath surged with a wondrous Cause.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O cock of everlasting life, crow out on the peaks of the realm of might, for the Herald of God hath sounded His Call from every lofty hill.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O concourse of lovers, give out the glad tidings with all your heart, for the time of waiting is over, and the covenant hath come, and the Beloved hath shone in wondrous beauty.
Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

O people of knowledge, rejoice within your souls, for the day of parting is gone by, the time of certainty hath come, and the beauty of this Youth hath shone in sacred raiment within the paradise of the steadfast Name.

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected, Thy day whereof a moment comprehendeth all the ages.

Glory to Thee, O God, O Thou who art God,

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Lauded art Thou O my God! I implore Thee by Thy day in which all the prophetic days are resurrected, Thy day whereof a moment comprehendeth all the ages.

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And I implore Thee by Thy Name which Thou made king of the Kingdom of Names and ruler over all in earth and heaven.

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

To make men free of all besides Thyself, and cause them to approach unto Thee and sever themselves from all but Thee. Verily Thou art the Powerful, the Precious, the Compassionate.

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

Then kindle, O my Beloved, in their hearts the flame of Thy love, till it shall burn away the memory of all save Thee, that they may testify with themselves that verily Thou hast dwelt from everlasting on the heights of immortality, that nothing hath been joined with Thee, and that Thou ever art as Thou hast been. There is no God save Thee, the Mighty, the Beneficent.

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

And those among Thy servants who seek to ascend the heights of Thy singleness, if their souls be set on the remembrance of aught else save Thee, they shall not be true believers in the unity of God, nor will the rank of a follower of the oneness of God be allotted them.

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

The glory be to Thee, O my God, for as long as Thy command endureth. Wherefore send Thou down from

the clouds of Thy Mercy that which shall cleanse the hearts of Thy lovers, and sanctify the souls of Thy friends.

Then raise them up in Thy Loftiness, and give them the victory over all on earth; for this is that which "We have desired to bring honor upon those who were brought low in the land, and to make them leaders of men, and to make them our heirs."

Glory to Thee, O God, O Thou who art God,

O Thou who alone art God!

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

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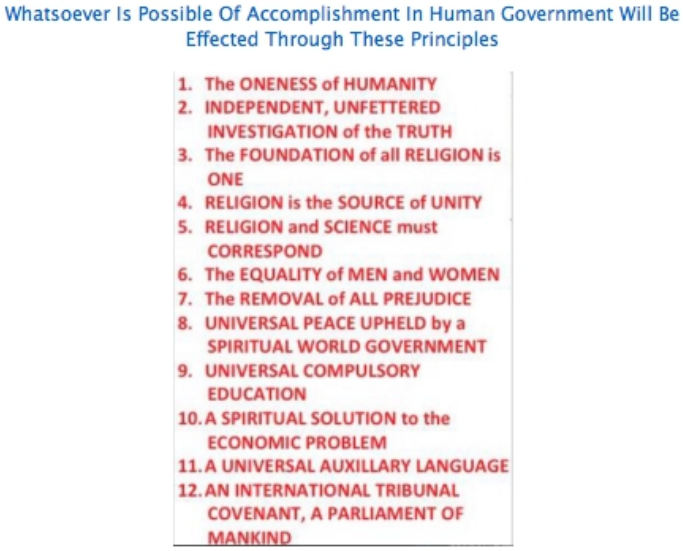
The Twelve Basic Principles of the Baha'i Faith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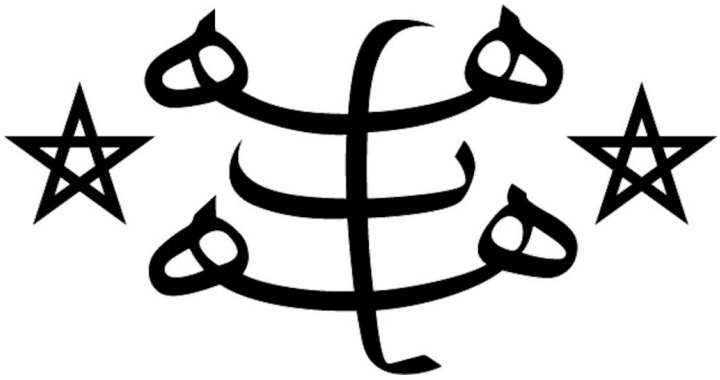
This entry was posted on Thursday, May 2nd, 2024 at 2:22 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Azamat/Grandeur 1, 181 B.E. (5/17/2024)



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O CONTENDING peoples and kindreds of the earth! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the world's great Luminary envelop the whole earth, and its inhabitants become the citizens of one city, and the occupants of one and the same throne. This wronged One hath, ever since the early days of His life, cherished none other desire but this, and will continue to entertain no wish except this wish. There can be no doubt whatever that the peoples of the world, of whatever race or religion, derive their inspiration from one heavenly Source, and are the subjects of one God. The difference between the ordinances under which they abide should be attributed to the varying requirements and exigencies of the age in which they were revealed. All of them, except a few which are the outcome of human perversity, were ordained of God, and are a reflection of His Will and Purpose. Arise and, armed with the power of faith, shatter to pieces the gods of your vain imaginings, the sowers of dissension amongst you. Cleave unto that which draweth you together and uniteth you. This, verily, is the most exalted Word which the Mother Book hath sent down and revealed unto you. To this beareth witness the Tongue of Grandeur from His habitation of glory.

Baha'u'llah, The Proclamation of Baha'u'llah

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The body politic today is greatly in need of a physician. It is similar to a human body afflicted with severe ailments. A doctor diagnoses the case and prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that, unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the

illness of the body politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times, and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts.

Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soul-bond may be established, this heart-attachment realized and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance and attune our ears to enjoy the celestial melodies of the heavenly Word. This is our greatest hope. This is our ultimate purpose.

Abdu'l-Baha', The Promulgation Of Universal Peace

8 June 1912
Talk given at 309 West Seventy-Eighth Street, New York, New York

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The American nation, of which the community of the Most Great Name forms as yet a negligible and infinitesimal part, stands, indeed, from whichever angle one observes its immediate fortunes, in grave peril. The woes and tribulations which threaten it are partly avoidable, but mostly inevitable and God-sent, for by reason of them a government and people clinging tenaciously to the obsolescent doctrine of absolute sovereignty and upholding a political system, manifestly at variance with the needs of a world already contracted into a neighborhood and crying out for unity, will find itself purged of its anachronistic conceptions, and prepared to play a preponderating role, as foretold by 'Abdu'l-Bahá, in the hoisting of the standard of the Lesser Peace, in the unification of mankind, and in the establishment of a world federal government on this planet. These same fiery tribulations will not only firmly weld the American nation to its sister nations in both hemispheres, but will through their cleansing effect, purge it thoroughly of the accumulated dross which ingrained racial prejudice, rampant materialism, widespread ungodliness and moral laxity have combined, in the course of successive generations, to produce, and which have prevented her thus far from assuming the role of world spiritual leadership forecast by 'Abdu'l-Bahá's unerring pen—a role which she is bound to fulfill through travail and sorrow.

Shoghi Effendi, Citadel of Faith

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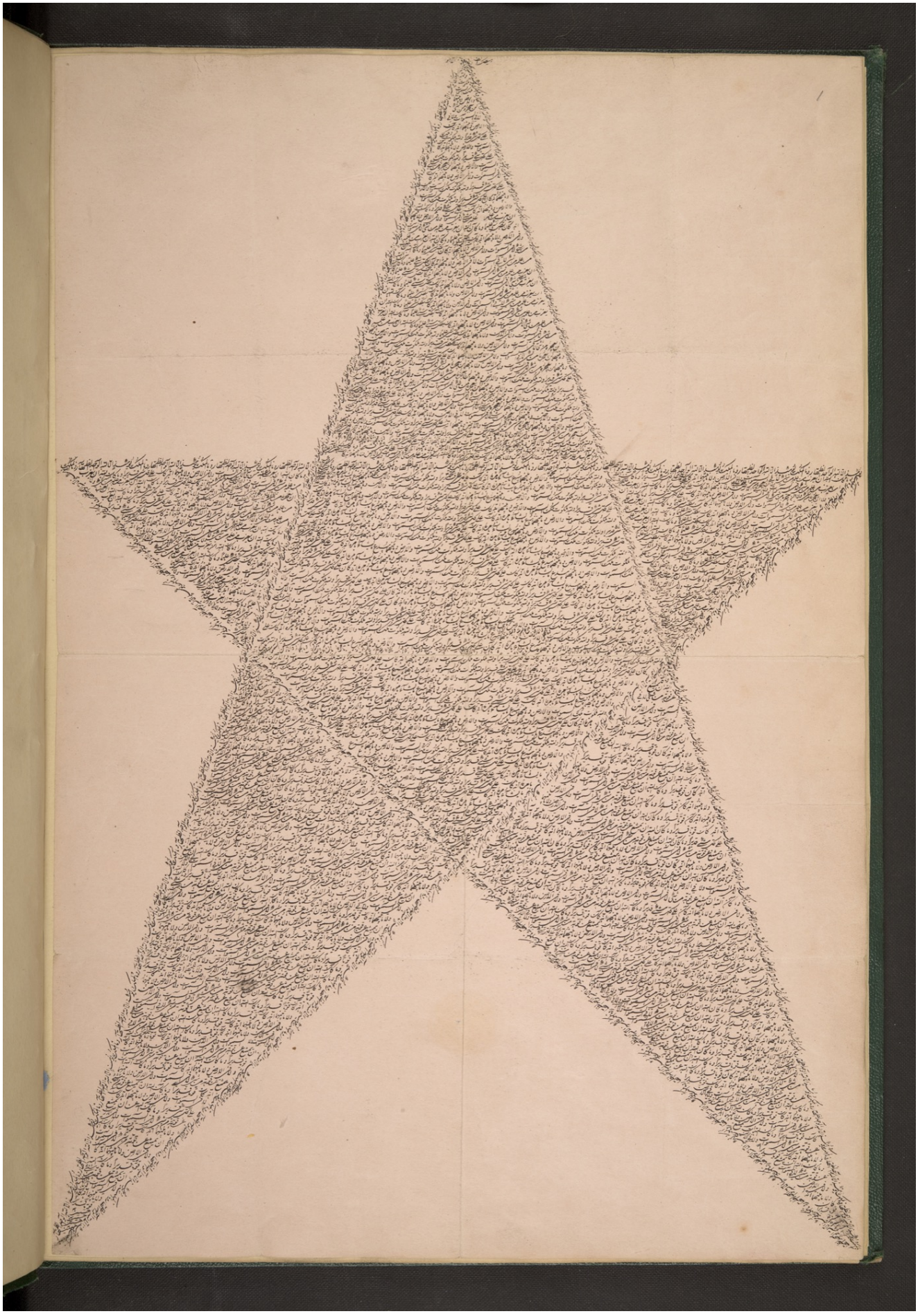
BAHA'I JUSTICE

Holy Day: The Anniversary of the Declaration of The Bab.

Azamat 7, 181 B.E. (5/23/2024)



23 May 1912

TALK AT HOME OF MR. AND MRS. FRANCIS W. BREED

367 HARVARD STREET, CAMBRIDGE, MASSACHUSETTS

Scientific knowledge is the highest attainment upon the human plane, for science is the discoverer of realities. It is of two kinds: material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary—one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law.

This is 23 May, the anniversary of the message and Declaration of the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the sun. Therefore, it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

The Báb was subjected to bitter persecution in Shíráz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Báb journeyed to Iṣfahán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabríz. From thence He was transferred to Mákú and finally imprisoned in the strong castle of Chihríq. Afterward He was martyred in Tabríz.

This is merely an outline of the history of the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the brighter it became. Day by day His Cause spread and strengthened. During the time when He was among the people He was constantly heralding the coming of Bahá'u'lláh. In all His Books and Tablets He mentioned Bahá'u'lláh and announced the glad tidings of His manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the Promised One of Whom I have spoken." He mentioned the Blessed Perfection, Bahá'u'lláh, by the title "Him Whom God shall make manifest." In brief, that blessed Soul offered His very life in the pathway of Bahá'u'lláh, even as it is recorded in historical writings and records. In His first Book, the Best of Stories, He says, "O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave nought but to be slain in Thy love; and God, the Supreme, sufficeth as an eternal protection."

Consider how the Báb endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Bahá'u'lláh; and how He announced the glad tidings of His manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Báb has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for His sake, to be lenient and merciful to all for Him and to upbuild the oneness of the world of humanity. Therefore, this day, 23 May, is the anniversary of a blessed event.

Abdu'l-Baha', The Promulgation Of Universal Peace

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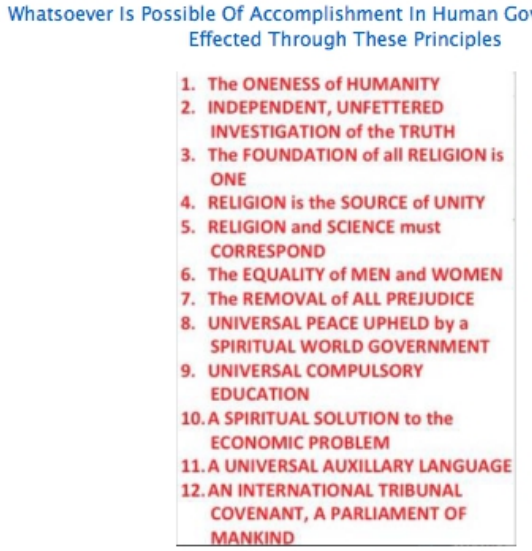
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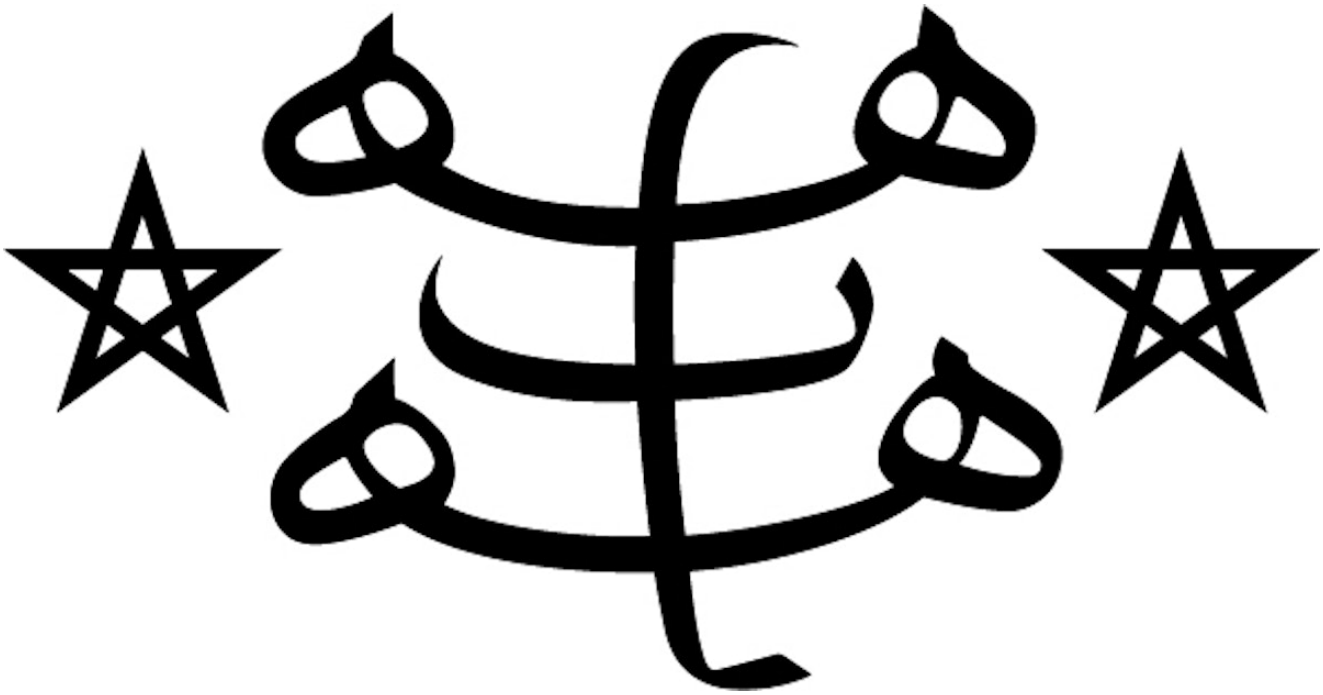
BAHA'I JUSTICE

Baha'i Sabbath: Azamat 8, 181 B.E. (5/24/2024)



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Creation is the expression of motion. Motion is life. A moving object is a living object, whereas that which is motionless and inert is as dead. All created forms are progressive in their planes, or kingdoms of existence, under the stimulus of the power or spirit of life. The universal energy is dynamic. Nothing is stationary in the material world of outer phenomena or in the inner world of intellect and consciousness. Religion is the outer expression of the divine reality. Therefore, it must be living, vitalized, moving and progressive. If it be without motion and nonprogressive, it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore, the revelation of them must be progressive and continuous. All things are subject to reformation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of reality and, therefore, the greatest of all centuries. Consider how the scientific developments of fifty years have surpassed and eclipsed the knowledge and achievements of all the former ages combined. Would the announcements and theories of ancient astronomers explain our present knowledge of the suns and planetary systems? Would the mask of obscurity which beclouded medieval centuries meet the demand for clear-eyed vision and understanding which characterizes the world today? Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming

from the customs, institutions and standpoints of the past. In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man, gifted with the power of reason, unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably this will not satisfy men of science, for when they find premise or conclusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.

The divine Prophets have revealed and founded religion. They have laid down certain laws and heavenly principles for the guidance of mankind. They have taught and promulgated the knowledge of God, established praiseworthy ethical ideals and inculcated the highest standards of virtues in the human world. Gradually these heavenly teachings and foundations of reality have been beclouded by human interpretations and dogmatic imitations of ancestral beliefs. The essential realities, which the Prophets labored so hard to establish in human hearts and minds while undergoing ordeals and suffering tortures of persecution, have now well nigh vanished. Some of these heavenly Messengers have been killed, some imprisoned, all of Them despised and rejected while proclaiming the reality of Divinity. Soon after Their departure from this world, the essential truth of Their teachings was lost sight of and dogmatic imitations adhered to.

Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The Prophets of God voiced the spirit of unity and agreement. They have been the Founders of divine reality. Therefore, if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God, they will agree and become reconciled. For reality is one and not multiple.

The nations and religions are steeped in blind and bigoted imitations. A man is a Jew because his father was a Jew. The Muslim follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity as a Buddhist. That is to say, they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident, therefore, that this condition will not be remedied without a reformation in the world of religion. In other words, the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind.

From the seed of reality religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequaled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken, and a universal brotherhood in reality itself will be established. Warfare and strife will cease among mankind; all will be reconciled as servants of God. For all are sheltered beneath the tree of His providence and mercy. God is kind to all; He is the giver of bounty to all alike, even as Jesus Christ has declared that God “sendeth rain on the just and on the unjust”—that is to say, the mercy of God is universal. All humanity is under the protection of His love and favor, and unto all He has pointed the way of guidance and progress. Progress is of two kinds:

material and spiritual. The former is attained through observation of the surrounding existence and constitutes the foundation of civilization. Spiritual progress is through the breaths of the Holy Spirit and is the awakening of the conscious soul of man to perceive the reality of Divinity. Material progress ensures the happiness of the human world. Spiritual progress ensures the happiness and eternal continuance of the soul. The Prophets of God have founded the laws of divine civilization. They have been the root and fundamental source of all knowledge. They have established the principles of human brotherhood, of fraternity, which is of various kinds—such as the fraternity of family, of race, of nation and of ethical motives. These forms of fraternity, these bonds of brotherhood, are merely temporal and transient in association. They do not ensure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary, they are selfish, restricted and fruitful causes of enmity and hatred among mankind. The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It promulgates the spirit of international agreement and ensures universal peace. Therefore, we must investigate the foundation of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles and actions and by the assistance of the Holy Spirit, both material and spiritual happiness shall become realized. Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced; industries have progressed; politics have been reformed; liberty has been proclaimed; justice is awakening. This is the century of motion, divine stimulus and accomplishment, the century of human solidarity and altruistic service, the century of universal peace and the reality of the divine Kingdom.

Abdu'l-Baha'

24 May 1912

Talk at Free Religious Association, or Unitarian Conference

Boston, Massachusetts

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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3. The FOUNDATION of all RELIGION is ONE
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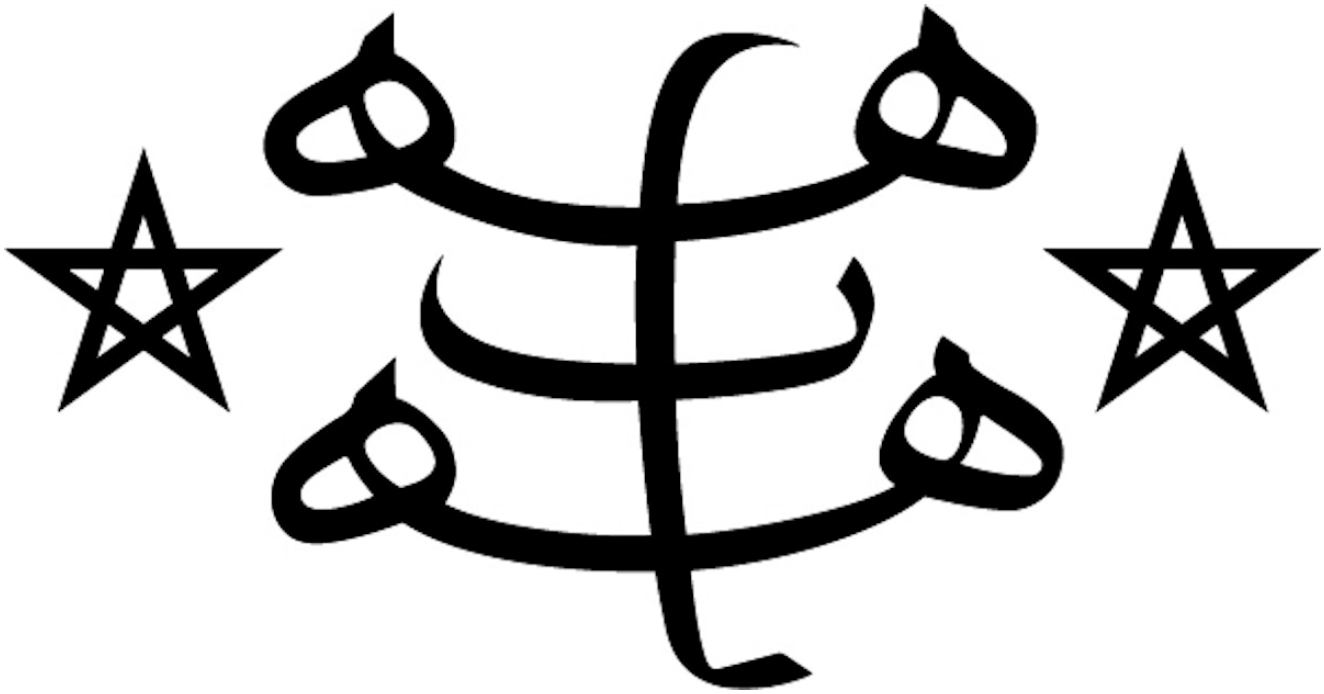
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, May 25th, 2024 at 1:06 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Ascension Of Baha'u'llah: Azamat 13, 181 B.E. (5/29/2024)



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THE Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny.... The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action.... That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of

the earth. In another passage He hath proclaimed: It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

Baha'u'llah, Gleanings CXVII

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Talk by Abdu'l-Baha' at Reception at Metropolitan Temple
Seventh Avenue and Fourteenth Street, New York, May 28, 1912

The Fatherhood of God, His loving-kindness and beneficence are apparent to all. In His mercy He provides fully and amply for His creatures, and if any soul sins, He does not suspend His bounty. All created things are visible manifestations of His Fatherhood, mercy and heavenly bestowals. Human brotherhood is, likewise, as clear and evident as the sun, for all are servants of one God, belong to one humankind, inhabit the same globe, are sheltered beneath the overshadowing dome of heaven and submerged in the sea of divine mercy. Human brotherhood and dependence exist because mutual helpfulness and cooperation are the two necessary principles underlying human welfare. This is the physical relationship of mankind. There is another brotherhood—the spiritual—which is higher, holier and superior to all others. It is heavenly; it emanates from the breaths of the Holy Spirit and the effulgence of merciful attributes; it is founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

The divine Manifestations since the day of Adam have striven to unite humanity so that all may be accounted as one soul. The function and purpose of a shepherd is to gather and not disperse his flock. The Prophets of God have been divine Shepherds of humanity. They have established a bond of love and unity among mankind, made scattered peoples one nation and wandering tribes a mighty kingdom. They have laid the foundation of the oneness of God and summoned all to universal peace. All these holy, divine Manifestations are one. They have served one God, promulgated the same truth, founded the same institutions and reflected the same light. Their appearances have been successive and correlated; each One has announced and extolled the One Who was to follow, and all laid the foundation of reality. They summoned and invited the people to love and made the human world a mirror of the Word of God. Therefore, the divine religions They established have one foundation; Their teachings, proofs and evidences are one; in name and form They differ, but in reality They agree and are the same. These holy Manifestations have been as the coming of springtime in the world. Although the springtime of this year is designated by another name according to the changing calendar, yet as regards its life and quickening it is the same as the springtime of last year. For each spring is the time of a new creation, the effects, bestowals, perfections and life-giving forces of which are the same as those of the former vernal seasons, although the names are many and various. This is 1912, last year was 1911 and so on, but in fundamental reality no difference is apparent. The sun is one, but the dawning points of the sun are numerous and changing. The ocean is one body of water, but different parts of it have particular designations—Atlantic, Pacific, Mediterranean, Antarctic, etc. If we consider the names, there is differentiation; but the water, the ocean itself, is one reality.

Likewise, the divine religions of the holy Manifestations of God are in reality one, though in name and nomenclature they differ. Man must be a lover of the light, no matter from what dayspring it may appear. He must be a lover of the rose, no matter in what soil it may be growing. He must be a seeker of the truth, no matter from what source it come. Attachment to the lantern is not loving the light. Attachment to the earth is not befitting, but enjoyment of the rose which develops from the soil is worthy. Devotion to the tree is profitless, but partaking of the fruit is beneficial. Luscious fruits, no matter upon what tree they grow or where they may be found, must be enjoyed. The word of truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded, must be accepted. If we harbor prejudice, it will be the cause of deprivation and ignorance. The strife between religions, nations and races arises from misunderstanding. If we investigate the religions to discover the principles underlying their foundations, we will find they agree; for the fundamental reality of them is one and not multiple. By this means the religionists of the world will reach their point of unity and reconciliation. They will ascertain the truth that the purpose of religion is the acquisition of praiseworthy virtues, the betterment of morals, the spiritual development of mankind, the real life and divine bestowals. All the Prophets have been the promoters of these principles; none of Them has been the promoter of corruption, vice or evil. They have summoned mankind to all good. They have united people in the love of God, invited them to the religions of the unity of mankind and exhorted them to amity and agreement. For example, we mention Abraham and Moses. By this mention we do not mean the limitation implied in the mere names but intend the virtues which these names embody. When we say Abraham, we mean thereby a manifestation of divine guidance, a center of human virtues, a source of heavenly bestowals to mankind, a dawning point of divine inspiration and perfections. These perfections and graces are not limited to names and boundaries. When we find these virtues, qualities and attributes in any personality, we recognize the same reality shining from within and bow in acknowledgment of the Abrahamic perfections. Similarly, we acknowledge and adore the beauty of Moses. Some souls were lovers of the name Abraham, loving the lantern instead of the light, and when they saw this same light shining from another lantern, they were so attached to the former lantern that they did not recognize its later appearance and illumination. Therefore, those who were attached and held tenaciously to the name Abraham were deprived when the Abrahamic virtues reappeared in Moses. Similarly, the Jews were believers in Moses, awaiting the coming of the Messiah. The virtues and perfections of Moses became apparent in Jesus Christ most effulgently, but the Jews held to the name Moses, not adoring the virtues and perfections manifest in Him. Had they been adoring these virtues and seeking these perfections, they would assuredly have believed in Jesus Christ when the same virtues and perfections shone in Him. If we are lovers of the light, we adore it in whatever lamp it may become manifest, but if we love the lamp itself and the light is transferred to another lamp, we will neither accept nor sanction it. Therefore, we must follow and adore the virtues revealed in the Messengers of God—whether in Abraham, Moses, Jesus or other Prophets—but we must not adhere to and adore the lamp. We must recognize the sun, no matter from what dawning point it may shine forth, be it Mosaic, Abrahamic or any personal point of orientation whatever, for we are lovers of sunlight and not of orientation. We are lovers of illumination and not of lamps and candles. We are seekers for water, no matter from what rock it may gush forth. We are in need of fruit in whatsoever orchard it may be ripened. We long for rain; it matters not which cloud pours it down. We must not be fettered. If we renounce these fetters, we shall agree, for all are seekers of reality.

The counterfeit or imitation of true religion has adulterated human belief, and the foundations have been lost sight of. The variance of these imitations has produced enmity and strife, war and bloodshed. Now the glorious and brilliant twentieth century has dawned, and the divine bounty is radiating universally. The Sun of Truth is shining forth in intense enkindlement. This is, verily, the century when these imitations must be forsaken, superstitions abandoned and God alone worshiped. We must look at the reality of the Prophets and Their teachings in order that we may agree.

Praise be to God! The springtime of God is at hand. This century is, verily, the spring season. The world of mind and kingdom of soul have become fresh and verdant by its bestowals. It has resuscitated the whole realm of existence. On one hand, the lights of reality are shining; on the other, the clouds of divine mercy are pouring down the fullness of heavenly bounty. Wonderful material progress is evident, and great spiritual discoveries are being made. Truly, this can be called the miracle of centuries, for it is replete with manifestations of the miraculous. The time has come when all mankind shall be united, when all races shall be loyal to one fatherland, all religions become one religion, and racial and religious bias pass away. It is a day in which the oneness of humankind shall uplift its standard and international peace, like the true morning, flood the world with its light. Therefore, we offer supplications to God, asking Him to dispel these gloomy clouds and uproot these imitations in order that the East and West may become radiant with love and unity, that the nations of the world shall embrace each other and the ideal spiritual brotherhood illumine the world like the glorious sun of the high heavens. This is our hope, our wish and desire. We pray that through the bounty and grace of God we may attain thereto. I am very happy to be present at this meeting which has innate radiance, intelligence, perception and longing to investigate reality. Such meetings are the glory of the world of mankind. I ask the blessing of God in your behalf.

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace

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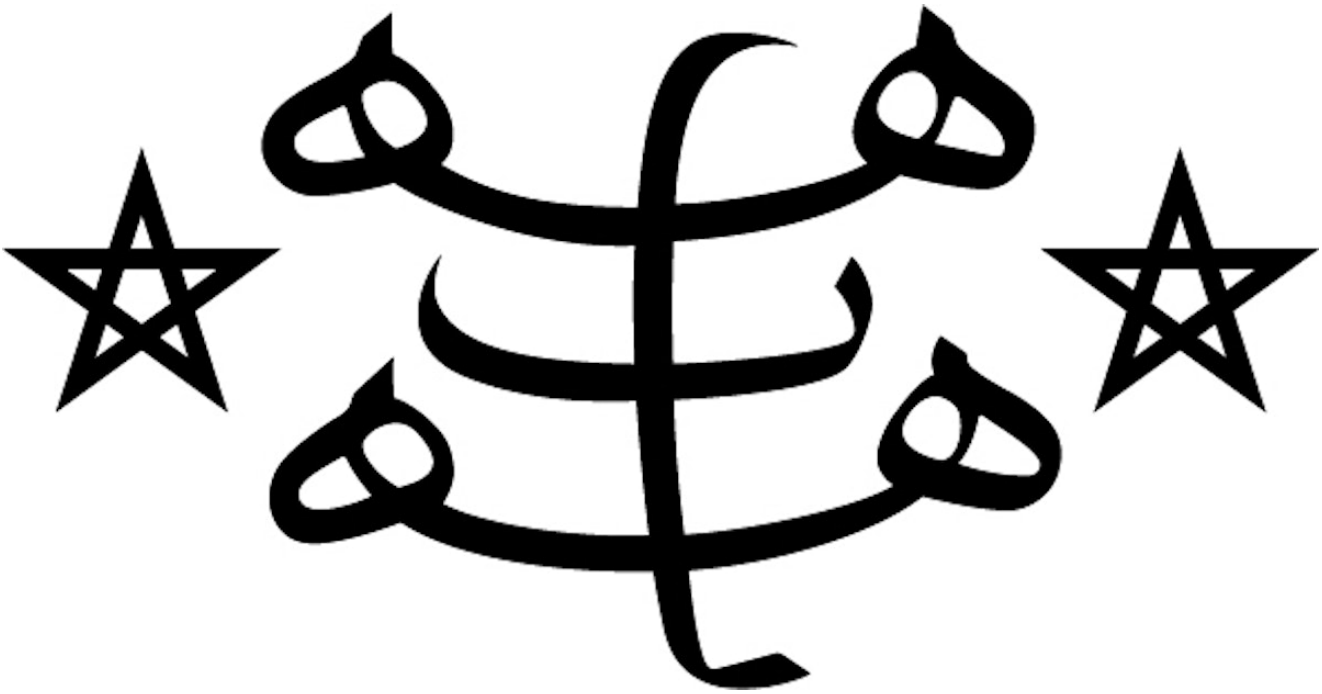
This entry was posted on Thursday, May 30th, 2024 at 12:48 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Azamat 15, 181 B.E. (5/31/2024)



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The material world is subject to change and transformation. The Cause of the Kingdom is eternal; therefore, it is the most important. But, alas, day by day the power of the Kingdom in human hearts is weakened, and material forces gain the ascendancy. The divine signs are becoming less and less, and human evidences grow stronger. They have reached such a degree that materialists are advancing and aggressive while divine forces are waning and vanishing. Irreligion has conquered religion. The cause of the chaotic condition lies in the differences among the religions and finds its origin in the animosity and hatred existing between sects and denominations. The materialists have availed themselves of this dissension amongst the religions and are constantly attacking them, intending to uproot the tree of divine planting. Owing to strife and contention among themselves, the religions are being weakened and vanquished. If a commander is at variance with his army in the execution of military tactics, there is no doubt he will be defeated by the enemy. Today the religions are at variance; enmity, strife and recrimination prevail among them; they refuse to associate; nay, rather, if necessary they shed each other's blood. Read history and record to see what dreadful events have happened in the name of religion. For instance, the Hebrew prophets were sent to announce Christ, but unfortunately the Talmud and its superstitions veiled Him so completely that they crucified their promised Messiah. Had they renounced the talmudic traditions and investigated the reality of the religion of Moses, they would have become believers in Christ. Blind adherence to forms and imitations of ancestral beliefs deprived them of their messianic bounty. They were not refreshed by the downpouring rain of mercy, nor were they illumined by the rays of the Sun of Truth.

Imitation destroys the foundation of religion, extinguishes the spirituality of the human world, transforms heavenly illumination into darkness and deprives man of the knowledge of God. It is the cause of the victory of materialism and infidelity over religion; it is the denial of Divinity and the law of revelation; it refuses Prophethood and rejects the Kingdom of God. When materialists subject imitations to the intellectual analysis of reason, they find them to be mere superstitions; therefore, they deny religion. For instance, the Jews have ideas as to the purity and impurity of religion, but when you subject these ideas to scientific scrutiny, they are found to be without foundation.

Is it impossible for us to receive the infinite bounties of God? Is it impossible to attain the virtues of the spiritual world because we are not living in the time of Moses, the period of the prophets or the era of Christ? Those were spiritual cycles. Can we not develop spiritually because we are far from them and are living in a materialistic age? The God of Moses and Jesus is able to bestow the same favors, nay, greater favors upon His people in this day. For example, in past ages He bestowed reason, intelligence and understanding upon His servants. Can we say He is not able to confer His bounties in this century? Would it be just if He sent Moses for the guidance of past nations and entirely neglected those living now? Could it be possible that this present period has been deprived of divine bounties while past ages of tyranny and barbarism received an inexhaustible portion of them? The same merciful God Who bestowed His favors in the past has opened the doors of His Kingdom to us. The rays of His sun are shining; the breath of the Holy Spirit is quickening. That omniscient God still assists and confirms us, illumines our hearts, gladdens our souls and perfumes our nostrils with the fragrances of holiness. Divine wisdom and providence have encircled all and spread the heavenly table before us. We must take a bountiful share of this generous favor.

The work of the shepherd is to bring together the scattered sheep. If he disperses the united flock, he is not the shepherd. As the Prophets fulfilled Their mission in this respect, They are the true Shepherds. When Moses appeared, the Israelitish people were disorganized. Enmity and discord increased their disunion. With divine power He assembled and united this scattered flock, placed within their hearts the pearl of love, freed them from captivity and led them out of Egypt into the Holy Land. They made wonderful progress in sciences and arts. Bonds of social and national strength cemented them. Their progress in human virtues was so rapid and wonderful that they rose to the zenith of the Solomonic sovereignty. Could it be said that Moses was not a real Shepherd and that He did not gather these scattered people together?

Christ was a real Shepherd. At the time of His manifestation, the Greeks, Romans, Assyrians and Egyptians were like so many scattered flocks. Christ breathed upon them the spirit of unity and harmonized them.

Therefore, it is evident that the Prophets of God have come to unite the children of men and not to disperse them, to establish the law of love and not enmity. Consequently, we must lay aside all prejudice —whether it be religious, racial, political or patriotic; we must become the cause of the unification of the human race. Strive for universal peace, seek the means of love, and destroy the basis of disagreement so that this material world may become divine, the world of matter become the realm of the Kingdom and humanity attain to the world of perfection.

Abdu'l-Baha'

31 May 1912

Talk at Town Hall

Fanwood, New Jersey

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace

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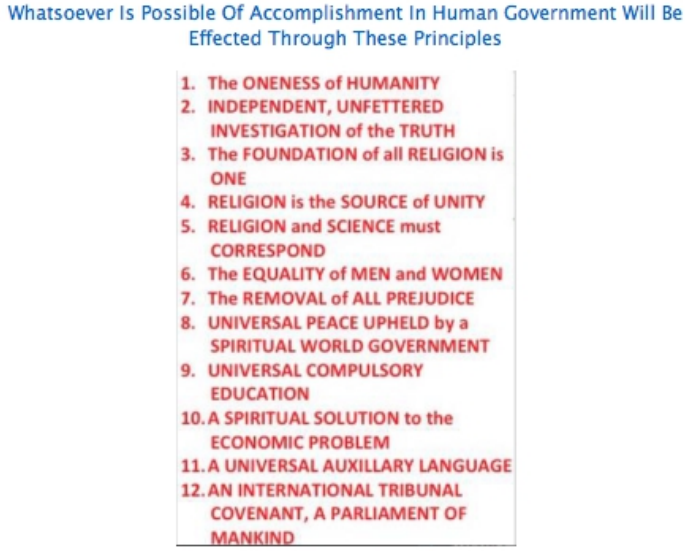
The Twelve Basic Principles of the Baha'i Faith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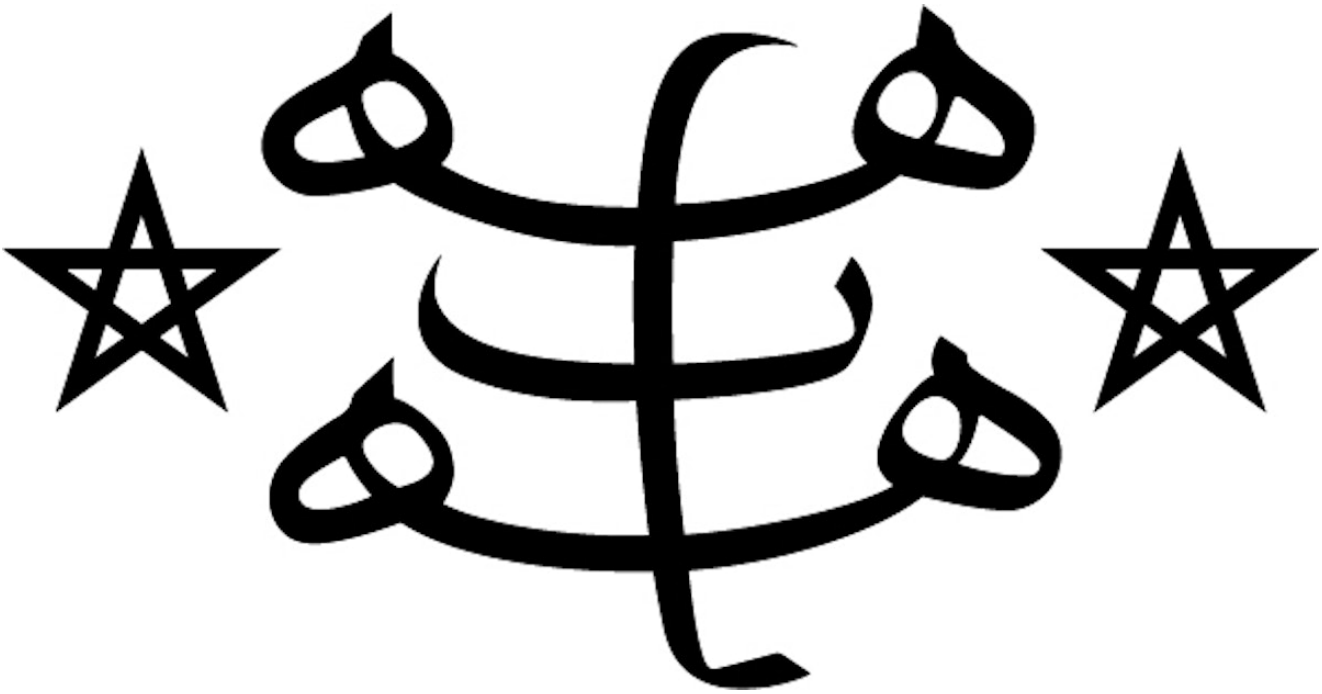
This entry was posted on Friday, May 31st, 2024 at 2:00 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Nur/Light 1, 181 B.E. (6/5/2024)



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In the terminology of the Holy Books the church has been called the house of the covenant for the reason that the church is a place where people of different thoughts and divergent tendencies—where all races and nations—may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey the divine commands and become unified with his fellowman. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the differing degrees of thoughts; nay, rather, he should look upon all as mankind and realize that all must become united and agreed. He must recognize all as one family, one race, one native land; he must see all as the servants of one God, dwelling beneath the shelter of His mercy. The purport of this is that the church is a collective center. Temples are symbols of the reality and divinity of God—the collective center of mankind. Consider how within a temple every race and people is seen and represented—all in the presence of the Lord, covenanting together in a covenant of love and fellowship, all offering the same melody, prayer and supplication to God. Therefore, it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the divine religions; but the real Collective Centers are the Manifestations of God, of Whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real divine temple and Collective Center of which the outer church is but a symbol. …

… It is self-evident that humanity is at variance. Human tastes differ; thoughts, native lands, races and tongues are many. The need of a collective center by which these differences may be counterbalanced and

the people of the world be unified is obvious. Consider how nothing but a spiritual power can bring about this unification, for material conditions and mental aspects are so widely different that agreement and unity are not possible through outer means. It is possible, however, for all to become unified through one spirit, just as all may receive light from one sun. Therefore, assisted by the collective and divine center which is the law of God and the reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance. ...

... It is very evident that in the future there shall be no centralization in the countries of the world, be they constitutional in government, republican or democratic in form. The United States may be held up as the example of future government—that is to say, each province will be independent in itself, but there will be federal union protecting the interests of the various independent states. It may not be a republican or a democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about international peace is woman's suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote, they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident. ...

... Love is greater than peace, for peace is founded upon love. Love is the objective point of peace, and peace is an outcome of love. Until love is attained, peace cannot be; but there is a so-called peace without love. The love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man. ...

... All mankind must attain to spiritual fraternity—that is to say, fraternity in the Holy Spirit—for patriotic, racial and political fraternity are of no avail. Their results are meager; but divine fraternity, spiritual fraternity, is the cause of unity and amity among mankind. As heretofore material civilization has been extended, the divine civilization must now be promulgated. Until the two agree, real happiness among mankind will be unknown. By mere intellectual development and power of reason, man cannot attain to his fullest degree—that is to say, by means of intellect alone he cannot accomplish the progress effected by religion. For the philosophers of the past strove in vain to revivify the world of mankind through the intellectual faculty. The most of which they were capable was educating themselves and a limited number of disciples; they themselves have confessed failure. Therefore, the world of humanity must be confirmed by the breath of the Holy Spirit in order to receive universal education. Through the infusion of divine power all nations and peoples become quickened, and universal happiness is possible.

Excerpts from a talk given by Abdu'l-Baha' at the Church of the Ascension
Fifth Avenue and Tenth Street, New York on 6/2/1912

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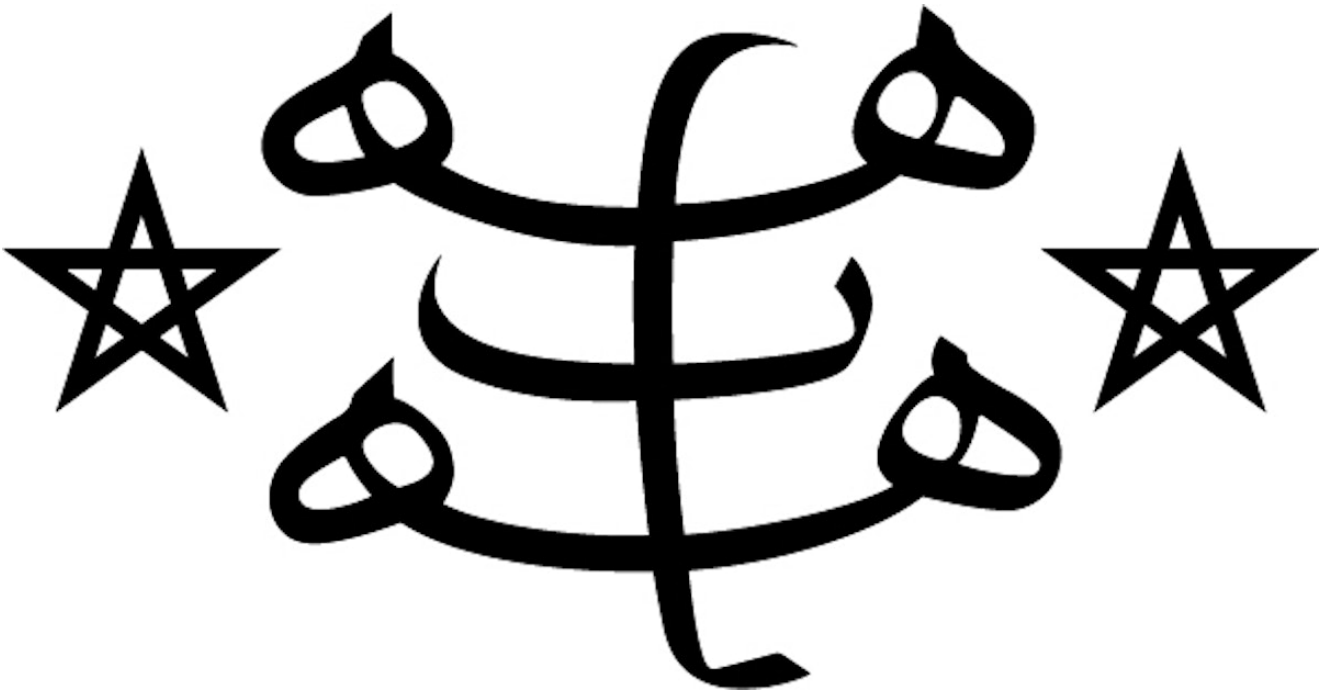
This entry was posted on Wednesday, June 5th, 2024 at 1:41 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Nur 17, 181 B.E. (7/21/2024)



The Bahá'ís must not engage in political movements which lead to sedition. They must interest themselves in movements which conduce to law and order. In Persia at the present time the Bahá'ís have no part in the revolutionary upheavals which have terminated in lawlessness and rebellion. Nevertheless, a Bahá'í may hold a political office and be interested in politics of the right type. Ministers, state officials and governor-generals in Persia are Bahá'ís, and there are many other Bahá'ís holding governmental positions; but nowhere throughout the world should the followers of Bahá'u'lláh be engaged in seditious movements. For example, if there should be an uprising here in America having for its purpose the establishment of a despotic government, the Bahá'ís should not be connected with it.

The Bahá'í Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahá'í spirit is that, in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economics in order that all humanity may enjoy a full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail, and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force, which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations.

While thousands are considering these questions, we have more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and

spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force—not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic adjustments permanently. If it is accomplished in this way, it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service. For example, it will be as if the rich inhabitants of a city should say, "It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community," and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably.

Strive, therefore, to create love in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts even as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds. Manifest true economics to the people. Show what love is, what kindness is, what true severance is and generosity. This is the important thing for you to do. Act in accordance with the teachings of Bahá'u'lláh. All His Books will be translated. Now is the time for you to live in accordance with His words. Let your deeds be the real translation of their meaning. Economic questions will not attract hearts. The love of God alone will attract them. Economic questions are most interesting; but the power which moves, controls and attracts the hearts of men is the love of God.

23 July 1912
Talk given by Abdu'l-Baha' at Hotel Victoria
Boston, Massachusetts

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace

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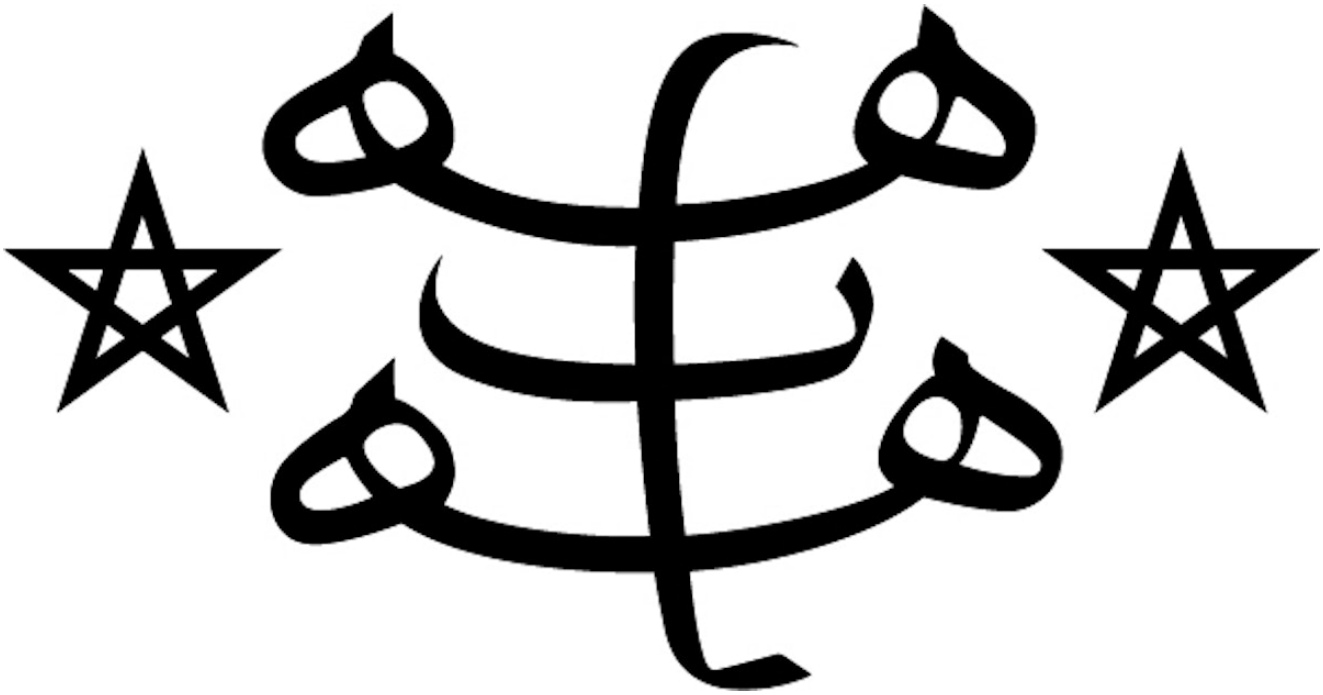
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Saturday, June 22nd, 2024 at 1:31 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Rahmat/Mercy 1, 181 B.E. (6/24/2024)



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THE DESCENT OF THE HOLY SPIRIT UPON THE APOSTLES

Question.–What is the manner, and what is the meaning, of the descent of the Holy Spirit upon the Apostles, as described in the Gospel?

Answer.–The descent of the Holy Spirit is not like the entrance of air into man; it is an expression and a simile, rather than an exact or a literal image. No, rather it is like the entrance of the image of the sun into the mirror–that is to say, its splendor becomes apparent in it.

After the death of Christ the disciples were troubled, and their ideas and thoughts were discordant and contradictory; later they became firm and united, and at the feast of Pentecost they gathered together and detached themselves from the things of this world. Disregarding themselves, they renounced their comfort and worldly happiness, sacrificing their body and soul to the Beloved, abandoning their houses, and becoming wanderers and homeless, even forgetting their own existence. Then they received the help of God, and the power of the Holy Spirit became manifested; the spirituality of Christ triumphed, and the love of God reigned. They were given help at that time and dispersed in different directions, teaching the Cause of God, and giving forth proofs and evidences.

So the descent of the Holy Spirit upon the Apostles means their attraction by the Christ Spirit, whereby they acquired stability and firmness. Through the spirit of the love of God they gained a new life, and they saw Christ living, helping and protecting them. They were like drops, and they became seas; they were like feeble insects, and they became majestic eagles; they were weak and became powerful. They

were like mirrors facing the sun; verily, some of the light became manifest in them.

Abdu'l-Baha'-Some Answered Questions #24

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STAR OF THE WEST

A PRAYER FOR THE CONFIRMATION OF THE AMERICAN GOVERNMENT

REVEALED ABOUT THE YEAR 1900

O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

Thou are the confirmer of whomsoever thou willest.

Verily, thou are the powerful and the almighty!

(Signed) ABDUL-BAHA ABBAS.

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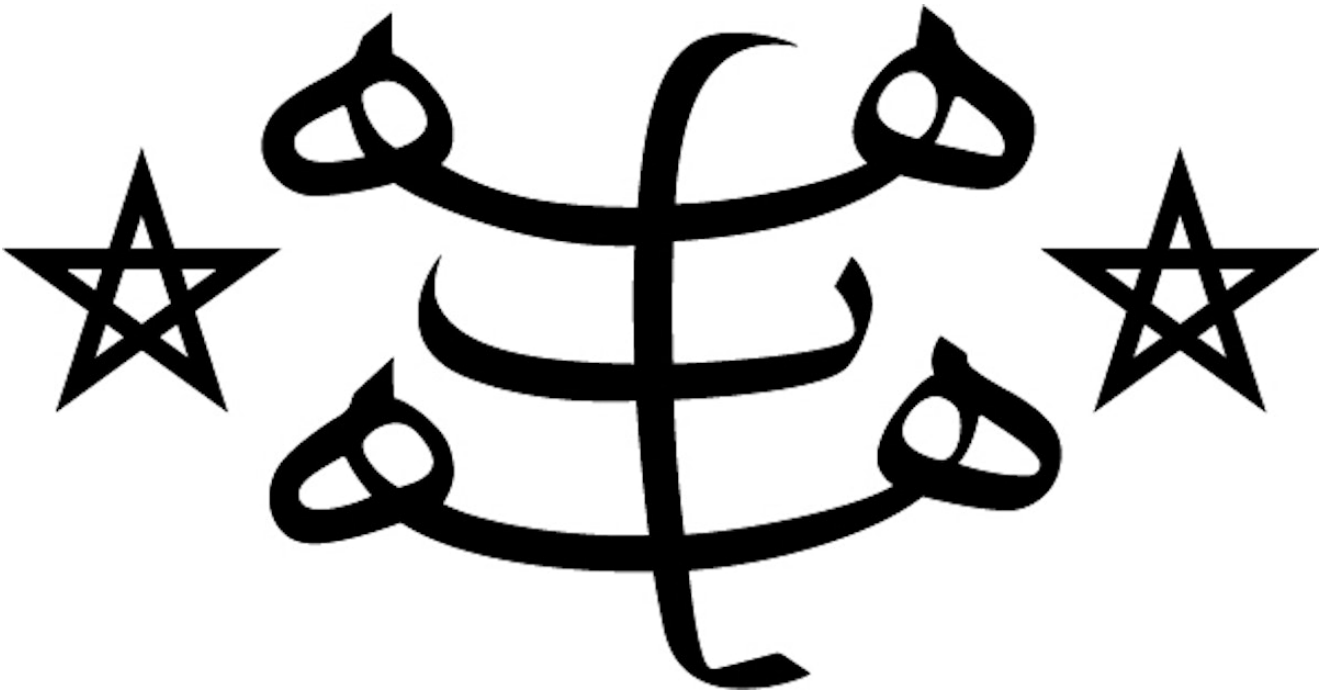
This entry was posted on Monday, June 24th, 2024 at 2:13 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

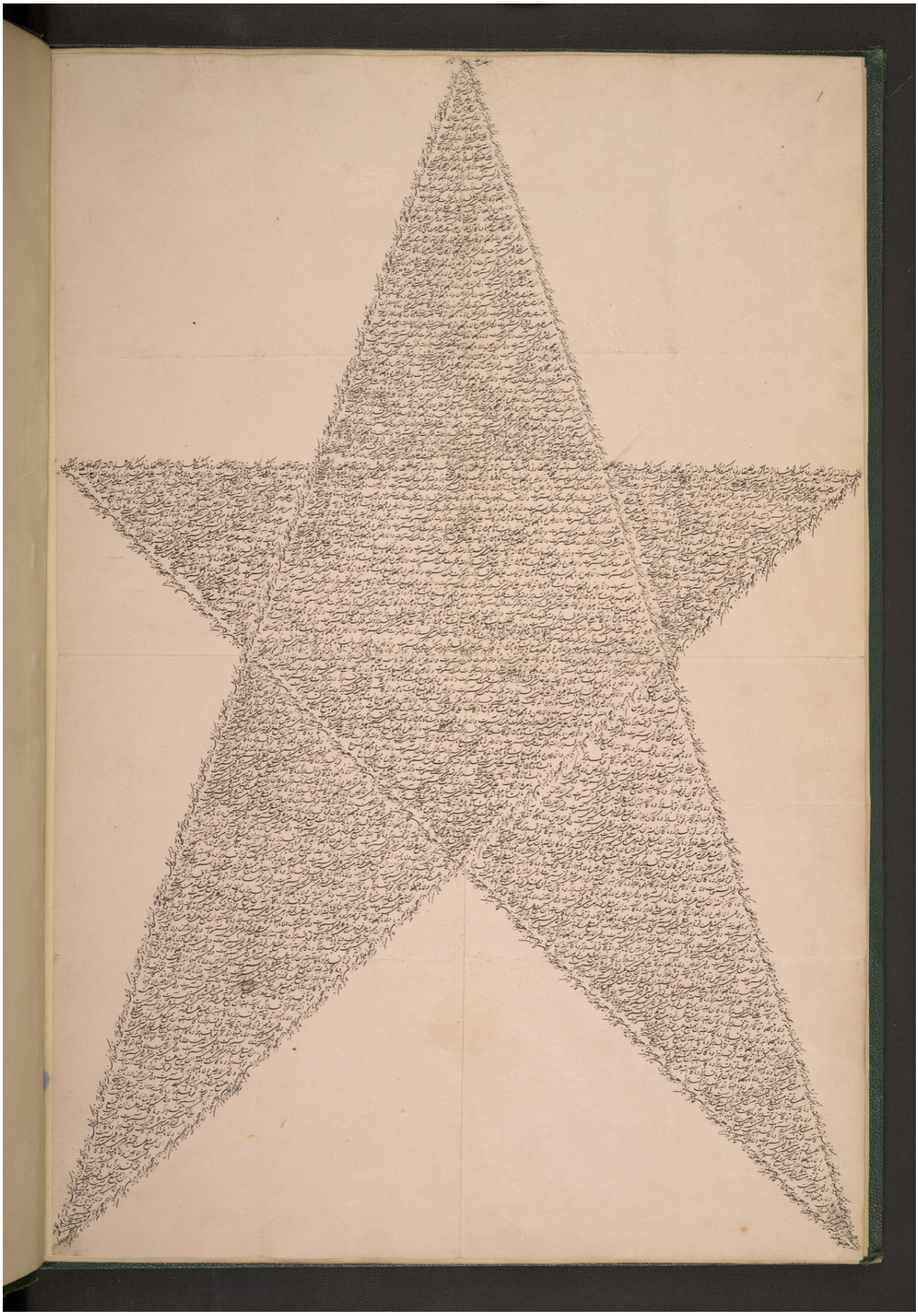
BAHA'I JUSTICE

The Birth Of The Bab on the Lunar Calendar-First of the Twin Holy Birthdays: Rahmat 14, 181 B.E. (7/7/2024)



"...take ye good heed in your night lest ye be a cause of sadness to any soul, whether ye be able to discover proofs in him or not, that haply on the Day of Resurrection ye may not grieve Him within Whose grasp lieth every proof..."

The Bab



The Bab was born on October 20 on the Christian (Solar) calendar in the year 1819 and Muharram 1 of the Muslim (Lunar) calendar.

The anniversary of the birth of the Bab on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

The anniversary of the birth of the Bab on the Baha'i calendar in this year 181 of the Baha'i Era is on Rahmat 7 which corresponds to sunset July 6 until sunset July 7 of the Christian (Solar) calendar.

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ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the dawn following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.

O my God! Thou beholdest the Lord of all mankind confined in His Most Great Prison, calling aloud Thy Name, gazing upon Thy face, proclaiming that which hath enraptured the denizens of Thy kingdoms of revelation and of creation. O my God! I behold Mine own Self captive in the hands of Thy servants, yet the light of Thy sovereignty and the revelations of Thine invincible power shine resplendent from His face, enabling all to know of a certainty that Thou art God, and that there is none other God but Thee. Neither can the power of the powerful frustrate Thee, nor the ascendancy of the rulers prevail against Thee. Thou doest whatsoever Thou willest by virtue of Thy sovereignty which encompasseth all created things, and ordainest that which Thou pleasest through the potency of Thy behest which pervadeth the entire creation.

I implore Thee by the glory of Thy Manifestation and by the power of Thy might, Thy sovereignty and Thine exaltation to render victorious those who have arisen to serve Thee, who have aided Thy Cause and humbled themselves before the splendour of the light of Thy face. Make them then, O my God, triumphant over Thine enemies and cause them to be steadfast in Thy service, that through them the evidences of Thy dominion may be established throughout Thy realms and the tokens of Thine indomitable power be manifested in Thy lands. Verily Thou art potent to do what Thou willest; no God is there but Thee, the Help in Peril, the Self-Subsisting.

This glorious Tablet hath been revealed on the Anniversary of the Birth [of the Báb] that thou mayest recite it in a spirit of humility and supplication and give thanks unto thy Lord, the All-Knowing, the All-Informed. Make thou every effort to render service unto God, that from thee may appear that which will immortalize thy memory in His glorious and exalted heaven.

Say: Glorified art Thou, O my God! I implore Thee by the Dawning-Place of Thy signs and by the Revealer of Thy clear tokens to grant that I may, under all conditions, hold fast the cord of Thy loving providence and cling tenaciously to the hem of Thy generosity. Reckon me then with those whom the changes and chances of the world have failed to deter from serving Thee and from bearing allegiance unto Thee, whom the onslaught of the people hath been powerless to hinder from magnifying Thy Name and celebrating Thy praise. Graciously assist me, O my Lord, to do whatever Thou lovest and desirest.

Enable me then to fulfil that which will exalt Thy Name and will set ablaze the fire of Thy love.

Thou art, in truth, the Forgiving, the Bountiful.

Baha'u'lah, Tablets, Ch. 17: Excerpts From Other Tablets

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The Báb was a young merchant of the Pure Lineage. He was born in the year one thousand two hundred and thirty-five [A.H.] on the first day of Muharram, 1 and when after a few years His father Siyyid Muḥammad-Riḍá died, He was brought up in Shíráz in the arms of His maternal uncle Mírzá Siyyid 'Alí the merchant. On attaining maturity He engaged in trade in Búshihr, first in partnership with His maternal uncle and afterwards independently. On account of what was observed in Him He was noted for godliness, devoutness, virtue, and piety, and was regarded in the sight of men as so characterized.

Abdu'l-Baha', A Traveler's Narrative, pg. 4

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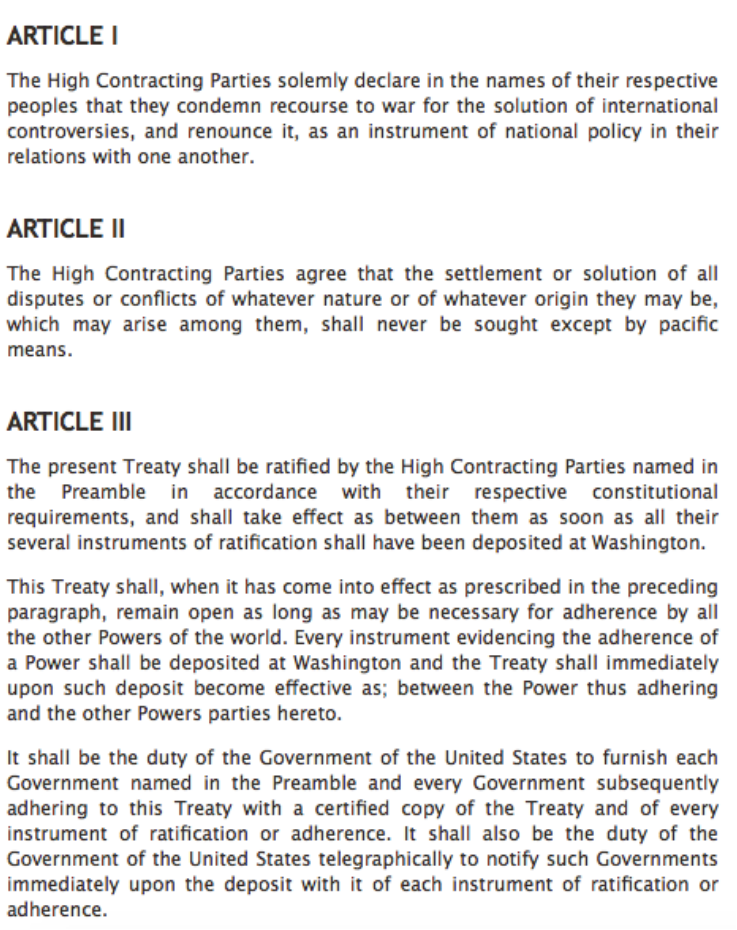

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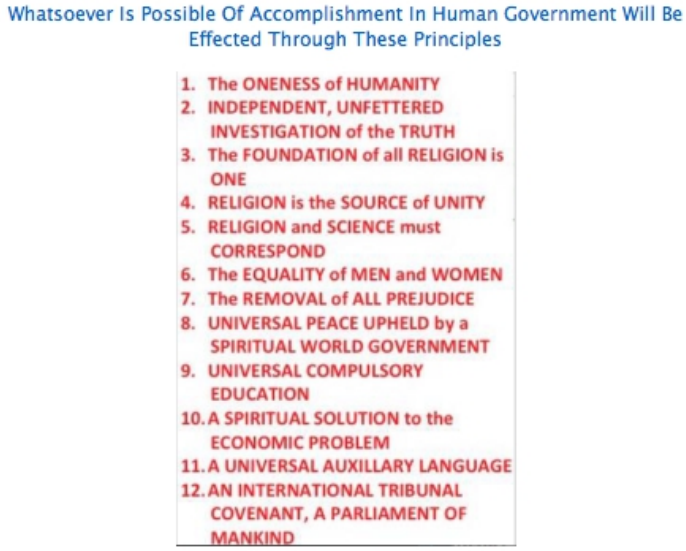
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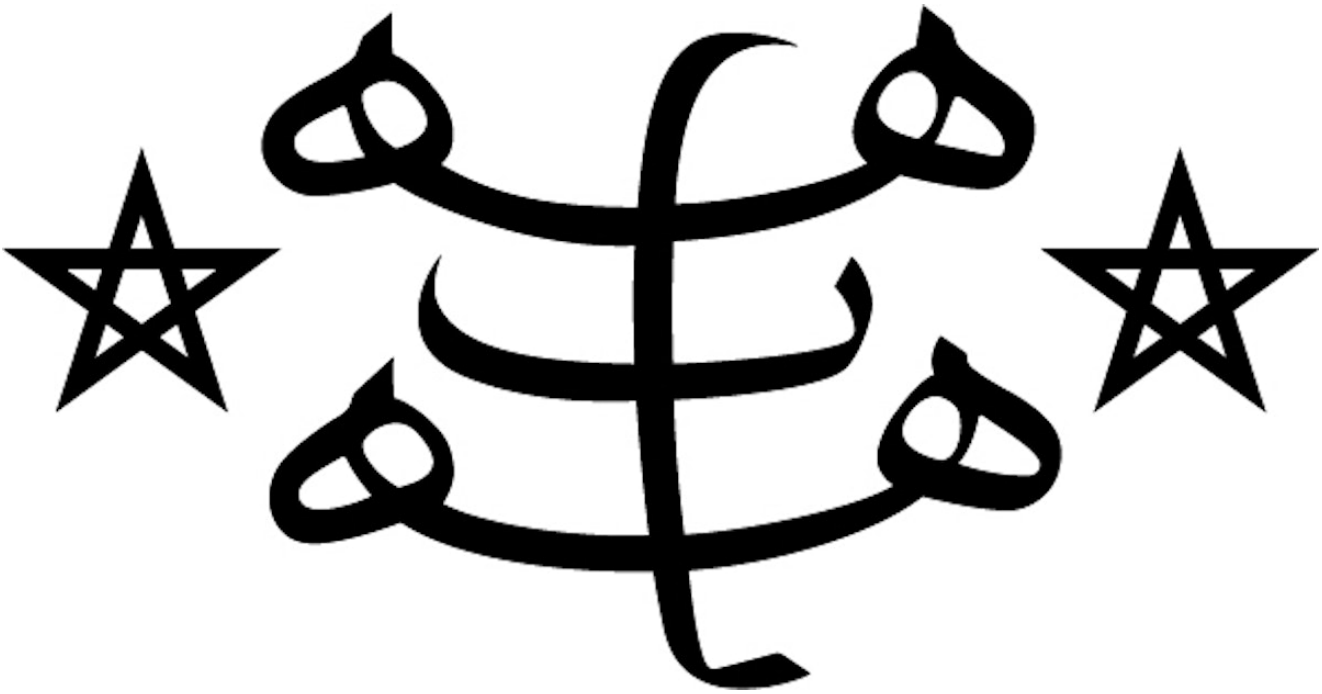
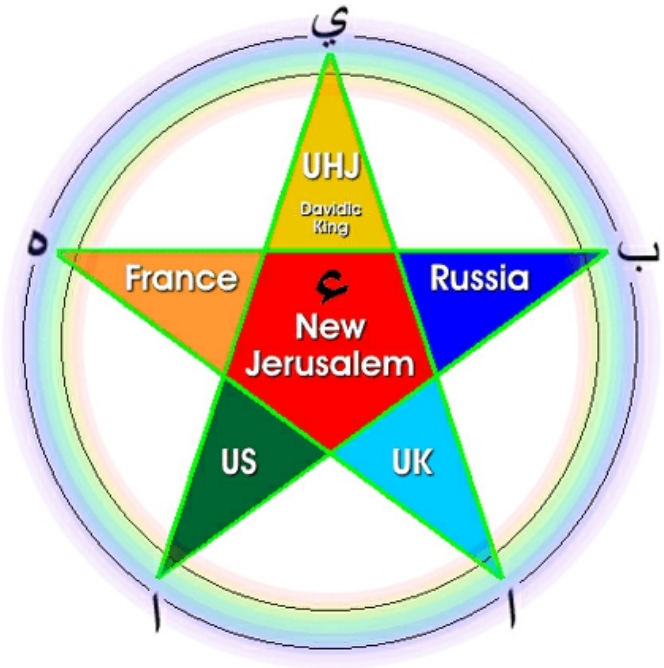
BAHA'I JUSTICE

The Birth Of Baha'u'llah on the Lunar Calendar-Second of the Twin Holy Birthdays: Rahmat 15, 181 B.E. (7/8/2024)





For Baha'is, the first two days of Muharram on the Islamic Calendar are Holy, as they are the Days of the Birth of the Bab and Baha'u'llah as they happened according to the Lunar Calendar of the Islamic Faith.

The Bab's birthday was on the first day of the month of Muharram and Baha'u'llah's birthday on the second day of the same month although they were born two years apart, the Bab in 1819 and Baha'u'llah in 1817.

Baha'is are also free to comemmorate these Holy Days on their dates as marked on the Solar Calendar which fall on October 20 for The Bab and November 12 for Baha'u'llah.

The anniversary of the birth of Baha'u'llah on the Lunar calendar in this year 181 of the Baha'i Era is on Rahmat 8 which corresponds to sunset July 7 until sunset July 8 of the Christian (Solar) calendar.

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"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Isaiah 9:6-7

"And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it."

Isaiah 40:5

"Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee."

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee."

"And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising."

Isaiah 60:1-3

****

PRAISE be to Him through Whose splendors the earth and the heavens are aglow, through Whose fragrant breathings the gardens of holiness that adorn the hearts of the chosen are trembling for joy, to Him Who hath shed His light and brightened the face of the firmament. Verily there appeared luminous and sparkling stars, glittering, shining out, and casting forth their rays upon the supreme horizon. They derived their grace and brilliance from the bounties of the Abhá Realm, then, stars of guidance, they poured down their lights upon this earth.

Praise be to Him Who hath fashioned this new era, this age of majesty, even as an unfolding pageant where the realities of all things can be exposed to view. Now are clouds of bounty raining down and the gifts of the loving Lord are clearly manifest; for both the seen and the unseen worlds have been illumined, and the Promised One hath come to earth and the beauty of the Adored One hath shone forth.

Salutations, blessings, and welcome to that Universal Reality, that Perfect Word, that Manifest Book, that Splendor which hath dawned in the highest heaven, that Guide of all nations, that Light of the world—the

billowing ocean of Whose abounding grace hath flooded all creation, in such wise that the waves thereof have cast upon the sands of this visible world their shining pearls. Now hath the Truth appeared, and falsehood fled away; now hath the day dawned and jubilation taken over, wherefore men's souls are sanctified, their spirits purged, their hearts rejoiced, their minds purified, their secret thoughts made wholesome, their consciences washed clean, their inmost selves made holy: for the Day of Resurrection hath come to pass, and the bestowals of thy Lord, the Forgiving, have encompassed all things. Salutations and praise be unto those luminous, resplendent stars that are shedding down their rays from the highest heaven, those celestial bodies of the girdling zodiac of the Abhá Realm. May glory rest upon them.

And now, O thou honored man who hath hearkened unto the Great Announcement, rise up to serve the Cause of God with the resistless power of the Abhá Kingdom and the breaths that blow from the spirit of the Company on high. Grieve thou not over what the Pharisees, and the purveyors of false rumors among writers for the press, are saying of Bahá. Call thou to mind the days of Christ, and the afflictions heaped upon Him by the people, and all the torments and tribulations inflicted upon His disciples. Since ye are lovers of the Abhá Beauty, ye also must, for His love's sake, incur the peoples' blame, and all that befell those of a former age must likewise befall you. Then will the faces of the chosen be alight with the splendors of the Kingdom of God, and will shine down the ages, yea, down all the cycles of time, while the deniers shall remain in their manifest loss. It will be even as was said by the Lord Christ: they shall persecute you for My name's sake.

Remind them of these words and say unto them: "Verily did the Pharisees rise up against Messiah, despite the bright beauty of His face and all His comeliness, and they cried out that He was not Messiah [Masíḥ] but a monster [Masíkh], because He had claimed to be Almighty God, the sovereign Lord of all, and told them, 'I am God's Son, and verily in the inmost being of His only Son, His mighty Ward, clearly revealed with all His attributes, all His perfections, standeth the Father.' This, they said, was open blasphemy and slander against the Lord according to the clear and irrefutable texts of the Old Testament. Therefore they passed the sentence upon Him, decreeing that His blood be shed, and they hanged Him on the cross, where He cried out, 'O My beloved Lord, how long wilt Thou abandon Me to them? Lift Me up unto Thee, shelter Me close to Thee, make Me a dwelling by Thy throne of glory. Verily art Thou the Answerer of prayers, and Thou art the Clement, the Merciful. O My Lord! Verily this world with all its vastness can no longer contain Me, and I love this cross, out of love for Thy beauty, and yearning for Thy realm on high, and because of this fire, fanned by the gusts of Thy holiness, aflame within My heart. Help me, O Lord, to ascend unto Thee, sustain Me that I may reach unto Thy sacred Threshold, O My loving Lord! Verily Thou art the Merciful, the Possessor of great bounty! Verily Thou art the Generous! Verily Thou art the Compassionate! Verily Thou art the All-Knowing! There is none other God save Thee, the Mighty, the Powerful!'"

Never would the Pharisees have been emboldened to calumniate Him and charge Him with that grievous sin, but for their ignorance of the inner core of mysteries and the fact that they paid no heed to His splendors and regarded not His proofs. Else would they have acknowledged His words, and borne witness to the verses He revealed, confessed the truth of His utterances, sought shelter under the protective shadow of His banner, learned of His signs and tokens, and rejoiced in His blissful tidings.

Know thou that the Divine Essence, which is called the Invisible of the Invisibles, never to be described, beyond the reach of mind—is sanctified above any mention, any definition or hint or allusion, any acclamation or praise. In the sense that It is that It is, the intellect can never grasp It, and the soul seeking knowledge of It is but a wanderer in the desert, and far astray. “No vision taketh in Him, but He taketh in all vision: He is the Subtile, the All-Informed.”

When, however, thou dost contemplate the innermost essence of all things, and the individuality of each, thou wilt behold the signs of thy Lord’s mercy in every created thing, and see the spreading rays of His Names and Attributes throughout all the realm of being, with evidences which none will deny save the froward and the unaware. Then wilt thou observe that the universe is a scroll that discloseth His hidden secrets, which are preserved in the well-guarded Tablet. And not an atom of all the atoms in existence, not a creature from amongst the creatures but speaketh His praise and telleth of His attributes and names, revealeth the glory of His might and guideth to His oneness and His mercy: and none will gainsay this who hath ears to hear, eyes to see, and a mind that is sound.

And whensoever thou dost gaze upon creation all entire, and dost observe the very atoms thereof, thou wilt note that the rays of the Sun of Truth are shed upon all things and shining within them, and telling of that Daystar’s splendors, Its mysteries, and the spreading of Its lights. Look thou upon the trees, upon the blossoms and fruits, even upon the stones. Here too wilt thou behold the Sun’s rays shed upon them, clearly visible within them, and manifested by them.

Shouldst thou, however, turn thy gaze unto a Mirror, brilliant, stainless, and pure, wherein the divine Beauty is reflected, therein wilt thou find the Sun shining with Its rays, Its heat, Its disc, Its fair form all entire. For each separate entity possesseth its allotted portion of the solar light and telleth of the Sun, but that Universal Reality in all Its splendor, that stainless Mirror Whose qualities are appropriate to the qualities of the Sun revealed within It—expresseth in their entirety the attributes of the Source of Glory. And that Universal Reality is Man, the divine Being, the Essence that abideth forever. “Say, Call upon God, or call upon the All-Merciful; whichsoever ye call upon, most beauteous are His Names.”

This is the meaning of the Messiah’s words, that the Father is in the Son. Dost thou not see that should a stainless mirror proclaim, “Verily is the sun ashine within me, together with all its qualities, tokens and signs,” such an utterance by such a mirror would be neither deceptive nor false? No, by the One Who created It, shaped It, fashioned It, and made It to be an entity conformable to the attributes of the glory within It! Praised be He Who created It! Praised be He Who fashioned It! Praised be He Who made It manifest!

Such were the words uttered by Christ. On account of these words they cavilled at and assailed Him when He said unto them, “Verily the Son is in the Father, and the Father is in the Son.” Be thou informed of this, and learn thou the secrets of thy Lord. As for the deniers, they are veiled from God: they see not, they hear not, neither do they understand. “Leave them to entertain themselves with their cavillings.” Abandon them to their wanderings along river beds where no stream flows. Like grazing beasts they cannot tell paste from pearl. Are they not shut away from the mysteries of thy Lord, the Clement, the Merciful?

For thy part, rejoice at this best of all glad tidings, and rise up to exalt the Word of God and to spread abroad His sweet savors in all that vast and mighty land. Know thou of a certainty that thy Lord will come to thine aid with a company of the Concourse on high and hosts of the Abhá Kingdom. These will mount the attack, and will furiously assail the forces of the ignorant, the blind. Erelong wilt thou behold the flush of daybreak spreading from out the Most Exalted Realm, and the morn encompassing all regions. It will put the dark to flight, and the gloom of night will fade and pass, and the bright brow of the Faith shine forth, and the Daystar rise and overspread the world. On that day will the faithful rejoice, and the steadfast be blissful; then will the slanderers take themselves off, and the waverers be blotted out, even as deepest shadows fall away at the first light of the breaking dawn.

Greetings be unto thee, and praise.

O God, my God! This is Thy radiant servant, Thy spiritual thrall, who hath drawn nigh unto Thee and approached Thy presence. He hath turned his face unto Thine, acknowledging Thy oneness, confessing Thy singleness, and he hath called out in Thy name among the nations, and led the people to the streaming waters of Thy mercy, O Thou Most generous Lord! To those who asked he hath given to drink from the cup of guidance that brimmeth over with the wine of Thy measureless grace.

O Lord, assist him under all conditions, cause him to learn Thy well-guarded mysteries, and shower down upon him Thy hidden pearls. Make of him a banner rippling from castle summits in the winds of Thy heavenly aid, make of him a wellspring of crystal waters.

O my forgiving Lord! Light up the hearts with the rays of a lamp that sheddeth abroad its beams, disclosing to those among Thy people whom Thou hast bounteously favored, the realities of all things.

Verily, Thou art the Mighty, the Powerful, the Protector, the Strong, the Beneficent! Verily, Thou art the Lord of all mercies!

Abdu'l-Baha'-Selections From the Writings of-#19

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
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6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
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10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
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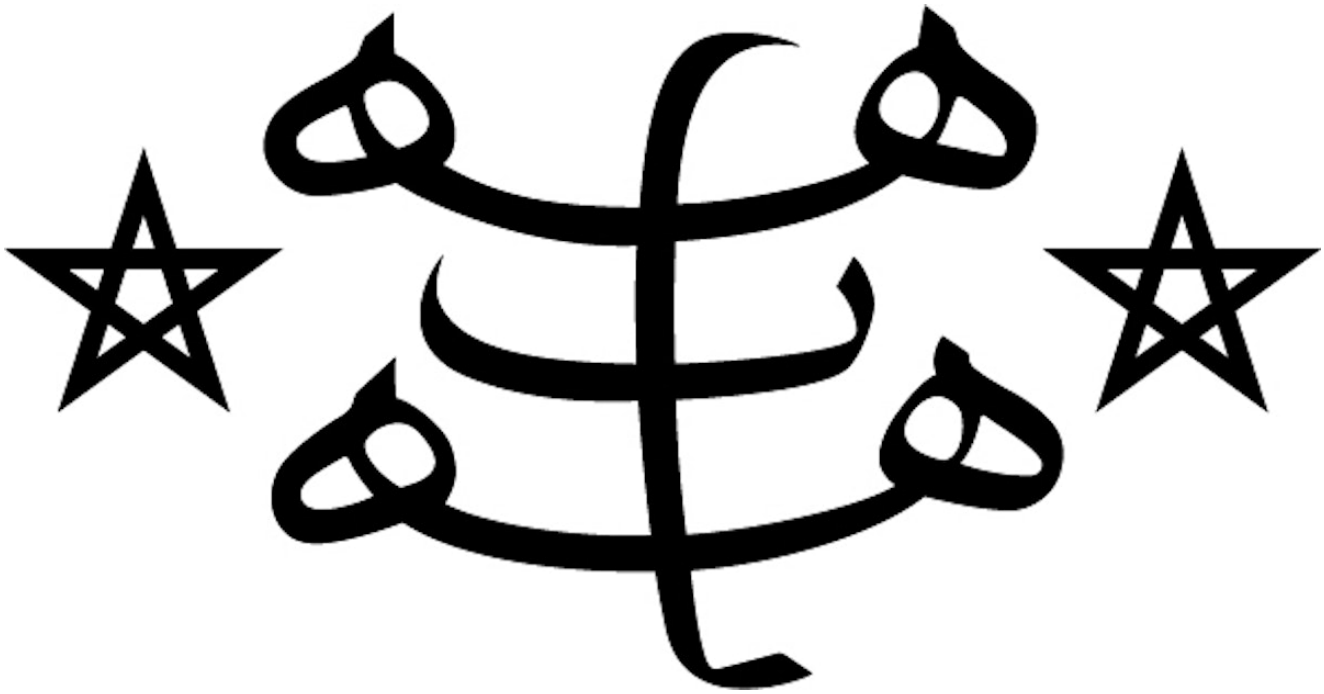
BAHA'I JUSTICE

Holy Day: The Martyrdom Of The Bab: Rahmat 16, 181 B.E. (7/9/2024)



The Shrine of The Bab Constructed by Abdu'l-Baha'
in 1909 on Mount Carmel above Haifa, Israel.

O LORD! Unto Thee I repair for refuge and toward all Thy signs I set my heart.

O Lord! Whether traveling or at home, and in my occupation or in my work, I place my whole trust in Thee.

Grant me then Thy sufficing help so as to make me independent of all things, O Thou Who art unsurpassed in Thy mercy!

Bestow upon me my portion, O Lord, as Thou pleasest, and cause me to be satisfied with whatsoever

Thou hast ordained for me.

Thine is the absolute authority to command.

The Bab

*

I BEG Thy forgiveness, O my God, and implore pardon after the manner Thou wishest Thy servants to direct themselves to Thee. I beg of Thee to wash away our sins as befitteth Thy Lordship, and to forgive me, my parents, and those who in Thy estimation have entered the abode of Thy love in a manner which is worthy of Thy transcendent sovereignty and well beseemeth the glory of Thy celestial power.

O my God! Thou hast inspired my soul to offer its supplication to Thee, and but for Thee, I would not call upon Thee. Lauded and glorified art Thou; I yield Thee praise inasmuch as Thou didst reveal Thyself unto me, and I beg Thee to forgive me, since I have fallen short in my duty to know Thee and have failed to walk in the path of Thy love.

The Bab

*****

Alas, alas, for that which befell Him Who was the Manifestation of the Self of God, and for that which He and His loved ones were made to suffer! The people inflicted upon them what no soul hath ever inflicted upon another, and what no infidel hath wrought against a believer or suffered at his hand. Alas, alas! That immortal Being sat upon the darksome dust, the Holy Spirit lamented in the retreats of glory, the pillars of the Throne crumbled in the exalted dominion, the joy of the world was changed into sorrow in the crimson land, and the voice of the Nightingale was silenced in the golden realm. Woe betide them for what their hands have wrought and for what they have committed!

Baha'u'llah-Gems of Divine Mysteries

*****

Now the Siyyid Báb had disposed all His affairs before setting out from Chihríq towards Tabríz, had placed His writings and even His ring and pen-case in a specially prepared box, put the key of the box in an envelope, and sent it by means of Mullá Báqir, who was one of His first associates, to Mullá 'Abdu'l-Karím of Qazvín. This trust Mullá Báqir delivered over to Mullá 'Abdu'l-Karím at Qum in presence of a numerous company. At the solicitations of those present he opened the lid of the box and said, "I am commanded to convey this trust to Bahá'u'lláh: more than this ask not of me, for I cannot tell you." Importuned by the company, he produced a long epistle in blue, penned in the most graceful manner with the utmost delicacy and firmness in a beautiful minute *shikastih* hand, written in the shape of a man so closely that it would have been imagined that it was a single wash of ink on the paper. When they had read this epistle [they perceived that] He had produced three hundred and sixty derivatives from the word *Bahá*. Then Mullá 'Abdu'l-Karím conveyed the trust to its destination.

Well, we must return to our original narrative. The Prime Minister issued a second order to his brother Mírzá Ḥasan Khán, the gist of which order was this: “Obtain a formal and explicit sentence from the learned doctors of Tabríz who are the firm support of the Church of Ja’far (upon him be peace) and the impregnable stronghold of the Shí‘ite faith; summon the Christian regiment of Urúmíyyih; suspend the Báb before all the people; and give orders for the regiment to fire a volley.”

Mírzá Ḥasan Khán summoned his chief of the farráshes, and gave him his instructions. They removed the Báb’s turban and sash which were the signs of His Siyyid-hood, brought Him with four of His followers to the barrack square of Tabríz, confined Him in a cell, and appointed forty of the Christian soldiers of Tabríz to guard Him.

Next day the chief of the farráshes delivered over the Báb and a young man named Áqá Muḥammad-‘Alí who was of a noble family of Tabríz to Sám Khán, colonel of the Christian regiment of Urúmíyyih, at the sentences of the learned divine Mullá Muḥammad of Mamaqán, of the second ecclesiastical authority Mullá Mírzá Báqir, and of the third ecclesiastical authority Mullá Murtadá-Qulí and others. An iron nail was hammered into the middle of the staircase of the very cell wherein they were imprisoned, and two ropes were hung down. By one rope the Báb was suspended and by the other rope Áqá Muḥammad-‘Alí, both being firmly bound in such wise that the head of that young man was on the Báb’s breast. The surrounding housetops billowed with teeming crowds. A regiment of soldiers ranged itself in three files. The first file fired; then the second file, and then the third file discharged volleys. From the fire of these volleys a mighty smoke was produced. When the smoke cleared away they saw that young man standing and the Báb seated by the side of His amanuensis Áqá Siyyid Ḥusayn in the very cell from the staircase of which they had suspended them. To neither one of them had the slightest injury resulted.

Sám Khán the Christian asked to be excused; the turn of service came to another regiment, and the chief of the farráshes withheld his hand. Áqá Ján Big of Khamsíh, colonel of the bodyguard, advanced; and they again bound the Báb together with that young man to the same nail. The Báb uttered certain words which those few who knew Persian understood, while the rest heard but the sound of His voice.

The colonel of the regiment appeared in person: and it was before noon on the twenty-eighth day of Sha’bán in the year [A.H.] one thousand two hundred and sixty-six. Suddenly he gave orders to fire. At this volley the bullets produced such an effect that the breasts [of the victims] were riddled, and their limbs were completely dissected, except their faces, which were but little marred.

Then they removed those two bodies from the square to the edge of the moat outside the city, and that night they remained by the edge of the moat. Next day the Russian consul came with an artist and took a picture of those two bodies in the posture wherein they had fallen at the edge of the moat.

On the second night at midnight the Bábís carried away the two bodies.

On the third day the people did not find the bodies, and some supposed that the wild beasts had devoured them, so that the doctors proclaimed from the summits of their pulpits saying, “The holy body of the immaculate Imám and that of the true Shí‘ite are preserved from the encroachments of beasts of prey and creeping things and wounds, but the body of this person have the wild beasts torn in pieces.”

But after the fullest investigation and inquiry it hath been proved that when the Báb had dispersed all His writings and personal properties and it had become clear and evident from various signs that these events would shortly take place, therefore, on the second day of these events, Sulaymán Khán the son of Yaḥyá Khán, one of the nobles of Ádhirbáyján devoted to the Báb, arrived, and proceeded straightway to the house of the mayor of Tabríz. And since the mayor was an old friend, associate, and confidant of his; since, moreover, he was of the mystic temperament and did not entertain aversion or dislike for any sect, Sulaymán Khán divulged this secret to him saying, "Tonight I, with several others, will endeavor by every means and artifice to rescue the body. Even though it be not possible, come what may we will make an attack, and either attain our object or pour out our lives freely in this way." "Such troubles," answered the mayor, "are in no wise necessary." He then sent one of his private servants named Ḥájí Alláh-Yár, who, by whatever means and proceedings it was, obtained the body without trouble or difficulty and handed it over to Ḥájí Sulaymán Khán. And when it was morning the sentinels, to excuse themselves, said that the wild beasts had devoured it. That night they sheltered the body in the workshop of a Bábí of Milán: next day they manufactured a box, placed it in the box, and left it as a trust. Afterwards, in accordance with instructions which arrived from Ṭihrán, they sent it away from Ádhirbáyján. And this transaction remained absolutely secret.

Abdu'l-Baha'

Exc. from: A Traveler's Narrative-Written to Illustrate the Episode of the Bab

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The farrásh-báshí had abruptly interrupted the last conversation which the Báb was confidentially having in one of the rooms of the barracks with His amanuensis Siyyid Ḥusayn, and was drawing the latter aside, and severely rebuking him, when he was thus addressed by his Prisoner: "Not until I have said to him all those things that I wish to say can any earthly power silence Me. Though all the world be armed against Me, yet shall it be powerless to deter Me from fulfilling, to the last word, My intention." To the Christian Sám Khán—the colonel of the Armenian regiment ordered to carry out the execution—who, seized with fear lest his act should provoke the wrath of God, had begged to be released from the duty imposed upon him, the Báb gave the following assurance: "Follow your instructions, and if your intention be sincere, the Almighty is surely able to relieve you of your perplexity."

Sám Khán accordingly set out to discharge his duty. A spike was driven into a pillar which separated two rooms of the barracks facing the square. Two ropes were fastened to it from which the Báb and one of his disciples, the youthful and devout Mírzá Muḥammad-'Alí-i-Zunúzí, surnamed Anís, who had previously flung himself at the feet of his Master and implored that under no circumstances he be sent away from Him, were separately suspended. The firing squad ranged itself in three files, each of two hundred and fifty men. Each file in turn opened fire until the whole detachment had discharged its bullets. So dense was the smoke from the seven hundred and fifty rifles that the sky was darkened. As soon as the smoke had cleared away the astounded multitude of about ten thousand souls, who had crowded onto the roof of the barracks, as well as the tops of the adjoining houses, beheld a scene which their eyes could scarcely believe.

The Báb had vanished from their sight! Only his companion remained, alive and unscathed, standing beside the wall on which they had been suspended. The ropes by which they had been hung alone were severed. “The Siyyid-i-Báb has gone from our sight!” cried out the bewildered spectators. A frenzied search immediately ensued. He was found, unhurt and unruffled, in the very room He had occupied the night before, engaged in completing His interrupted conversation with His amanuensis. “I have finished My conversation with Siyyid Ḥusayn” were the words with which the Prisoner, so providentially preserved, greeted the appearance of the farrásh-báshí, “Now you may proceed to fulfill your intention.” Recalling the bold assertion his Prisoner had previously made, and shaken by so stunning a revelation, the farrásh-báshí quitted instantly the scene, and resigned his post.

Sám Khán, likewise, remembering, with feelings of awe and wonder, the reassuring words addressed to him by the Báb, ordered his men to leave the barracks immediately, and swore, as he left the courtyard, never again, even at the cost of his life, to repeat that act. Áqá Ján-i-Khamsíh, colonel of the body-guard, volunteered to replace him. On the same wall and in the same manner the Báb and His companion were again suspended, while the new regiment formed in line and opened fire upon them. This time, however, their breasts were riddled with bullets, and their bodies completely dissected, with the exception of their faces which were but little marred. “O wayward generation!” were the last words of the Báb to the gazing multitude, as the regiment prepared to fire its volley, “Had you believed in Me every one of you would have followed the example of this youth, who stood in rank above most of you, and would have willingly sacrificed himself in My path. The day will come when you will have recognized Me; that day I shall have ceased to be with you.”

Nor was this all. The very moment the shots were fired a gale of exceptional violence arose and swept over the city. From noon till night a whirlwind of dust obscured the light of the sun, and blinded the eyes of the people. In Shíráz an “earthquake,” foreshadowed in no less weighty a Book than the Revelation of St. John, occurred in 1268 A.H. which threw the whole city into turmoil and wrought havoc amongst its people, a havoc that was greatly aggravated by the outbreak of cholera, by famine and other afflictions. In that same year no less than two hundred and fifty of the firing squad, that had replaced Sám Khán’s regiment, met their death, together with their officers, in a terrible earthquake, while the remaining five hundred suffered, three years later, as a punishment for their mutiny, the same fate as that which their hands had inflicted upon the Báb. To insure that none of them had survived, they were riddled with a second volley, after which their bodies, pierced with spears and lances, were exposed to the gaze of the people of Tabríz. The prime instigator of the Báb’s death, the implacable Amír-Nizám, together with his brother, his chief accomplice, met their death within two years of that savage act.

On the evening of the very day of the Báb’s execution, which fell on the ninth of July 1850 (28th of Sha’bán 1266 A.H.), during the thirty-first year of His age and the seventh of His ministry, the mangled bodies were transferred from the courtyard of the barracks to the edge of the moat outside the gate of the city. Four companies, each consisting of ten sentinels, were ordered to keep watch in turn over them. On the following morning the Russian Consul in Tabríz visited the spot, and ordered the artist who had accompanied him to make a drawing of the remains as they lay beside the moat. In the middle of the following night a follower of the Báb, Ḥájí Sulaymán Khán, succeeded, through the instrumentality of a

certain Ḥájí Alláh-Yár, in removing the bodies to the silk factory owned by one of the believers of Milán, and laid them, the next day, in a specially made wooden casket, which he later transferred to a place of safety. Meanwhile the mullás were boastfully proclaiming from the pulpits that, whereas the holy body of the Immaculate Imám would be preserved from beasts of prey and from all creeping things, this man's body had been devoured by wild animals. No sooner had the news of the transfer of the remains of the Báb and of His fellow-sufferer been communicated to Bahá'u'lláh than He ordered that same Sulaymán Khán to bring them to Ṭihrán, where they were taken to the Imám-Zádih-Ḥasan, from whence they were removed to different places, until the time when, in pursuance of 'Abdu'l-Bahá's instructions, they were transferred to the Holy Land, and were permanently and ceremoniously laid to rest by Him in a specially erected mausoleum on the slopes of Mt. Carmel.

Thus ended a life which posterity will recognize as standing at the confluence of two universal prophetic cycles, the Adamic Cycle stretching back as far as the first dawnings of the world's recorded religious history and the Bahá'í Cycle destined to propel itself across the unborn reaches of time for a period of no less than five thousand centuries. The apotheosis in which such a life attained its consummation marks, as already observed, the culmination of the most heroic phase of the Heroic Age of the Bahá'í Dispensation. It can, moreover, be regarded in no other light except as the most dramatic, the most tragic event transpiring within the entire range of the first Bahá'í century. Indeed it can be rightly acclaimed as unparalleled in the annals of the lives of all the Founders of the world's existing religious systems.

Shoghi Effendi-God Passes By, Chapter IV: The Execution Of The Bab; excerpt.

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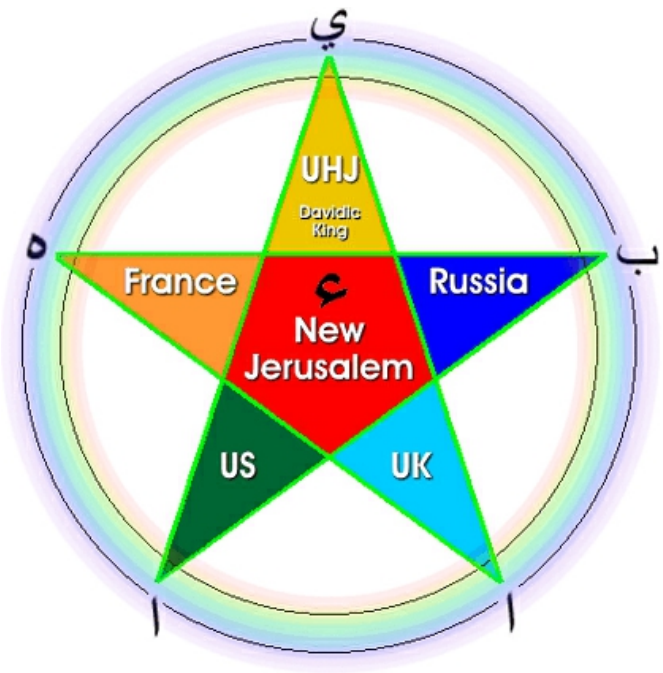
BAHA'I JUSTICE

Baha'i Month: Kalimat/Words 1, 181 B.E. (7/13/2024)



What crime could have been committed by a group of women, children, and suckling mothers that they should be thus afflicted with the scourge of thine anger and wrath? No faith or religion hath ever held children responsible. The Pen of divine Command hath exempted them, yet the fire of thy tyranny and oppression encompasseth all. If thou bearest allegiance to any faith or religion, then thou shouldst know that, according to all the heavenly Books and all the divinely inspired and weighty Scriptures, children are not to be held accountable. Aside from this, not even those who disbelieve in God have perpetrated such unseemly acts. Since from every thing an effect becometh manifest, a fact that none can deny save those who are bereft of reason and understanding, it is certain that the sighs of these children and the cries of these wronged ones will have their due consequence.

Baha'u'llah, Lawh-i-Ra'is

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The Great Being saith: The heaven of statesmanship is made luminous and resplendent by the brightness of the light of these blessed words which hath dawned from the dayspring of the Will of God: It behoveth

every ruler to weigh his own being every day in the balance of equity and justice and then to judge between men and counsel them to do that which would direct their steps unto the path of wisdom and understanding. This is the cornerstone of statesmanship and the essence thereof. From these words every enlightened man of wisdom will readily perceive that which will foster such aims as the welfare, security and protection of mankind and the safety of human lives. Were men of insight to quaff their fill from the ocean of inner meanings which lie enshrined in these words and become acquainted therewith, they would bear witness to the sublimity and the excellence of this utterance. If this lowly one were to set forth that which he perceiveth, all would testify unto God's consummate wisdom. The secrets of statesmanship and that of which the people are in need lie enfolded within these words. This lowly servant earnestly entreateth the One true God—exalted be His glory—to illumine the eyes of the people of the world with the splendour of the light of wisdom that they, one and all, may recognize that which is indispensable in this day.

Baha'u'llah, Tablet of Maqsud, para. 11

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THE FOUR KINDS OF LOVE

WHAT a power is love! It is the most wonderful, the greatest of all living powers.

Love gives life to the lifeless. Love lights a flame in the heart that is cold. Love brings hope to the hopeless and gladdens the hearts of the sorrowful.

In the world of existence there is indeed no greater power than the power of love. When the heart of man is aglow with the flame of love, he is ready to sacrifice all—even his life. In the Gospel it is said God is love.

There are four kinds of love. The first is the love that flows from God to man; it consists of the inexhaustible graces, the Divine effulgence and heavenly illumination. Through this love the world of being receives life. Through this love man is endowed with physical existence, until, through the breath of the Holy Spirit—this same love—he receives eternal life and becomes the image of the Living God. This love is the origin of all the love in the world of creation.

The second is the love that flows from man to God. This is faith, attraction to the Divine, enkindlement, progress, entrance into the Kingdom of God, receiving the Bounties of God, illumination with the lights of the Kingdom. This love is the origin of all philanthropy; this love causes the hearts of men to reflect the rays of the Sun of Reality.

The third is the love of God towards the Self or Identity of God. This is the transfiguration of His Beauty, the reflection of Himself in the mirror of His Creation. This is the reality of love, the Ancient Love, the Eternal Love. Through one ray of this Love all other love exists.

The fourth is the love of man for man. The love which exists between the hearts of believers is prompted by the ideal of the unity of spirits. This love is attained through the knowledge of God, so that men see the Divine Love reflected in the heart. Each sees in the other the Beauty of God reflected in the soul, and

finding this point of similarity, they are attracted to one another in love. This love will make all men the waves of one sea, this love will make them all the stars of one heaven and the fruits of one tree. This love will bring the realization of true accord, the foundation of real unity.

But the love which sometimes exists between friends is not (true) love, because it is subject to transmutation; this is merely fascination. As the breeze blows, the slender trees yield. If the wind is in the East the tree leans to the West, and if the wind turns to the West the tree leans to the East. This kind of love is originated by the accidental conditions of life. This is not love, it is merely acquaintanceship; it is subject to change.

Today you will see two souls apparently in close friendship; tomorrow all this may be changed. Yesterday they were ready to die for one another, today they shun one another's society! This is not love; it is the yielding of the hearts to the accidents of life. When that which has caused this "love" to exist passes, the love passes also; this is not in reality love.

Love is only of the four kinds that I have explained. (a) The love of God towards the identity of God. Christ has said God is Love. (b) The love of God for His children—for His servants. (c) The love of man for God and (d) the love of man for man. These four kinds of love originate from God. These are rays from the Sun of Reality; these are the Breathings of the Holy Spirit; these are the Signs of the Reality.

Abdu'l-Baha', Paris, 1911

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace

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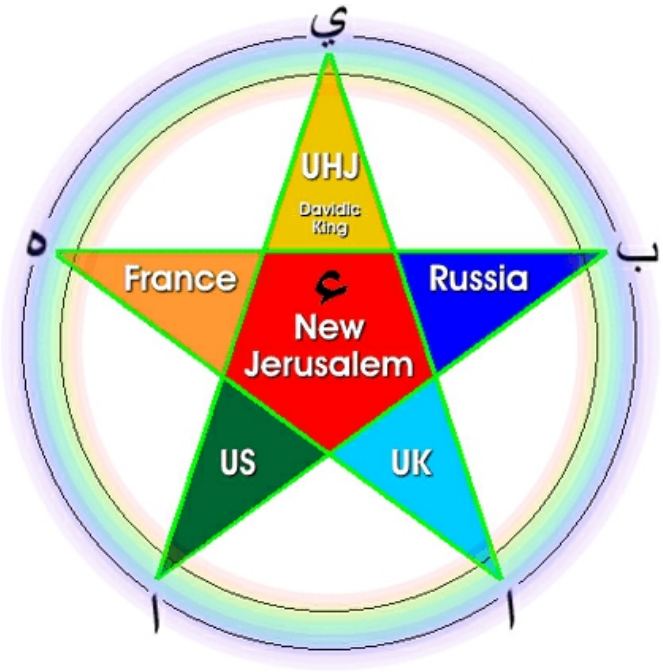
This entry was posted on Saturday, July 13th, 2024 at 1:43 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Kalimat 7, 181 B.E. (7/19/2024)



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The Bahá'ís must not engage in political movements which lead to sedition. They must interest themselves in movements which conduce to law and order. In Persia at the present time the Bahá'ís have no part in the revolutionary upheavals which have terminated in lawlessness and rebellion. Nevertheless, a Bahá'í may hold a political office and be interested in politics of the right type. Ministers, state officials and governor-generals in Persia are Bahá'ís, and there are many other Bahá'ís holding governmental positions; but nowhere throughout the world should the followers of Bahá'u'lláh be engaged in seditious movements. For example, if there should be an uprising here in America having for its purpose the establishment of a despotic government, the Bahá'ís should not be connected with it.

The Bahá'í Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahá'í spirit is that, in order to establish a better social order and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economics in order that all humanity may enjoy a full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail, and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force, which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations.

While thousands are considering these questions, we have more essential purposes. The fundamentals of

the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force—not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish these economic adjustments permanently. If it is accomplished in this way, it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service. For example, it will be as if the rich inhabitants of a city should say, "It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community," and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably.

Strive, therefore, to create love in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts even as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds. Manifest true economics to the people. Show what love is, what kindness is, what true severance is and generosity. This is the important thing for you to do. Act in accordance with the teachings of Bahá'u'lláh. All His Books will be translated. Now is the time for you to live in accordance with His words. Let your deeds be the real translation of their meaning. Economic questions will not attract hearts. The love of God alone will attract them. Economic questions are most interesting; but the power which moves, controls and attracts the hearts of men is the love of God.

Abdu'l-Baha'

23 July 1912
Talk at Hotel Victoria
Boston, Massachusetts

The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace

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BAHA'I JUSTICE

Holy Day: Jesus The High Priest After The Order Of Melchizedec Enters The Temple on August 9, 1969 – Kamal 9, 181 B.E. (8/9/2024)

Jesus The High Priest After The Order Of Melchizedec-"Blessed Is He", Reading The Prayer For The Cementing Together Of The Hearts Of All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

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Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel 12:12

In the last two verses of the Book of Daniel occur the cryptic words—"**Blessed is he** that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of Days [we are in the end of days now]."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer [Esslemont] was present, 'Abdu'l-Baha reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era [the victory of Muhammad over Mecca in 628 AD—628 + 1335 = 1963].

'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Baha'u'llah in Baghdad, or the year [April 21st] 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "**Blessed is he** who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established [by **Blessed is he**] upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice! (J.E. Esslemont author of *Baha'u'llah and the New Era* on pages 249-250 of the 1970 Edition.)

On April 21st, 1963 the return of Jesus began his ministry by being opposed by Satan (Rex King) who was designated Satan by the Davidic King who was 'Abdu'l-Baha's son.

Entry By Troops part 1, ch. 4

And the angel of the LORD protested unto Joshua, saying,
Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

Zechariah 3:6-7

Blessed he who hath attired his head with the diadem of My love. **Blessed is he** who hath heard of My grief and hath arisen to aid Me among My people. **Blessed is he** who hath laid down his life in My path and hath borne manifold hardships for the sake of My Name. **Blessed the man** who, assured of My Word, hath arisen from among the dead to celebrate My praise. **Blessed is he** that hath been enraptured by My wondrous melodies and hath rent the veils asunder through the potency of My might. **Blessed is he** who hath remained faithful to My Covenant, and whom the things of the world have not kept back from attaining My Court of holiness. **Blessed is the man**who hath detached himself from all else but Me, hath soared in the atmosphere of My love, hath gained admittance into My Kingdom, gazed upon My realms of glory, quaffed the living waters of My bounty, hath drunk his fill from the heavenly river of My loving providence, acquainted himself with My Cause, apprehended that which I concealed within the treasury of My Words, and hath shone forth from the horizon of divine knowledge engaged in My praise and glorification. Verily, he is of Me. Upon him rest My mercy, My loving-kindness, My bounty and My glory.

Baha'u'llah, Tablets of Baha'u'llah, Lawh-I-Aqdas/The Most Holy Tablet, Para. 23

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For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes

Zech. 3:9 KJV

For behold the stone that I have laid before Jesus: upon one stone there are seven eyes

Zech. 3:9 Douay-Rheims Catholic Bible

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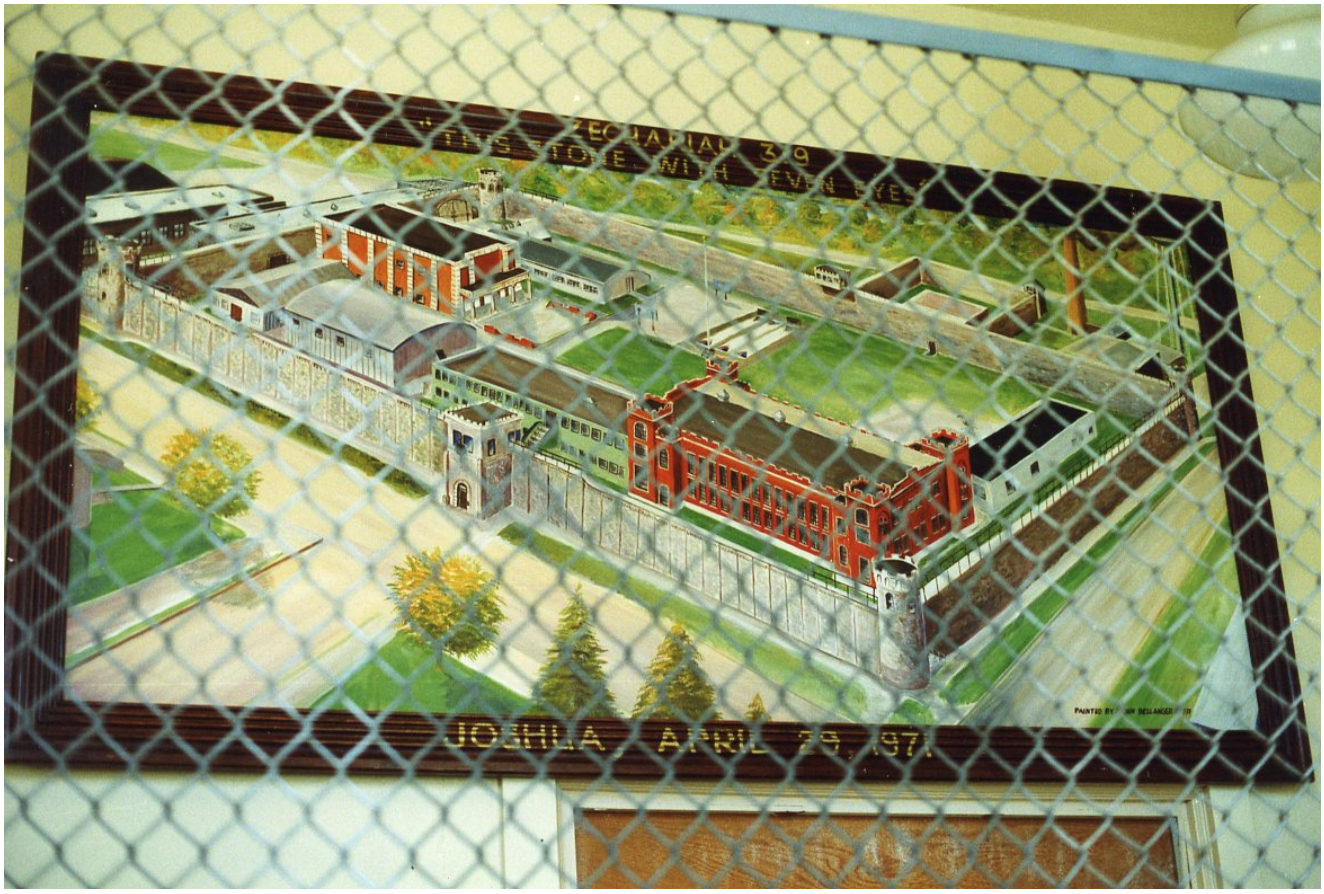
"This Stone with Seven Eyes"



Aerial View of The Stone with Seven eyes Between Two Mountains of Brass in Deer Lodge Valley Montana, New JerUSAlem

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And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

Ezekiel 43:4 KJV

Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

Ezekiel 46:1 KJV

Deer Lodge Tower 7 – The Gate Facing East

****

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

Zech. 6:1 KJV

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"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

Rev. 11:15 KJV

The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets—in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars,

disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore —meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God. For all the days which have come and gone were the days of Abraham, Moses and Christ, or of the other Prophets; but this day is the day of God, for the Sun of Reality will arise in it with the utmost warmth and splendor.

Abdu'l-Baha', Some Answered Questions #11, From The Only Translation Authorized And Approved By Abdu'l-Baha'

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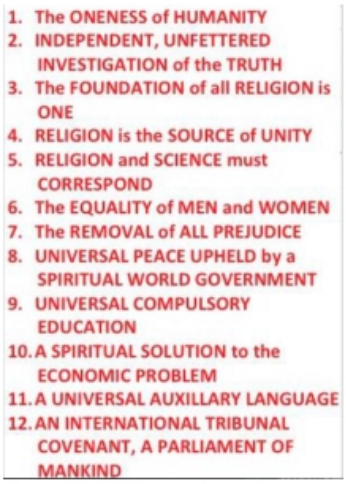
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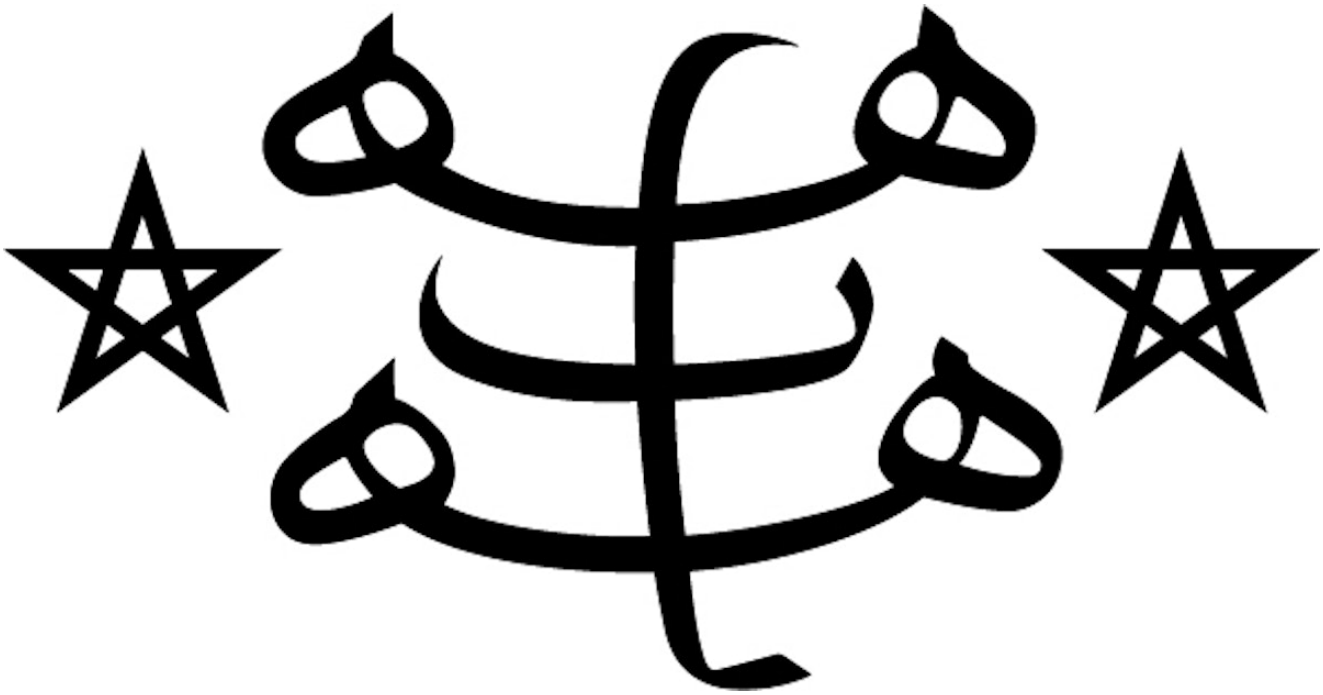
BAHA'I JUSTICE

Baha'i Month: Asma/Names 1, 181 B.E. (8/20/2024)



This is the Call of the All-Glorious which is proclaimed from the Supreme Horizon in the Prison of 'Akká

He is the Expounder, the All-Knowing, the All-Informed.

GOD, the True One, testifieth and the Revealers of His names and attributes bear witness that Our sole purpose in raising the Call and in proclaiming His sublime Word is that the ear of the entire creation may, through the living waters of divine utterance, be purged from lying tales and become attuned to the holy, the glorious and exalted Word which hath issued forth from the repository of the knowledge of the Maker of the Heavens and the Creator of Names. Happy are they that judge with fairness.

Baha'u'llah, Tablets of Baha'u'llah, Bisharat (Glad Tidings)

****

I shall restate here My theme, that perchance this may assist thee in recognizing thy Creator. Know thou that God—exalted and glorified be He—doth in no wise manifest His inmost Essence and Reality. From time immemorial He hath been veiled in the eternity of His Essence and concealed in the infinitude of His own Being. And when He purposed to manifest His beauty in the kingdom of names and to reveal His glory in the realm of attributes, He brought forth His Prophets from the invisible plane to the visible, that His name "the Manifest" might be distinguished from "the Hidden" and His name "the Last" might be discerned from "the First", and that there may be fulfilled the words: "He is the First and the Last; the Seen and the Hidden; and He knoweth all things!" 5 Thus hath He revealed these most excellent names and most exalted words in the Manifestations of His Self and the Mirrors of His Being.

It is therefore established that all names and attributes return unto these sublime and sanctified Luminaries. Indeed, all names are to be found in their names, and all attributes can be seen in their attributes. Viewed in this light, if thou wert to call them by all the names of God, this would be true, as all these names are one and the same as their own Being. Comprehend then the intent of these words, and guard it within the tabernacle of thy heart, that thou mayest recognize the implications of thine inquiry, fulfil them according to that which God hath ordained for thee, and thus be numbered with those who have attained unto His purpose.

Baha'u'llah, Gems Of Divine Mysteries, Para. 46 & 47

Citation: 5. Qur'án 57:3.

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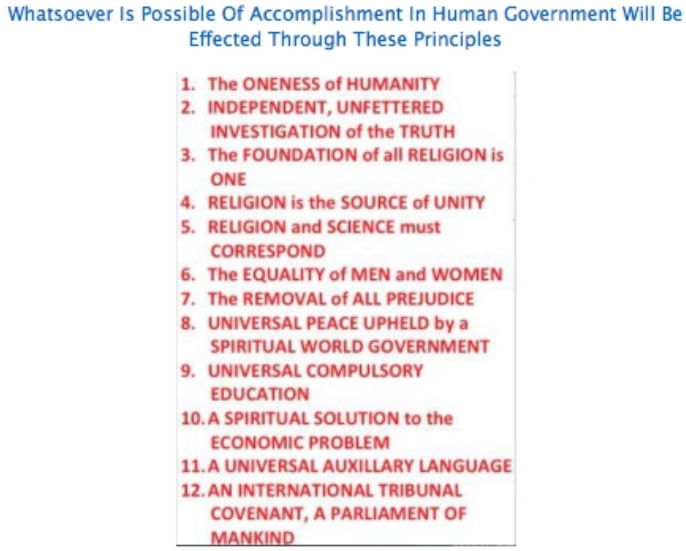
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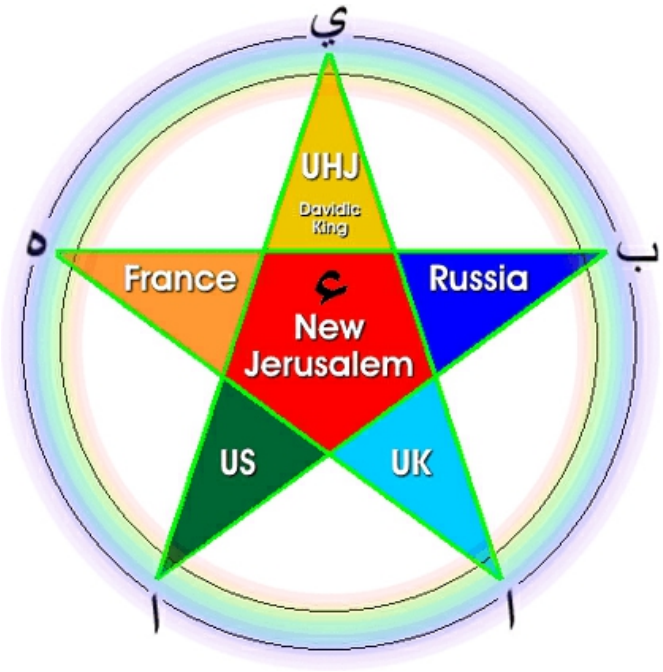
BAHA'I JUSTICE

Baha'i Month: Izzat/Might 1, 181 B.E. (9/8/2024)



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Praised be Thou, O Lord my God! Every time I attempt to make mention of Thee, I am hindered by the sublimity of Thy station and the overpowering greatness of Thy might. For were I to praise Thee throughout the length of Thy dominion and the duration of Thy sovereignty, I would find that my praise of Thee can befit only such as are like unto me, who are themselves Thy creatures, and who have been generated through the power of Thy decree and been fashioned through the potency of Thy will. And at whatever time my pen ascribeth glory to any one of Thy names, methinks I can hear the voice of its lamentation in its remoteness from Thee, and can recognize its cry because of its separation from Thy Self. I testify that everything other than Thee is but Thy creation and is held in the hollow of Thy hand. To have accepted any act or praise from Thy creatures is but an evidence of the wonders of Thy grace and bountiful favors, and a manifestation of Thy generosity and providence.

I entreat Thee, O my Lord, by Thy Most Great Name whereby Thou didst separate light from fire, and truth from denial, to send down upon me and upon such of my loved ones as are in my company the good of this world and of the next. Supply us, then, with Thy wondrous gifts that are hid from the eyes of men. Thou art, verily, the Fashioner of all creation. No God is there but Thee, the Almighty, the All-Glorious, the Most High.

Baha'u'llah

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O sincere servant of the True One! I hear thou art grieved and distressed at the happenings of the world

and the vicissitudes of fortune. Wherefore this fear and sorrow? The true lovers of the Abhá Beauty, and they that have quaffed the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea the expanse of heaven.

Thou who art neath the shelter of God, and under the shadow of the Tree of His Covenant, why sorrow and repine? Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.

By the Ancient Beauty!—may my life be a sacrifice for His loved ones—Were the friends to realize what a glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried away with transports of delight. Erelong it shall be made manifest how brilliantly the light of His bountiful care and mercy hath shone upon His loved ones, and what a turbulent ocean hath been stirred in their hearts! Then will they clamour and exclaim: Happy are we; let all the world rejoice!

Abdu'l-Baha', Selections, #229

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

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3. The FOUNDATION of all RELIGION is ONE
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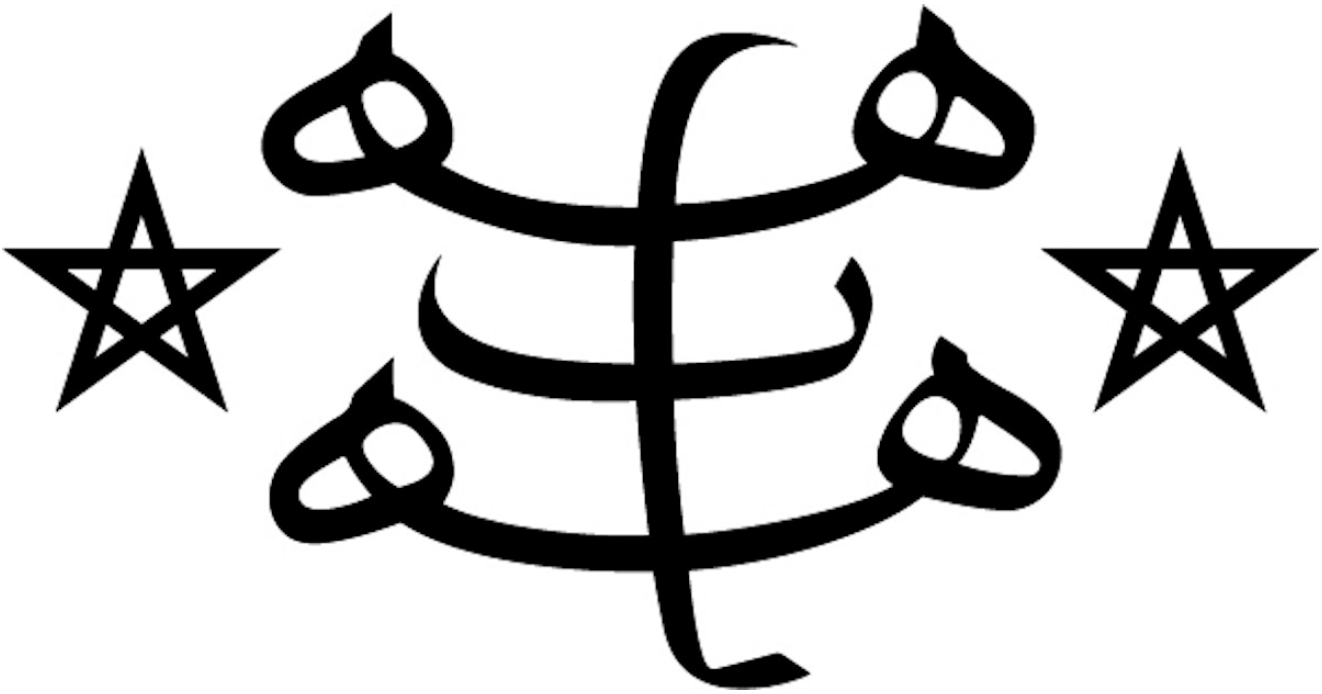
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Monday, September 9th, 2024 at 2:22 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Izzat 6, 181 B.E. (9/13/2024)



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ASL-I-KULLU'L-KHAYR (Words of Wisdom)

In the Name of God, the Exalted, the Most High

THE source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.

The essence of charity is for the servant to recount the blessings of his Lord, and to render thanks unto Him at all times and under all conditions.

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.

The essence of true safety is to observe silence, to look at the end of things and to renounce the world.

The beginning of magnanimity is when man expendeth his wealth on himself, on his family and on the poor among his brethren in his Faith.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful and seek the shelter of the Evil One.

The source of error is to disbelieve in the One true God, rely upon aught else but Him, and flee from His Decree.

True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein amidst all peoples.

Baha'u'llah, Tablets

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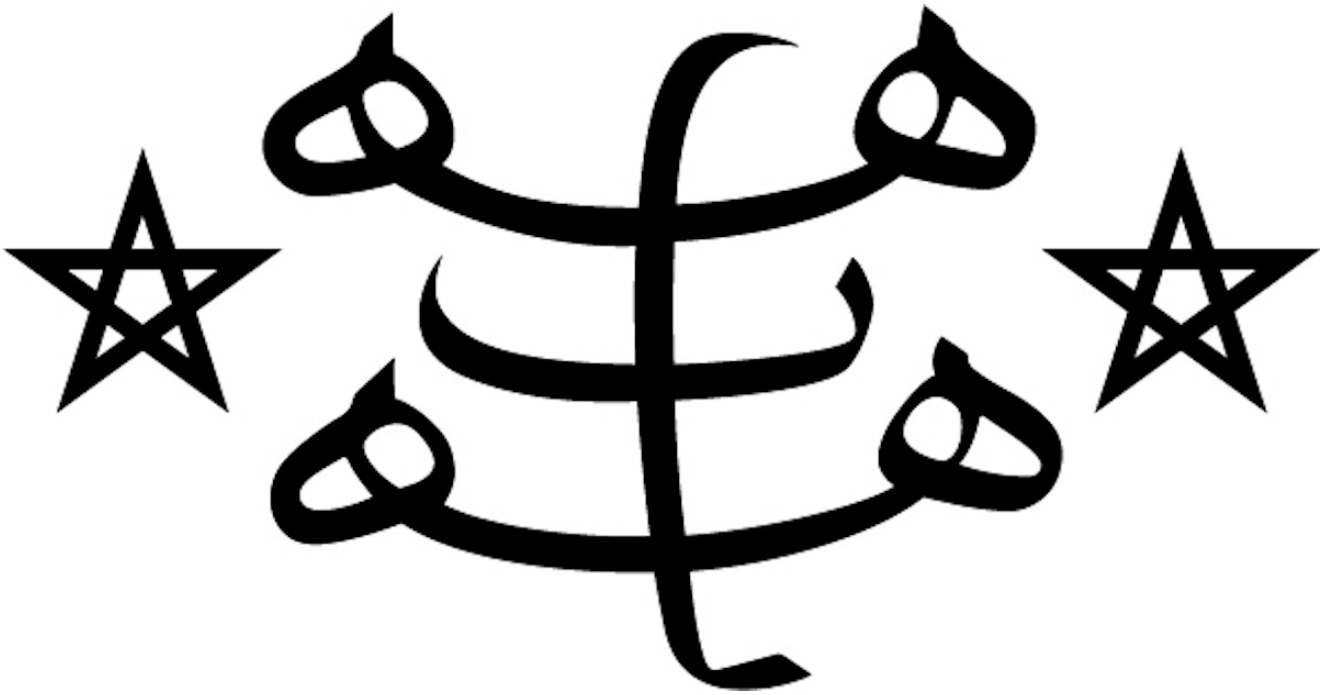
This entry was posted on Saturday, September 14th, 2024 at 12:49 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Mashiyyat/Will 1, 181 B.E. (9/27/2024)



O YE servants of the Sacred Threshold! The triumphant hosts of the Celestial Concourse, arrayed and marshaled in the Realms above, stand ready and expectant to assist and assure victory to that valiant horseman who with confidence spurs on his charger into the arena of service. Well is it with that fearless warrior, who armed with the power of true Knowledge, hastens unto the field, disperses the armies of ignorance, and scatters the hosts of error, who holds aloft the Standard of Divine Guidance, and sounds the Clarion of Victory. By the righteousness of the Lord! He hath achieved a glorious triumph and obtained the true victory.

Abdu'l-Baha', Selections, #208

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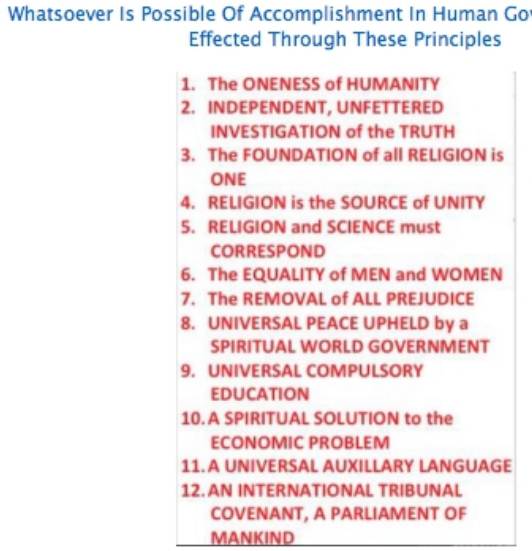
The Twelve Basic Principles of the Baha'i Faith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In 1875 Abdu'l-Baha' wrote:

True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty [1928 General Treaty for the Renunciation of War] and establish a covenant [the Special Treaty to Elect the SupremeTribunal] the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded AS SACRED by all that dwell on earth. All the forces of humanity must be mobilized to ensure the stability and permanence of this Most Great Covenant. In this all-embracing pact [1928 Paris Peace Pact: The General Treaty for the Renunciation of War and the Special Treaty to elect the Court with full powers] the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn Pact [1928 Paris Peace Pact] should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise [in defense of the Universal Collective Security Agreement] to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure. **—The Secret of Divine Civilization, (Charter Document of the 1928 Paris Peace Pact) pp. 64–65.**

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To Abolish War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

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STAR OF THE WEST

A PRAYER FOR THE CONFIRMATION OF THE AMERICAN GOVERNMENT

REVEALED ABOUT THE YEAR 1900

O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

Thou are the confirmer of whomsoever thou willest.

Verily, thou are the powerful and the almighty!

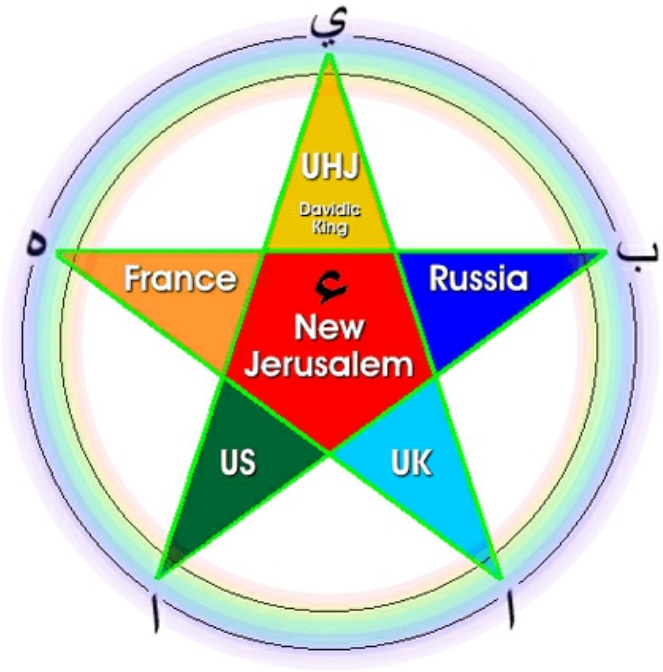
(Signed) ABDUL-BAHA ABBAS.

This entry was posted on Friday, September 27th, 2024 at 3:03 am and is filed under Baha'i Calendar, Uncategorized. You

can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Month: Qudrat/Power 1, 181 B.E. (11/4/2024)



I verily proclaim: "There is no power nor strength except in God, the Help in Peril, the Self-Subsisting."

Baha'u'llah, Gems of Divine Mysteries

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REVEALED ABOUT THE YEAR 1900

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ALL over Europe today one hears of meetings and assemblies, and societies of all kinds are formed. There are those interested in commerce, science, and politics, and many others. All these are for material service, their desire being for the progress and enlightenment of the world of matter. But rarely does a breath from the spirit world breathe upon them. They seem unconscious of the Divine Voice, careless concerning the things of God. But this meeting in Paris is a truly spiritual one. The Divine Breath is poured forth in your midst, the light of the Kingdom is shining in all hearts. The Divine love of God is a power among you, and with souls athirst, ye receive the glad tidings of great joy.

You are all met here with one accord, heart drawn to heart, souls overflowing with Divine love, working and longing for the unity of the world.

Verily this assembly is a spiritual one! It is like unto a beautiful perfumed garden! On it the Heavenly Sun sheds the golden rays, and the warmth thereof penetrates and gladdens each waiting heart. The love of Christ, which passeth all knowledge, is among you, the Holy Spirit is your help.

Day by day this meeting will grow and become more powerful until gradually its spirit will conquer the whole world!

Try with all your hearts to be willing channels for God's Bounty. For I say unto you that He has chosen you to be His messengers of love throughout the world, to be His bearers of spiritual gifts to man, to be the means of spreading unity and concord on the earth. Thank God with all your hearts that such a privilege has been given unto you. For a life devoted to praise is not too long in which to thank God for such a favor.

Lift up your hearts above the present and look with eyes of faith into the future! Today the seed is sown, the grain falls upon the earth, but behold the day will come when it shall rise a glorious tree and the branches thereof shall be laden with fruit. Rejoice and be glad that this day has dawned, try to realize its power, for it is indeed wonderful! God has crowned you with honor and in your hearts has He set a radiant star; verily the light thereof shall brighten the whole world!

Abdul-Baha'-Paris Talks, November 4, 1911

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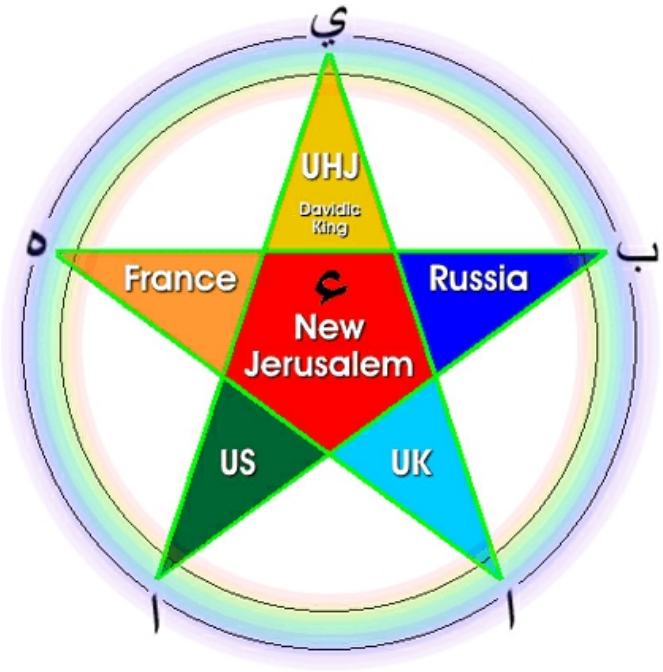
This entry was posted on Monday, November 4th, 2024 at 2:14 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Sabbath: Qudrat 12, 181 B.E. (11/15/2024)



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It's not feasible nor warranted to deport married spouses of US citizens; patriotic parents of children born in the USA; or patriotic workers currently in the United States who are peace-loving, tax-paying, and in support of working in the United States of America or currently enrolled in schools and in the country for purposes of higher education.

All people, regardless of national origins, ethnic background, or personal religious affiliation should be granted the legal path to status as full citizenship in the United States, issued legal green cards, legal work, and legal student visas, etc. Immigrants are historically more educated and more patriotic to a country to which they have emigrated. Citizenship tests and requirements to learn American Consitutional laws, become familiar with the bill of rights, and to be knowledgeable in American history set them–via adult education– above and beyond the loyalities to the country and nation intended for high school and public school teachings to engender amongst natural born citizenship.

Deporting 11 million people indiscriminately will hurt the strength of the nation, that holds the words of the Statue of Liberty as a bastion of hope for the Oneness of Humanity in the American democratic experiment for people to live, work and thrive within the borders of this nation in Universal Peace, and for safety, security, and salvation:

"Give me your tired, your poor, Your huddled masses yearning to breathe free, The wretched refuse of your teeming shore. Send these, the homeless, tempest-tost to me, I lift my lamp beside the golden door!"–Statue of Liberty

Building a "wall" is not the purpose of Creating a Legal and Golden Door! It's not the wall that's important, it's the LEGAL DOOR that is OPEN, that the wall supports!

Indiscriminately deporting 11 million people, the majority of whom are loyal, trustworthy, and true is too expensive both in the costs of deportation and the loss of income, jobs, and support for the nation for which they contribute. Separating families, spouses from citizens to whom they are married, parents of children who are natural born citizens is inadmissible, and hurtful to the foundations of a just civilization that is based on the firmness and durability of the family unit.

It is my hope, that human beings, who are positive contributors to American culture, society, and economic strength will be recognized and safe-guarded from wrongful deportation, and granted the legal path for full American citizenship, dual citizenship, or legal visa and lawful work permits.

Other than the indigenous people of North America all others are children of immigrants or had been themselves immigrants at one time.

The best solutions to these issues is the support, well-wishing, and upliftment of ALL countries of origin to provide for their own people, strengthen agriculture and green industry, elimnate waste and pollution, and eliminate absolute poverty and war in those regions. This will elimnate the egregious “refugee” problem world-wide, at the root.

America is a nation of immigrants! The strength of of America is within its Diversity–a unity in diversity–diversity is the strength. Diversity is not the enemy of unity, conformity is! There is strength in diversity!

And the indigenous peoples of North America should be held in the highest of esteem! They should be the most prosperous, successful, and happiest of all people living in the United States borders. Not only should all immigrants respect and honor and support the indigenous peoples of America, they should find a common core value of the Oneness of Humanity, respect for nature as the sacred, and support and honor all indigenous ways, ceremony and means, of being the first peoples of this nation!

The 21st century shall witness a reversal of 400 years of slavery, hatred, and oppressions!

The indigenous peoples of America shall be uplifted, given preference, and supported by all. Maps of the indigenous peoples prior to colonization will be taught in schools, immigrants will be naturalized, and by the looks of it, racists and actual “criminals” shall either be educated, redeemed or deported.

American is building and opening a Golden Door, supported by a wall of iron and lead. A legal door to remain eventually open to all, as all other nations obtain to prosperity within their borders, many Americans will emigrate to other places also, contributing to the beautification of all the world. War will become an “unknown” thing of the past, taught in history books in school. Future generations will scratch their heads in wonder, not being able to understand that long since rejected barbarism of national, ethnic, and religious prejudiced.

Not only will this happen, it’s happening even now, in America, the Middle-East, and all throughout the globe. “The zeal of the Lord of Hosts, shall perform this!”

The Oneness of Humanity and Universal Peace shall prevail. And WE SHALL OVERCOME!

Naturalize the faithful, loyal and True!

The national-security of the United States depends upon it! And the strength of the union is upheld by it! And the universal collective security of the world depends upon it!

“WE hold these TRUTHS to be self-evident!” E pluribus unum: many cooperating as one!

LNC 2137□□

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The Bi-National State

What will happen to the “two-state” solution in the Middle-East? Hamas, Hezbollah, and Iran have been in favour of a one-state solution for quite some time. The initial success of the Abraham Accords added to the timing of the October 7, 2023 attacks, as reported in the news media. The indiscriminate killing of both Sunni Muslims and Jews in the State of Israel, and the taking of Sunni Muslim hostages still held by Hamas along with Jewish hostages, has caused Sunni Muslims of Israel to voluntarily enlist in the IDF to free the Palestinian people from Hamas and to remove Hezbollah from Lebanon. These violent indiscriminate attacks against Muslims and Jews in Israel has been uniting Israeli Muslims and Jews towards a one-state solution: the exact opposite of the one-state proposed by Hamas, Hezbollah and current Iranian policy. The world is witnessing the final violent upheaval in that region. And the United States is now leaning toward the populist one state, bi-national state, remedy for these ruinous wars, in which Palestinians and Israelis will be united together in a bi-national state:

“The one-state solution is sometimes referred to as the bi-national state, owing to the hope that it would successfully deliver self-determination to Israelis and Palestinians in one country, thus granting both peoples independence as well as absolute access to all of the land.”

The majority of Muslims know Islam as a religion of peace, not war. The word “Islam” from “salam” in Arabic is “Shalom”–meaning Peace, in Hebrew. “Islam is the opposite of war”–Imam Razi. The majority of practicing Muslims “peace-makers” are opposed to the extremist views of militant “Covenant of Hamas” that sets war above peace, and states that the goal of Hamas is the “one-state” solution via annihilation of the entire state of Israel, altogether, of which the majority of Americans are unawares:

“The Covenant of the Islamic Resistance Movement was issued on August 18, 1988. The Islamic Resistance Movement, also known as the HAMAS, is an extremist fundamentalist [“pseudo”] Islamic organization operating in the territories under Israeli control. Its Covenant is a comprehensive manifesto comprised of 36 separate articles, all of which promote the basic HAMAS goal of destroying the State of Israel through Jihad (Islamic Holy War). The following are excerpts of the HAMAS Covenant:

“Goals of the HAMAS:

”The Islamic Resistance Movement is a distinguished Palestinian movement, whose allegiance is to Allah, and whose way of life is Islam. It strives to raise the banner of Allah over every inch of Palestine.” (Article 6) [One-State Solution]

“On the destruction of Israel:

“Israel will exist and will continue to exist until Islam [HAMAS] will obliterate it, just as it obliterated others before it.” (Preamble) [One-State Solution]”

[[https://embassies.gov.il/.../Pages/The%20Hamas-Covenant.aspx]]

With the killing of Sunni Muslims in Israel by HAMAS, HAMAS has alienated the rest of the Sunni Muslim world, and we are witnessing the back-lash today of the move toward an actual one-state solution, where Muslims both within the State of Israel (joining the IDF and holding officer positions to eliminate HAMAS and Hezbollah to liberate the Palestinian civilians) and in the countries surrounding Israel–Egypt, Jordan, Morocco, UAE, Bahrain, Sudan, Saudi Arabia, etc–are moving in the direction of supporting the Abraham Accords and in favour of bringing that one-state into being as the bi-national state of Israel. Why?

Because “Jihad” literally means “effort”–not war! The greater Jihad is the effort each individual makes in their own personal life to become a peaceful, kind, just and loving person; and the Lesser Jihad, is the exterior effort to work toward a peaceful, kind, just and loving civilization. Islam, at its foundation, like Christianity and Judaism, is a religion of love, Kindness, personal growth and development and above all of Universal Peace. Muslims the world around, both Sunni and Shii do not support the war-doctrines, of Hamas, and the majority of Muslim peoples around the world, both Sunni and Shii, are separated from groups like Hamas and Hezbollah, as they know Islam as the religion of peace (Islam literally means peace) and they see Hamas and Hezbollah, that are killing Muslims and taking Muslims hostages as “on the wrong track.”

Ironically, the violence of Hamas and Hezbollah is causing the INTER-FAITH solution proposed in the Abraham Accords to be the desired type of INTER-FAITH remedy to restore good will and fair trade relations in the Middle East. Israel and the US favour the Palestinians of the West Bank being included in the newly emerging one state and of the people of Gaza being included in the newly emerging bi-nation state.

The American Revolution, the French Revolution, the Russian Revolution, the American Civil War, and today, the war in Israel, all resulted in the Outcomes of the cessation of wars within the borders of those nations, such as the union of the 50 States of America, under one flag, and as a Federation of States, held to be “one nation under God” and “indivisible” in outlook and cultural diversity and personal individuality, as upheld and guaranteed by the Constitution of the United States of America.

Bloodshed is not the way to go in vanquishing one people under another to establish peace because peace without justice is tyranny.

The current growing populist support by Muslims within the State of Israel to support a Bi-national State of Israel to end all wars in that region (Gaza, Lebanon, Syria, etc) and to unite a divided people–is gaining momentum both within the region, and in support of the neighbouring countries. And this conjoint effort, to free the people of Gaza to receive international aid, food, moneys, and support (that traditionally Hamas itself has diverted from the people of Gaza from directly receiving aid, in order to fund war plans, tunnel building, and the amassing of weapons, now fast coming to an end) is demonstrating to the rest of the people of the world, that any “state” “govt” or “group” that is explicitly in violation of the prophesied Kellogg-Briand Paris Peace Pact will be opposed by the united efforts of all the rest of the nations and peoples of the world.

Today, we are in the midst of A World Civil War, and not until the Supreme Tribunal is democratically elected to End All Wars before they start in the first place shall peace through justice and “pacific means” be durably and permanently established.

The refusal to accept the borders of the 1948 two-state solution, in 1967, resulted in the acquisition of the Sinai Pennisula, Jerusalem and Golan Heights. The Sinai was given back, and Egypt and Israel came into accord. The more Israel has been attacked, by those first Agressors against two-state, the more one-state bi-national agreement has gained both popularity support and strength,…a “strange act” to behold…and a heartwrenching calamity for all people on all sides…

My point is this: regardless of how the ultimate outcome in Israel-Palestine is overcome: concerning the Greater World Civil War globally, violence is not the way to proceed. We today need to learn the lessons of American, British, French and Russian Revolutions, lessons from the killing of children and brother

killing brother in the American Civil War, lessons from WWI and WWII to Renounce violence and warfare FOREVER, and to use “pacific means” for the amicable and conclusive settlement of any and all disputes.

Prayer is needed here to bolster and strengthen OUR DEEDS to bring about Universal Peace and to make the Oneness of Humanity Action Based in all our ways and means about how we, as one single race of human beings, go about our daily affairs in treating one another always in Loving kindness.

The prophecies shall all come true! The golden age shall be established. These ruinous wars shall end. All people shall embrace as one single family. The household of humanity will be inclusive of all. None shall be left out. All shall be cared for, supported and loved! Politics won’t resolve this, neither material means, but “the zeal of the Lord of Hosts shall perform this”–for nothing short of the supernatural Power of God–LOVE–has this capability. Today, these days of Guy Fawkes and Armistice–hearts are united, and minds reach for Spirit, for LOVE shall overcome and conquer, no matter what the adversary may do or say!

“It is an old saying that 1,000 builders are not equal to one destroyer—how much more if there are one thousand destroyers after one builder? “–‘Abdu’l-Baha

Universal Peace for the Oneness of Humanity! The pacific party shall prevail! We shall overcome!

LNC 2137□□

One State Solution

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THE IMPORTANCE OF MILITARY MIGHT!

Our military needs GAS and OIL to secure the basic safety and security of American Democracy and to protect the free and open society of the people of the United Stares, our collective security of independence of western life-style, and to uphold the Universal Declaration of Unalienable Human Rights (Bill of Rights) under American Constitutional Law, as preserved under Article 3 of the prophesied Kellogg-Briand Paris Peace Pact (1928; Ez. 37:26 “the everlasting Covenant of Peace”).

The American people WITHIN the borders of the United States, and within the State Borders of each Constitution of each State, DO NOT need GAS and OIL within the borders of the nation. Why?

Because the 50 states are not at war with one another. Because the 50 states have national guards, and military bases within each state.

This fundamental TRUTH and obvious REALIZATION enables all peoples within the country to go green and electric, or hydroelectric, or full hydro, or something else, with all our cars and vehicles operating within the country, while ONLY the military needs GAS and OIL.

This fundamental necessarily of strengthening the military forces, while freeing the peoples daily needs for gas and oil, will swiftly bring about the Golden Age of Divine Civilization for America and for the total liberation and independence of all its people.

Going GREEN domestic, will create millions of more jobs, make the rich richer, and elevate the poor out of abject poverty into a baseline of a strong and vibrant middle class lifestyle for all.

With GAS and OIL no longer needed to satisfy domestic energy needs, the American Military Forces, will be the sole consumers of gas and oil powered vehicles, along with certain construction machines, and necessary farming and agricultural equipment, that can be feuled by hybrids and biodeisal if necessary to

get the job done.

America's vast oil reserves, therefore, would be even more abundant to free the United States to remain an undaunted military might, protecting the new Green High Tech lifestyle within the borders of the nation. According to FRONTLINE:

"Military forces, when they are strong and ready and modern, are a credible — and tangible — addition to a nation's power. When both the intangible national will and those forces are forged into one instrument, national power becomes effective."

Furthermore, Activating Article 2 of the prophesied Kellogg-Briand Paris Peace Pact (1928, Ez. 37:26) will greatly reduce the need for burning gas and oil by the military that will only need that for military drills, exercises, and "war games", never needing to be used in actual "hot wars."

How will this come about?

First, certain states, will volunteer to be the first to go 100% GREEN within their own borders. The sucess or failure of this endeavor will set the stage for all other states to get in on the act, once total sucess overcomes all failure. How will this happen?

Let's take an important and central state, such as Michigan, for example.

Michigan economy is greatly tied into the automotive industry. Michigan will become the largest manufacturer of affordable green vehicles, that all the people in the state will own and operate. The workers in Michigan will make enough money to easily buy back the goods and vehicles they produce. Michigan will be the first state to also go green on energy production to power all the needs of the people within the state both commercial, industrial, private and public sector, and for personal and home use. No gas, coal or oil will be needed in Michigan to produce the abundant energy needs of all. Both the Automotive Industry and the Big Power companies of Michigan will become efficient, clean, wealthy and prosperous. Agriculture, science and technology, and industry will be strengthened in Michigan. If Pure Michigan can be the first, for example, to make this work, then Michigan and Detroit will become the national leader of the Golden Age of American society, when it comes to both strengthening and fortifying, the covenant of iron (industry) with the covenant of wood (agriculture) to unite as a single covenant of gold. Should Michigan do this ease, wealth and prosperity for all will be the norm and the rule for all, and not the exception to it. Community gardens will be established in the urban centers. Jobs will abound. Education will flourish. Arts, science, and entertainment will abound. And the Tiger's will win the world series, and the Lion's will win a superbowl. Such is the imagination, optimism, and Spirit of Unity we all must have to dance the dream awake. In such a state, no one will have time for crime, small businesses owner-operated will flourish, poverty will be a thing of the past, and people will be so high on life, that drug addictions and suicides, and school shootings will become an unheard of thing of the past!

My point is this: if states go green within their own borders in both power production and transportation then oil and gas can be used where it is most necessary NATIONAL DEFENSE.

Furthermore, as America becomes the world leader in AGAIN being the premier democratic nation to uphold the prophesied Kellogg-Briand Paris Peace Pact, like it did during the DAYS OF WWII, much less gas and oil will be needed to POWER the UNSTOPPABLE MILITARY MIGHT of the United States of America, and to establish peace within its own borders.

Gas and Oil are needed to "win" the war, and winning this current war means deterrence from stopping all wars in the first place.

The absurd and unnecessary use of oil and gas dependence domesticly is threatening national security Internationally!!!

Going green in energy production and transportation and home use domesticly is imperative if America and all Americans wish to survive and protect the American way of life in this next century! Every tank of gas each citizen consumes is one less tank of gas our soldiers need to thrive and survive overseas. Think about it!

Detroit, will still manufacture military equipment and agricultural machines too. More jobs will be created. The rich will get richer, and the poor will become affluent and poverty free. If a volunteer state like Michigan, is able to this, then high population states like New York and California will follow, until all 50 states are 100% green within. We have the tech, the strength, the funds, the logistics, the know-how to do it! All we need is the united will of all the people, big business and industry to bring this about.

Friends! We currently live in a violent and unpredictable world in desperate need for Universal Peace and the Oneness of Humanity!

If America falls, the American Dream, and Constitutional Democracy falls along with it! That means, America, just cannot afford to have its military might dependant upon huge consumption of FOREIGN supplies of gas and oil, and the best and easiest practical immediate REMEDY is that American use of gas and oil domesticly go for the MILITARY and all domestic power and transportation go green, the sooner the better!

Furthermore, it's good for the air. It's good for the water. It's good for the environment. It's good for the heart, mind and soul! Its good for you, its good for me, its good for everyone!

In the long run–when Universal international disarmament takes place, fossil fuels feeding military death machines will fade away as well, as "old soldiers" do…War and death, a thing of the past…"Death! Where is thy sting!?"

America and all the world stands at the precipice of democratically electing the Supreme Tribunal to end all war, and America, the first to uphold the prophesied Kellogg-Briand Paris Peace Pact in 1928, shall remain a leader in world influence ONLY AGAIN in being the leader in upholding the prophesied Kellogg-Briand Paris Peace Pact today at its Centenary in 2028, that fast approaches.

What type of sacrifice is it, to sacrifice domestic use of gas and oil for the unlimited use by necessary military might? In a new world, where even war itself, shall become a thing of the past?

Going green domesticly is essential if America is to remain strong, bright, and undefeated internationally. And in the end, even war itself shall be defeated.

"United we stand! Divided we fall!"

"One nation, under God"; and as it says ON THE MONEY: "IN GOD, WE TRUST"…

LNC 2137□□

"A conquest can be a praiseworthy thing, and there are times when war becomes the powerful basis of peace, and ruin the very means of reconstruction. If, for example, a high-minded sovereign marshals his troops to block the onset of the insurgent and the aggressor, or again, if he takes the field and distinguishes himself in a struggle to unify a divided state and people, if, in brief, he is waging war for a righteous purpose, then this seeming wrath is mercy itself, and this apparent tyranny the very substance of justice and this warfare the cornerstone of peace. Today, the task befitting great rulers is to establish universal peace, for in this lies the freedom of all peoples." ('Abdu'l-Baha, SDC)

[The Uses Of Military Force]

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. We Call on All Signatory Nations to Come Together and Elect the Committee To Abolish War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace!

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The Twelve Basic Principles of the Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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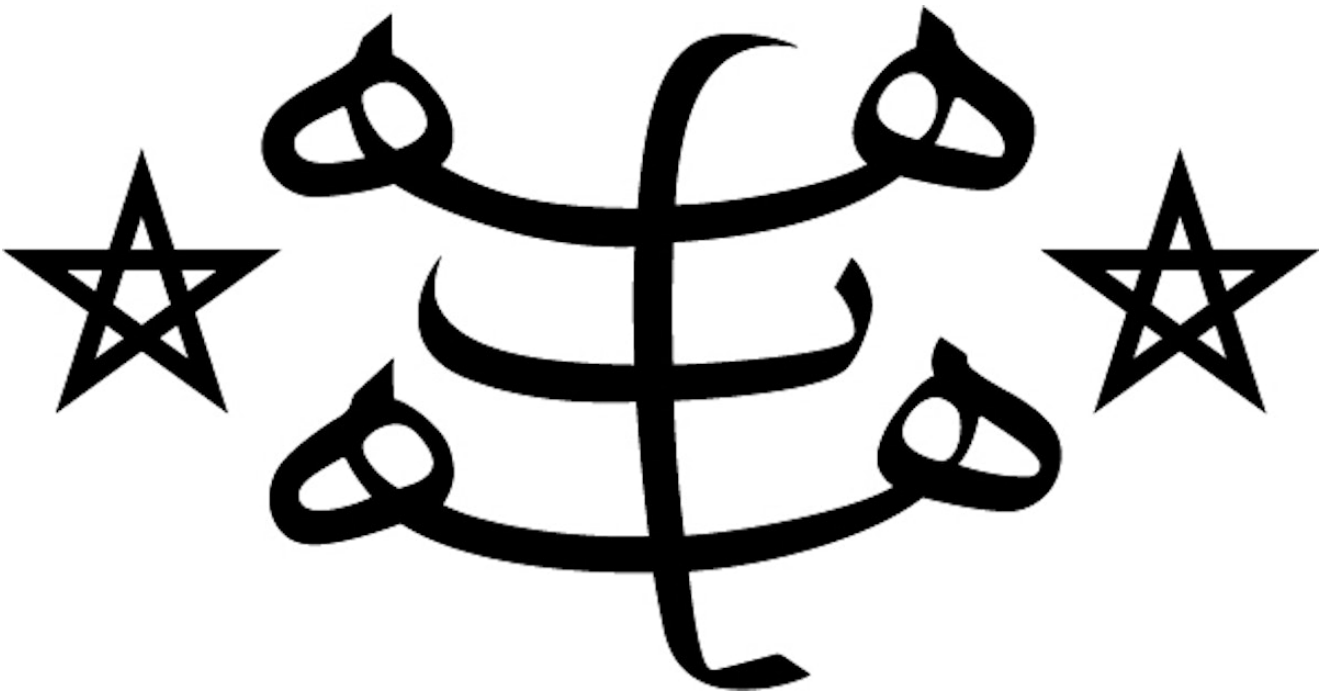
BAHA'I JUSTICE

Holy Day: Day Of The Covenant-Qawl 4, 181 B.E. (11/26/2024)



O ye whom God hath chosen from among those who are called!—know that "many are called but few are chosen"!—upon whom He caused the evident Light to descend; whom He guided into the right Path, and to whom He gave the Glad-tidings of the Great Success!

Ye must be sincere and faithful, ye must follow the ordinances which refer to the Covenant of God, who is the solid edifice.

O ye beloved of God, know that steadfastness and firmness in this new and wonderful Covenant is indeed the spirit that quickeneth the hearts which are overflowing with the love of the Glorious Lord; verily, it is the power which penetrates into the hearts of the people of the world! Your Lord hath assuredly promised His servants who are firm and steadfast to render them victorious at all times, to exalt their word, propagate their power, diffuse their lights, strengthen their hearts, elevate their banners, assist their hosts, brighten their stars, increase the abundance of the showers of mercy upon them, and enable the brave lions (teachers) to conquer.

Hasten, hasten, O ye firm believers! Hasten, hasten, O ye steadfast! Abandon the heedless, set aside every ignorant, take hold of the strong rope, be firm in this Great Cause, draw light from this Evident Light, be patient and be steadfast in this wise Religion! Ye shall see the hosts of inspiration descending successively from the Supreme World, the procession of attraction falling incessantly from the heights of heaven, the abundance of the Kingdom of El-Abha outpouring continually and the teachings of God penetrating with

the utmost power, while the heedless are indeed in evident loss.

Abdu'l-Baha', Tablets of, pp. 442-443

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Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, Thou art Peter"—which means rock—'and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

But in this Dispensation of the Blessed Beauty (BAHA'U'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-I-Akdas,* the Book of Laws, and *Kitab-I-Ah'd,* the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHA'U'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever* THE BRANCH *says is right, or correct; and every person must obey* THE BRANCH *with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter*. This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything: Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'U'LLAH in the Tablet of THE BRANCH.

Abdu'l-Baha, Star of The West, Vol. 3, No. 14, Pg. 9

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So firm and mighty is this Covenant that from the beginning of time until the present day no religious Dispensation hath produced its like. It is indubitably clear that the pivot of the oneness of mankind is nothing else but the power of the Covenant. Know thou that the 'Sure Handle' mentioned from the foundation of the world in the Books, the Tablets and the Scriptures of old is naught else but the Covenant and the Testament. The lamp of the Covenant is the light of the world, and the words traced by the Pen of the Most High a limitless ocean. The Lord, the All-Glorified, hath, beneath the shade of the Tree of Anísá (Tree of Life), made a new Covenant and established a great Testament. Hath such a Covenant been established in any previous Dispensation, age, period or century? Hath such a Testament, set down by the Pen of the Most High, ever been witnessed? No, by God! The power of the Covenant is as the heat of the sun which quickeneth and promoteth the development of all created things on earth. The

light of the Covenant, in like manner, is the educator of the minds, the spirits, the hearts and souls of men.

Abdu'l-Baha', cf: God Passes By, pg. 238-239

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All praise and thanksgiving be unto the Blessed Beauty, for calling into action the armies of His Abhá Kingdom, and sending forth to us His never-interrupted aid, dependable as the rising stars. In every region of the earth hath He supported this single, lonely servant, at every moment hath He made known to me the signs and tokens of His love. He hath cast into a stupor all those who are clinging to their vain illusions, and made them infamous in the sight of high and low. He hath caused those who run after their fads and fancies to become objects of general reproach, and hath exposed the arrogant to public view; He hath made those of the friends who proved infirm of faith to serve as a warning to every beholder, and hath caused the leaders of those who waver to love but themselves and sink down in self-conceit. Meanwhile, by the power of His might, He hath made this broken-winged bird to rise up before all who dwell on earth. He hath shattered the serried ranks of the rebellious, and hath given the victory to the hosts of salvation, and breathed into the hearts of those who stand firm in the Covenant and Testament the breath of everlasting life.

Abdu'l-Baha, excerpted from Selections #195

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Rest ye assured that if a soul arises in the utmost perseverance and raises the Call of the Kingdom and resolutely promulgates the Covenant—be he an insignificant ant—he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the Holy Utterances. This is my will and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepts it the desired purpose is attained, and if he turns away leave him to himself and trust to God.

Such is the attribute of those who are firm in the Covenant.

Abdu'l-Baha', Star Of The West, Vol. X pg. 265

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Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be

dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

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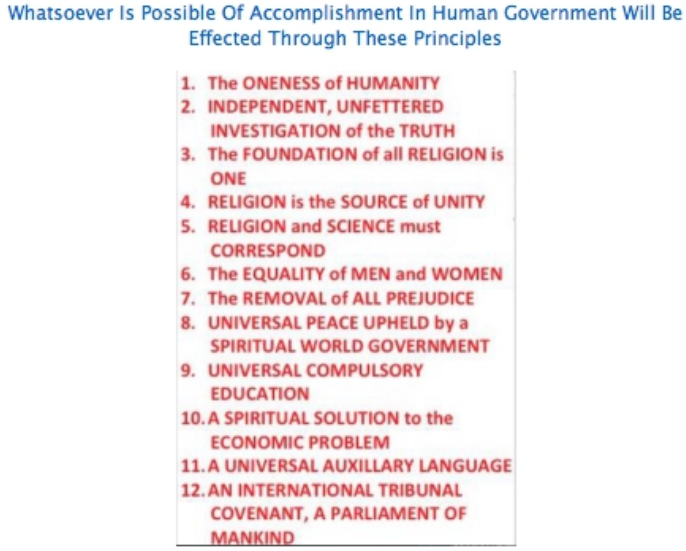
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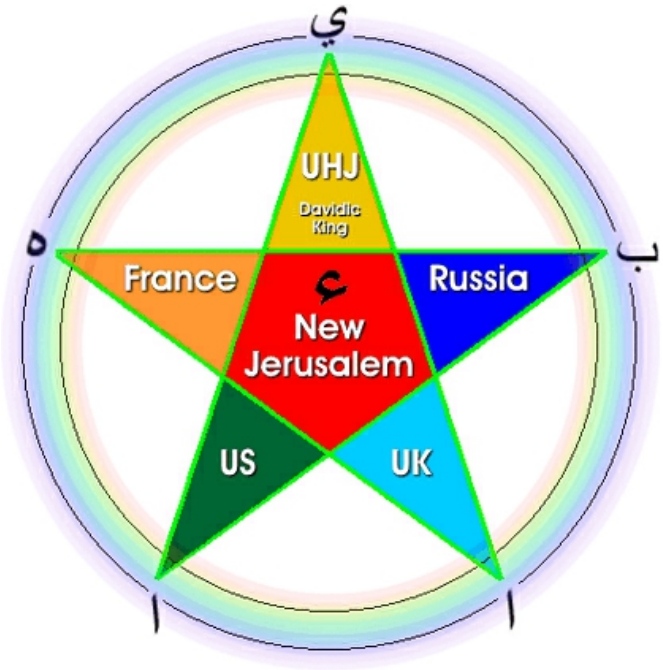
BAHA'I JUSTICE

Baha'i Sabbath & Christmas/Hanukkah Message-Masa'il/Questions 16-December 27, 2024



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O THOU favored handmaid of the heavenly Kingdom!...

When delivering the glad tidings, speak out and say: the Promised One of all the world's peoples hath now been made manifest. For each and every people, and every religion, await a Promised One, and Bahá'u'lláh is that One Who is awaited by all; and therefore the Cause of Bahá'u'lláh will bring about the oneness of mankind, and the tabernacle of unity will be upraised on the heights of the world, and the banners of the universality of all humankind will be unfurled on the peaks of the earth. When thou dost loose thy tongue to deliver this great good news, this will become the means of teaching the people.

Exc. fr.: Abdu'l-Baha', Selections from the Writings of-#65

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Dear friends,
Allah'u'Abha!
Wishing everyone a Merry Christmas and a happy new year!
These days of transition from war to Universal Peace are accompanied with tests for all the people. In the aftermath of war, when peace is established, former combatants must become coworkers and friends, and, due to the trauma and pain associated with the controversy of war, all ones need to be able to overcome and this means manifesting the power forgiveness and love.
This, it turns out, is humanly impossible without the teachings of the Divine religions, that give us a

supernatural strength to overcome hate and enmity with the power of Love, that originates in God. While the record of the past must stand, this is not to condemn those who find themselves in the wrong, rather it is to ensure those difficulties will not occur again in the future, and that through our example of forgiveness one to another, future generations will remain free of whatsoever the conflict and strife was about in the past.

This unusual and peculiar teaching is found in the revelations of the Divine manifestations, and is exemplified in the noble example of the Prophets who are the founders and first educators of the reality of an ever advancing civilization.

Here is an example about how ‘Abdu’l-Bahá treated his enemies.

“When the Master came to ‘Akká there lived there a certain man from Afghanistan, an austere and rigid Mussulman. To him the Master was a heretic. He felt and nourished a great enmity towards the Master, and roused up others against him. When opportunity offered in gatherings of the people, as in the Mosque, he denounced him with bitter words. His name was Haji Siddiq Musalman (Muslim).

“‘This man,’ he said to all, ‘is an imposter. Why do you speak to him? Why do you have dealings with him?’ And when he passed the Master on the street he was careful to hold his robe before his face that his sight might not be defiled.

“Thus did the Afghan. The Master, however, did thus:

“The Afghan was poor and lived in a mosque; he was frequently in need of food and clothing. The Master sent him both. These he accepted, but without thanks. He fell sick. The Master took him a physician, food, medicine, money. These, also, he accepted; but as he held out one hand that the physician might take his pulse, with the other he held his cloak before his face that he might not look upon the Master. For twenty-four years the Master continued his kindnesses and the Afghan persisted in his enmity. Then at last one day the Afghan came to the Master’s door, and fell down, penitent and weeping, at his feet.

“‘Forgive me, sir!’ he cried. ‘For twenty-four years I have done evil to you, for twenty-four years you have done good to me. Now I know that I have been in the wrong.’

“The Master bade him rise, and they became friends.” From ‘Abdu’l-Bahá – The Centre of the Covenant, by H.M. Balyuzi.

When confronted by difficult situations, that threaten to attack or put out our inner light and radiant happiness, is the moment to increase our powers of love and life to overcome the darkness of the situation. Otherwise, we, ourselves, will be drawn into the frey, and our own light will cease to shine. The sun doesn’t stop shining in an adverse situation. It is the nature of the sun to shine. It is within the nature of man, to be predisposed to love one another, and to show forth spiritual qualities and attributes which are latent within us. When the test comes, the latent becomes manifest, and the hidden jewel becomes activated, and we have a teaching moment that is an opportunity to grow.

Consider how difficult it is to follow these teachings so revealed, without the power of the Love of God to confirm us!

“One amongst His Teachings is this, that love and good faith must so dominate the human heart that men will regard the stranger as a familiar friend, the malefactor as one of their own, the alien even as a loved one, the enemy as a companion dear and close. Who killeth them, him will they call a bestower of life; who turneth away from them, him will they regard as turning towards them; who denieth their message, him will they consider as one acknowledging its truth. The meaning is that they must treat all

humankind even as they treat their sympathizers, their fellow-believers, their loved ones and familiar friends." ('Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 83.)

"Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles." (Proverbs 24:17).

Christ said:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Mathew 5: 43-45).

In Islam, Muhammad gave the same directive:

"... good and evil deeds are not alike. Repel evil with good. And he who is your enemy will become your dearest friend."

(Qur'an 41:33-34.)

The Buddha, in his Middle Length Discourses, instructed all Buddhist monks to treat no one as an enemy:

"Neither will our minds become perverted nor will we utter an evil speech, but kindly and compassionate will we dwell, with a mind of friendliness, void of hatred; and we will dwell having suffused that person with a mind of loving-kindness; and, beginning with him, we will dwell having suffused the whole world with a mind of loving-kindness that is far-reaching, widespread, immeasurable, without enmity, without malevolence." (Buddha, MN 21.)

According to the Book of Revelation, after the "war (confusion) in heaven" is settled, "woe to you O earth and sea, for the devil (of war) has come down unto you in great wrath"–and we see this repeated during WWI, WWII, and today fulfilled in WWIII, in the material world.

The Kitab-i-'Ahd settled the war in heaven, designating 'Abdu'l-Baha as the center of the Covenant, and when this confusion was settled and it's truth confirmed in the heaven of the hearts, minds, and souls of the believers, and these hostile forces were defeated within the community of the Cause of God, through forgiveness and love of all the friends, and those who were sorely tried and tested were able to overcome, and the Oneness of Humanity and Universal Peace was established amongst all the friends, material war then broke our upon the earth and sea in 1914. The result? War was made illegal by the nations in 1928, all ones entering into the Most Great Covenant of God as prophesied. Millions died in that war, and in the plague of Spanish flu that followed.

Upon the passing of 'Abdu'l-Baha, war again broke our in "heaven" as people were uneducated and unaware of the principles preserved in the sacred Will and Testament of 'Abdu'l-Baha. When the forces of light in defense of that Covenant ended the war in heaven, again war broke out upon earth and sea in 1941. The result? The perpetrators of war were held accountable by the courts that upheld the new law of 1928, made an example in the Nuremberg 10 and Tokyo 7 and others tried for war crimes, in which the very act of making war itself was the initial criminal charge of violating the new Law.

Today, the Baha'is were told, they would not fully understand their Covenant (Kitab-i-'Ahd and sacred Will and Testament) until after at least a full 100 years transpired. This was fulfilled in 2022 AD, when we discovered the prophesied Kellogg-Briand Paris Peace Pact Covenant, on July 24 of 2022, only

AFTER, the 100 years of the sacred Will and Testament of ‘Abdu’l-Baha (1921 to 2021) was fulfilled. The discovery of the Kellogg-Briand Pact and it’s implications came as a huge earthquake and violent windstorm, amongst all the people in the Baha’i world, and summarily ended the war in heaven, once and for all time, as it is written: “Conflict and Strife are forbidden a rigid prohibition in the Book” (Kitab-i-‘Ahd). This great event, spoken of in the Bible and in the Qur’an only occurred a mere two years ago. And only until this last year have we been able to publish the key writings in The Constitutional Epistle and The Art of Government written by ‘Abdu’l-Baha (that everyone should have received copies) that pertain to HOW to go about upholding the Pact, and remaining firm in the Covenant for our own personal growth and development.

Concurrently, with the final end of the war in heaven, “woe to you O earth and sea” as material war, devastation and destruction has again broke out upon the world between the nations, that the mainstream news media is reporting as the danger of a thermonuclear WWIII. The outcome?

Through the power of prophecy fulfilled God gives us a vision, of how all the peoples will be brought together to set up the Supreme Tribunal correctly, in form and style, to uphold the liberty and freedoms of all ones, by each individual harmonizing their will to the Will of God, which is simply, that war is illegal, and “pacific means” are prescribed. Thus our greatest freedom is in obeying the law, in word and deed, that frees us from all forms of conflict and strife and which ends all forms of despotism and injustices, so an actual war does not occur in the first place.

Now this core understanding is new! And the dust of the confusion is settling, and the people are regaining their wits and comming back to their senses, except: it’s a brand new world! War and violence free, in which unity amongst the Baha’i peoples is now established and love amongst all the friends has been kindled, and discernment and clarity of purpose and good conduct in all relationships again is shining forth.

These prophesied 7 years (2020 to 2027) is the Test of the “week of the covenant” spoken of in the Bible and Qur’an and the Book of Daniel and Book of Revelation.

There are 490 years from the edict of Suleiman the Magnificent to rebuild the walls and moat of Jerusalem given in 1537 AD until 2027 AD, the 70 years of violence and violation of the Covenant from the Martyrdom of Shoghi Effendi in London in 1957. 1537 + 490 years = 2027 AD. 1957 + 70 years = 2027 AD. These prophecied dates pertain to the Covenant of Baha’u’llah, and for the proclamation of the true Baha’i Peace Program (as described in The Constitutional Epistle and The Art of Government) for the coming of the Lesser Peace: Baha’u’llah is the Supreme Manifestation of God and we are His chosen Apostles, and thus this prophesied date pertains to the second coming of Christ that all the people of the world–esp. all the Chistians–are eagerly awaiting.

Thus, this “second half of the week”–the final remainder of it (2025 to 2027) is a precarious time! It is a time for all the friends to come together in common understanding and belief that is only possible through real love and true forgiveness, as every understanding of the faith, prior to the discovery of the prophesied Kellogg-Briand Paris Peace Pact Covenant, was deficient in some form or another: and today, the truth has set us free!

Therefore, as this Covenant is a New Covenant, that ends all confusion and settles all disputes, it necessarily takes time for people to make their necessary adjustments, and all things that occurred in “the days of ignorance” between all individuals and personalities in the past, must remain in the past, and all

are to receive forgiveness and to be forgiven, as directed by the divine teachings of the Manifestations cited in this letter.

“History informs us that every age has its special ties which bind the people together; but the strongest tie of all ages, the unbreakable tie which binds the hearts together, is the tie of true religion. Religion has been the means of uniting contending nations and harmonizing warring tribes. There is no agency on this planet more potent than the power of religion. Consider for a moment that in the era of Christ there were many nations who were thirsty for one another’s blood, carrying at intervals fire and sword over the border lines. There were the Romans, the Greeks, Chaldeans, Assyrians and Egyptians. It was impossible to unite these conflicting tribes and peoples; but when the power of religion came into action it swept away all these barriers and cemented these nations that for ages had been waging war.

“By the word religion I do not mean the present dogmatic and theological superstitions which are in the hands of the people. By religion I mean the world of celestial attributes. After the moral aspect of humanity becomes readjusted, then the greatest unity will be realized; but without this moral readjustment it is impossible to establish harmony and concord, for it is a fact that war, conflict, friction and strife are but the visible results of deterioration of morality and corruption of character. But when the morality of humanity is beautified with praiseworthy virtues there will be an end to war.”(‘Abdu’l-Baha, Divine Philosophy, pp. 176-177.)

“War” in all its forms must end and be consistently warded off by the Baha’is, so that ” through the contrast of differing opinions the spark of Truth shall be made known.” Our cause is the cause of diversity–unity in diversity. It is not the cause of conformity nor despotism. Only through being educated to discern the truth with our own eyes can unity in fact and certitude in reality ever be achieved or shared.

When any two or three come together the source-field of reality is manifested, and this material world becomes transformed into either a foundation of Universal peace or an argument of war. Difference and diversity are to be the cause of love and unity, not the cause of quarrels. Mature Spirituality is the outcome of these tests. The forces correctly processed by the unity of the Baha’is, sends out the remedial energies that transforms both earth and sea.

Every one is at a different stage of growth and development. Things that are unworthy of adults are fully acceptable for children destined to grow out of those former behaviors that were essential for the learning process. Practice of forgiveness, seeing none as our enemy, is the Directive. We are a scientific society, and this only works, if all, and each one, is able to express themselves fully and frankly in the SPIRIT of Baha’i Consultation.

Today through the power of the Love of God we are able to do this! Tomorrow the world will be able to do this too, as Ukrainians and Russians, Palestinians and Israelis, Jews Chistians and Muslims will be able to come together as one: united together, all and everyone, in their unified common desire to voluntarily uphold the New Law of the prophesied Kellogg-Briand Paris Peace Pact to elect the Supreme Tribunal to end war, once and forever more.

May this short note inspire everyone to discover and fulfill their personal missions in God, as our diversity shines forth, in the context of our unity as Baha’is in upholding the Most Great Peace founded upon true justice and Loving-kindness for all.

Well-wishing prosperity, health, happiness and protection for all.

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Baha'u'llah:

Cast, then, upon me, O my God, the glances of Thy mercy, and forgive me my trespasses and the trespasses of them that are dear to Thee, and which come in between us and the revelation of Thy triumph and Thy grace. Cancel Thou, moreover, our sins which have shut off our faces from the splendors of the Day-Star of Thy favors. Powerful art Thou to do Thy pleasure. Thou ordainest what Thou willest, and art not asked of what Thou wishest through the power of Thy sovereignty, nor canst Thou be frustrated in whatsoever Thou prescribest through Thine irrevocable decree. No God is there save Thee, the Almighty, the Most Powerful, the Ever-living, the Most Compassionate.

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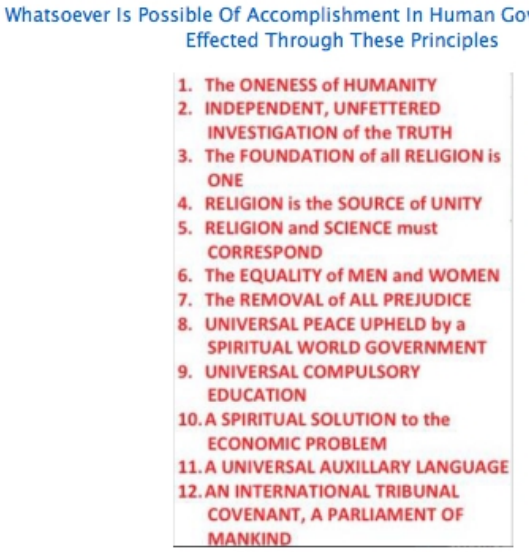
The Twelve Basic Principles of the Baha'i Faith


Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles
1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

The Three Articles of the League of Nations Covenant #2137 Outlawing War. We Call on All Signatory Nations to Come Together and Elect the Committee To Abolish War to Activate This Binding Covenant of Peace and Friendship, GOD'S Covenant of Lasting Peace!

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

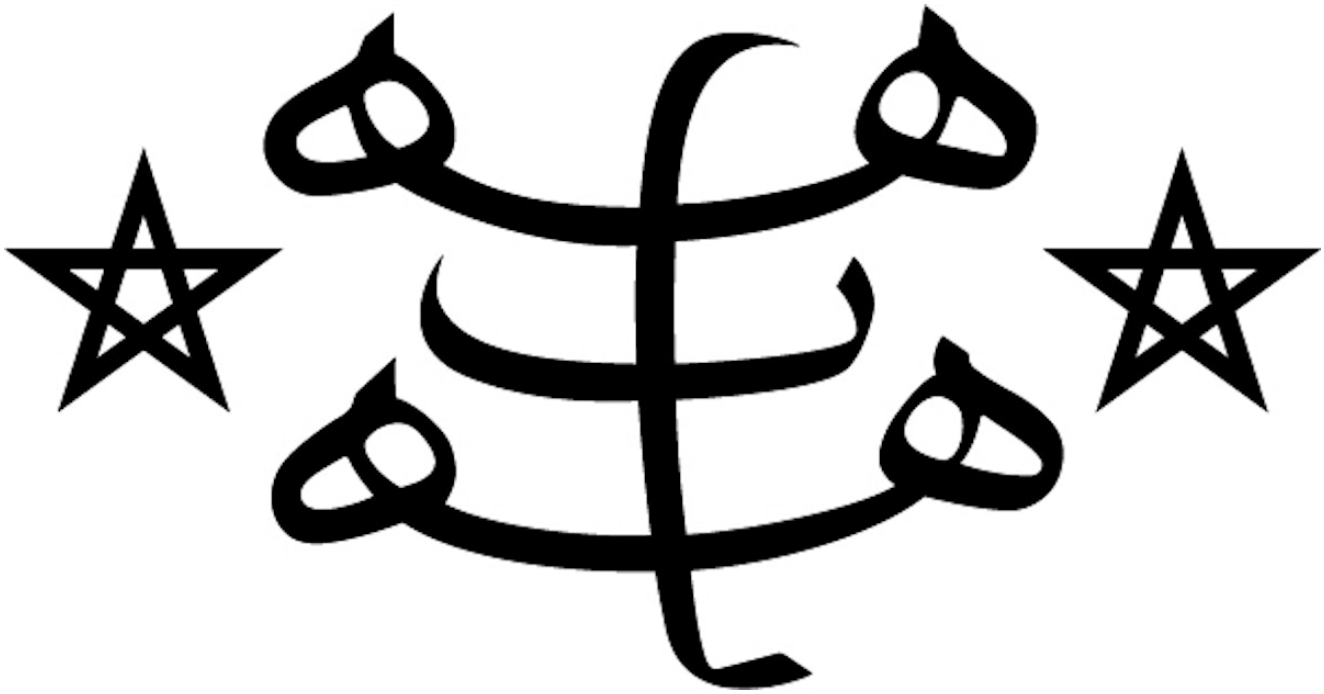
This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

This entry was posted on Friday, December 27th, 2024 at 10:21 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Ayyam-i-Ha 181 B.E. : Sunset 2/25/2025-Sunset 2/28/2025 ::: Baha'i Month: Ala'/Loftiness 1, 181 B.E.-Sunset 2/28/2025-Sunset 3/1/2025 ::: The Period Of The Fast-Sunset 2/28/2025-Sunset 3/19/2025 ::: Holy Day: Naw-Ruz-182 B.E.-Sunset 3/19/2025-Sunset 3/21/2025 ::: Baha'i Month: Baha'/Splendor 1, 182 B.E.-Sunset 3/20/2025-Sunset 3/21/2025



Ayyam-i-Ha 181 B.E.-Sunset 2/25/2025-Sunset 2/28/2025

O Pen of the Most High! Say: O people of the world! We have enjoined upon you fasting during a brief period, and at its close have designated for you Naw-Rúz as a feast. Thus hath the Day-Star of Utterance shone forth above the horizon of the Book as decreed by Him Who is the Lord of the beginning and the end. Let the days in excess of the months be placed before the month of fasting. We have ordained that these, amid all nights and days, shall be the manifestations of the letter Há, and thus they have not been bounded by the limits of the year and its months. It behoveth the people of Bahá, throughout these days, to provide good cheer for themselves, their kindred and, beyond them, the poor and needy, and with joy and exultation to hail and glorify their Lord, to sing His praise and magnify His Name; and when they

end—these days of giving that precede the season of restraint—let them enter upon the Fast. Thus hath it been ordained by Him Who is the Lord of all mankind. The traveller, the ailing, those who are with child or giving suck, are not bound by the Fast; they have been exempted by God as a token of His grace. He, verily, is the Almighty, the Most Generous.

Baha'u'llah

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Known as the Ayyám-i-Há (the Days of Há), the Intercalary Days have the distinction of being associated with "the letter Há". The abjad numerical value of this Arabic letter is five, which corresponds to the potential number of intercalary days.

The letter "Há" has been given several spiritual meanings in the Holy Writings, among which is as a symbol of the Essence of God.

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Baha'i Month: Ala' 1, 182 B.E. (3/1/2025)

The Period Of The Fast: Sunset 2/28/2025-Sunset 3/19/2025

Praise be to Thee, O Lord my God! I beseech Thee by this Revelation whereby darkness hath been turned into light, through which the Frequented Fane hath been built, and the Written Tablet revealed, and the Outspread Roll uncovered, to send down upon me and upon them who are in my company that which will enable us to soar into the heavens of Thy transcendent glory, and will wash us from the stain of such doubts as have hindered the suspicious from entering into the tabernacle of Thy unity.

I am the one, O my Lord, who hath held fast the cord of Thy loving-kindness, and clung to the hem of Thy mercy and favors. Do Thou ordain for me and for my loved ones the good of this world and of the world to come. Supply them, then, with the Hidden Gift Thou didst ordain for the choicest among Thy creatures.

These are, O my Lord, the days in which Thou hast bidden Thy servants to observe the fast. Blessed is he that observeth the fast wholly for Thy sake and with absolute detachment from all things except Thee. Assist me and assist them, O my Lord, to obey Thee and to keep Thy precepts. Thou, verily, hast power to do what Thou choosest.

There is no God but Thee, the All-Knowing, the All-Wise. All praise be to God, the Lord of all worlds.

Baha'u'llah

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Holy Day: Naw-Ruz-181 B.E. (Sunset, 3/19/2024-Sunset,

3/21/2024)

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.
Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign "Praiseworthy art Thou in Thy works" hath been lifted up, and the standard "Obeyed art Thou in Thy behest" hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men's doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty, in these days whereon the Christ exclaimeth: "All dominion is Thine, O Thou the Begetter of the Spirit (Jesus)"; and Thy Friend (Muḥammad) crieth out: "Glory be to Thee, O Thou the Best-Beloved, for that Thou hast uncovered Thy Beauty, and written down for Thy chosen ones what will cause them to attain unto the seat of the revelation of Thy Most Great Name, through which all the peoples have lamented except such as have detached themselves from all else except Thee, and set themselves towards Him Who is the Revealer of Thyself and the Manifestation of Thine attributes."

He Who is Thy Branch and all Thy company, O my Lord, have broken this day their fast, after having observed it within the precincts of Thy court, and in their eagerness to please Thee. Do Thou ordain for him, and for them, and for all such as have entered Thy presence in those days all the good Thou didst destine in Thy Book. Supply them, then, with that which will profit them, in both this life and in the life beyond.

Thou, in truth, art the All-Knowing, the All-Wise.

Baha'u'lah, Prayers and Meditations, #XLVI

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A prayer revealed by Abdu'l-Baha in memory of the Day of Naw-Ruz. Translated by Shoghi Effendi:

O Lord, my Lord!

This is the day which Thy Sacred Tongue and Thy Pen of Glory both have sanctified, and made it a day of

heavenly blessings, of divine benediction and favour. Thou hast honoured it with Thy bestowals, endued it with Thy Grace, and invested it with Thy Glory, and caused it to be a day of joy and gladness unto them that have turned to the Light of Thy Divine Revelation; that the hearts may thereby be gladdened, that the radiance of happiness may illumine the lives of them that remember the manifestation of Thy Glory upon Thy Sacred Mount.

Hallow it, o Lord, with Thy grace, and make it a day of joy and blessedness for Thy loved ones that have stood fast and firm in Thy Covenant, Thy friends that have sung Thy praise, and especially for this servant of Thine that hath turned his face to Thy Holy Kingdom, supplicated the glory of Thy might and power, circled Thy throne of grandeur and fell prostrate at Thy threshold of Divine Mercy. Thou art the Gracious, the Bountiful, the All Merciful.

Abdu'l-Baha, Star of the West, Vol. 14, p. 82.

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THESE are the days of Naw-Rúz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of oneness, so that those gatherings may become ignited like unto candles, in the republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the Most Great Guidance.

Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings is unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of Jesus Christ the believing, firm souls were few and numbered, but the heavenly blessings descended so plentifully that in a number of years countless souls entered beneath the shadow of the Gospel. God has said in the Qur'án: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." (Quran 2:261) In other words, one grain will become seven hundred; and if God so wills He will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not consider our ability and capacity, nay, rather, we must fix our gaze upon the favors and bounties of God, in these days, Who has made of the drop a sea, and of the atom a sun.

Upon you be greeting and praise!

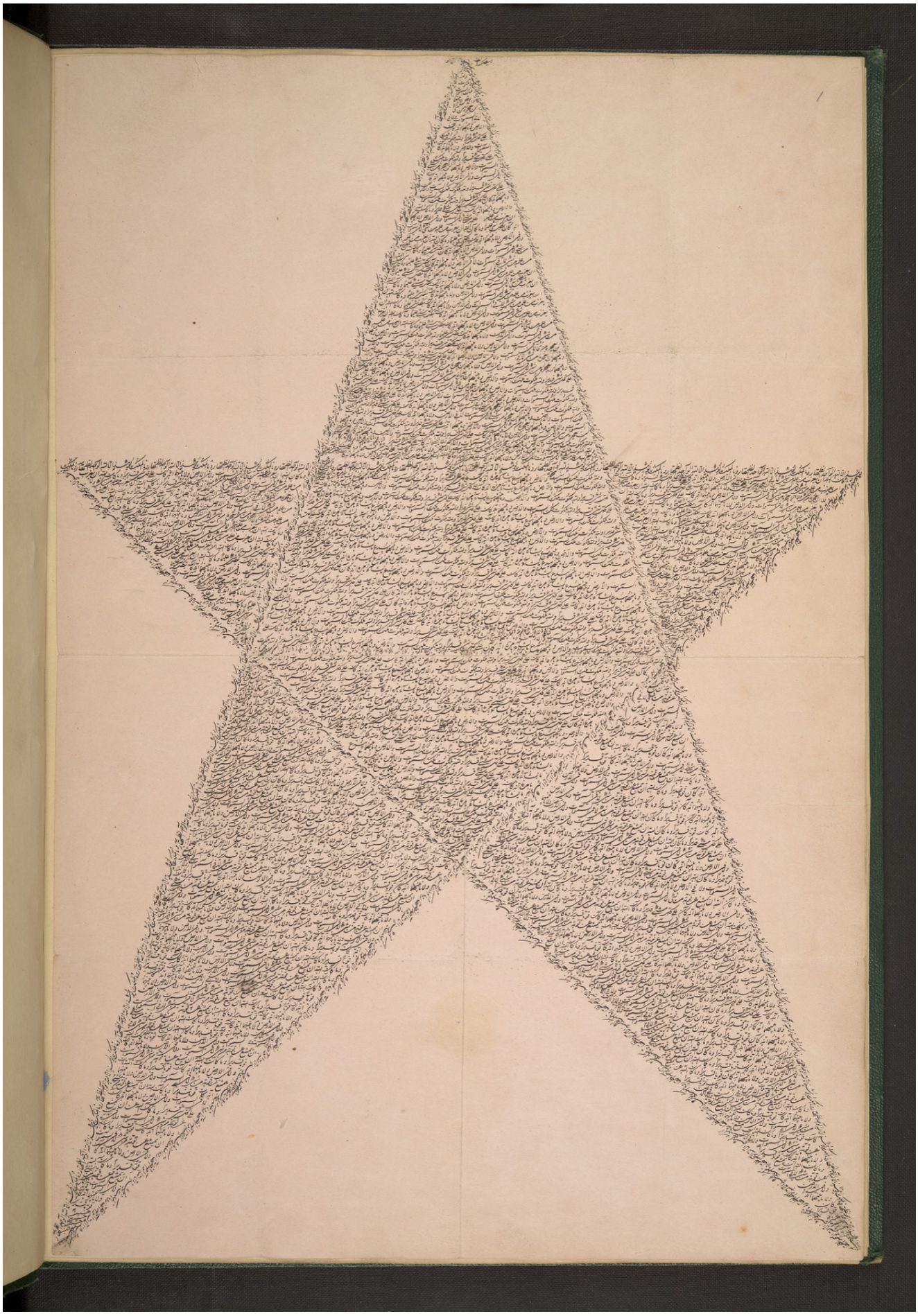
Abdu'l-Baha'-Tablets Of The Divine Plan

This entry was posted on Tuesday, February 25th, 2025 at 5:36 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: The Anniversary of the Declaration of The Bab.

Azamat 7, 181 B.E. (5/23/2025)



23 May 1912

TALK AT HOME OF MR. AND MRS. FRANCIS W. BREED

367 HARVARD STREET, CAMBRIDGE, MASSACHUSETTS

Scientific knowledge is the highest attainment upon the human plane, for science is the discoverer of realities. It is of two kinds: material and spiritual. Material science is the investigation of natural phenomena; divine science is the discovery and realization of spiritual verities. The world of humanity must acquire both. A bird has two wings; it cannot fly with one. Material and spiritual science are the two wings of human uplift and attainment. Both are necessary—one the natural, the other supernatural; one material, the other divine. By the divine we mean the discovery of the mysteries of God, the comprehension of spiritual realities, the wisdom of God, inner significances of the heavenly religions and foundation of the law.

This is 23 May, the anniversary of the message and Declaration of the Báb. It is a blessed day and the dawn of manifestation, for the appearance of the Báb was the early light of the true morn, whereas the manifestation of the Blessed Beauty, Bahá'u'lláh, was the shining forth of the sun. Therefore, it is a blessed day, the inception of the heavenly bounty, the beginning of the divine effulgence. On this day in 1844 the Báb was sent forth heralding and proclaiming the Kingdom of God, announcing the glad tidings of the coming of Bahá'u'lláh and withstanding the opposition of the whole Persian nation. Some of the Persians followed Him. For this they suffered the most grievous difficulties and severe ordeals. They withstood the tests with wonderful power and sublime heroism. Thousands were cast into prison, punished, persecuted and martyred. Their homes were pillaged and destroyed, their possessions confiscated. They sacrificed their lives most willingly and remained unshaken in their faith to the very end. Those wonderful souls are the lamps of God, the stars of sanctity shining gloriously from the eternal horizon of the will of God.

The Báb was subjected to bitter persecution in Shíráz, where He first proclaimed His mission and message. A period of famine afflicted that region, and the Báb journeyed to Iṣfahán. There the learned men rose against Him in great hostility. He was arrested and sent to Tabríz. From thence He was transferred to Mákú and finally imprisoned in the strong castle of Chihríq. Afterward He was martyred in Tabríz.

This is merely an outline of the history of the Báb. He withstood all persecutions and bore every suffering and ordeal with unflinching strength. The more His enemies endeavored to extinguish that flame, the brighter it became. Day by day His Cause spread and strengthened. During the time when He was among the people He was constantly heralding the coming of Bahá'u'lláh. In all His Books and Tablets He mentioned Bahá'u'lláh and announced the glad tidings of His manifestation, prophesying that He would reveal Himself in the ninth year. He said that in the ninth year "you will attain to all happiness"; in the ninth year "you will be blessed with the meeting of the Promised One of Whom I have spoken." He mentioned the Blessed Perfection, Bahá'u'lláh, by the title "Him Whom God shall make manifest." In brief, that blessed Soul offered His very life in the pathway of Bahá'u'lláh, even as it is recorded in historical writings and records. In His first Book, the Best of Stories, He says, "O Remnant of God! I am wholly sacrificed to Thee; I am content with curses in Thy path; I crave nought but to be slain in Thy love; and God, the Supreme, sufficeth as an eternal protection."

Consider how the Báb endured difficulties and tribulations; how He gave His life in the Cause of God; how He was attracted to the love of the Blessed Beauty, Bahá'u'lláh; and how He announced the glad

tidings of His manifestation. We must follow His heavenly example; we must be self-sacrificing and aglow with the fire of the love of God. We must partake of the bounty and grace of the Lord, for the Báb has admonished us to arise in service to the Cause of God, to be absolutely severed from all else save God during the day of the Blessed Perfection, Bahá'u'lláh, to be completely attracted by the love of Bahá'u'lláh, to love all humanity for His sake, to be lenient and merciful to all for Him and to upbuild the oneness of the world of humanity. Therefore, this day, 23 May, is the anniversary of a blessed event.

Abdu'l-Baha', The Promulgation Of Universal Peace

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The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace

ARTICLE I

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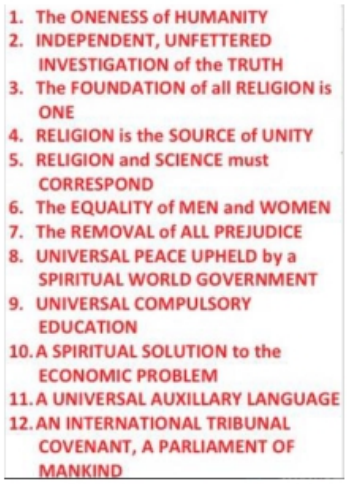
The Twelve Basic Principles Of The Baha'i Faith

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles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11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Thursday, May 22nd, 2025 at 11:07 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day Period: The Establisher of The Baha'i Faith-August 6-10, 2025

MANY a chilled heart, O my God, hath been set ablaze with the fire of Thy Cause, and many a slumberer hath been wakened by the sweetness of Thy voice. How many are the strangers who have sought shelter beneath the shadow of the tree of Thy oneness, and how numerous the thirsty ones who have panted after the fountain of Thy living waters in Thy days!
Blessed is he that hath set himself towards Thee, and hasted to attain the Dayspring of the lights of Thy face. Blessed is he who with all his affections hath turned to the Dawning-Place of Thy Revelation and the Fountainhead of Thine inspiration. Blessed is he that hath expended in Thy path what Thou didst bestow upon him through Thy bounty and favor. Blessed is he who, in his sore longing after Thee, hath cast away all else except Thyself. Blessed is he who hath enjoyed intimate communion with Thee, and rid himself of all attachment to anyone save Thee.
I beseech Thee, O my Lord, by Him Who is Thy Name, Who, through the power of Thy sovereignty and might, hath risen above the horizon of His prison, to ordain for everyone what becometh Thee and beseemeth Thine exaltation.
Thy might, in truth, is equal to all things.

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Fire Tablet

In the Name of God, the Most Ancient, the Most Great.
Indeed the hearts of the sincere are consumed in the fire of separation: Where is the gleaming of the light of Thy Countenance, O Beloved of the worlds?
Those who are near unto Thee have been abandoned in the darkness of desolation: Where is the shining of the morn of Thy reunion, O Desire of the worlds?

The bodies of Thy chosen ones lie quivering on distant sands: Where is the ocean of Thy presence, O Enchanter of the worlds?

Longing hands are uplifted to the heaven of Thy grace and generosity: Where are the rains of Thy bestowal, O Answerer of the worlds?

The infidels have arisen in tyranny on every hand: Where is the compelling power of Thine ordaining pen, O Conqueror of the worlds?

The barking of dogs is loud on every side: Where is the lion of the forest of Thy might, O Chastiser of the worlds?

Coldness hath gripped all mankind: Where is the warmth of Thy love, O Fire of the worlds?

Calamity hath reached its height: Where are the signs of Thy succor, O Salvation of the worlds?

Darkness hath enveloped most of the peoples: Where is the brightness of Thy splendor, O Radiance of the worlds?

The necks of men are stretched out in malice: Where are the swords of Thy vengeance, O Destroyer of the worlds?

Abasement hath reached its lowest depth: Where are the emblems of Thy glory, O Glory of the worlds?

Sorrows have afflicted the Revealer of Thy Name, the All-Merciful: Where is the joy of the Dayspring of Thy Revelation, O Delight of the worlds?

Anguish hath befallen all the peoples of the earth: Where are the ensigns of Thy gladness, O Joy of the worlds?

Thou seest the Dawning Place of Thy signs veiled by evil suggestions: Where are the fingers of Thy might, O Power of the worlds?

Sore thirst hath overcome all men: Where is the river of Thy bounty, O Mercy of the worlds?

Greed hath made captive all mankind: Where are the embodiments of detachment, O Lord of the worlds?

Thou seest this Wronged One lonely in exile: Where are the hosts of the heaven of Thy Command, O Sovereign of the worlds?

I have been forsaken in a foreign land: Where are the emblems of Thy faithfulness, O Trust of the worlds?

The agonies of death have laid hold on all men: Where is the surging of Thine ocean of eternal life, O Life of the worlds?

The whisperings of Satan have been breathed to every creature: Where is the

meteor of Thy fire, O Light of the worlds?

The drunkenness of passion hath perverted most of mankind: Where are the daysprings of purity, O Desire of the worlds?

Thou seest this Wronged One veiled in tyranny among the Syrians: Where is the radiance of Thy dawning light, O Light of the worlds?

Thou seest Me forbidden to speak forth: Then from where will spring Thy melodies, O Nightingale of the worlds?

Most of the people are enwrapped in fancy and idle imaginings: Where are the exponents of Thy certitude, O Assurance of the worlds?

Bahá is drowning in a sea of tribulation: Where is the Ark of Thy salvation, O Savior of the worlds?

Thou seest the Dayspring of Thine utterance in the darkness of creation: Where is the sun of the heaven of Thy grace, O Lightgiver of the worlds?

The lamps of truth and purity, of loyalty and honor, have been put out: Where are the signs of Thine avenging wrath, O Mover of the worlds?

Canst Thou see any who have championed Thy Self, or who ponder on what hath befallen Him in the pathway of Thy love? Now doth My pen halt, O Beloved of the worlds.

The branches of the Divine Lote-Tree lie broken by the onrushing gales of destiny: Where are the banners of Thy succor, O Champion of the worlds?

This Face is hidden in the dust of slander: Where are the breezes of Thy compassion, O Mercy of the worlds?

The robe of sanctity is sullied by the people of deceit: Where is the vesture of Thy holiness, O Adorner of the worlds?

The sea of grace is stilled for what the hands of men have wrought: Where are the waves of Thy bounty, O Desire of the worlds?

The door leading to the Divine Presence is locked through the tyranny of Thy foes: Where is the key of Thy bestowal, O Unlocker of the worlds?

The leaves are yellowed by the poisoning winds of sedition: Where is the downpour of the clouds of Thy bounty, O Giver of the worlds?

The universe is darkened with the dust of sin: Where are the breezes of Thy forgiveness, O Forgiver of the worlds?

This Youth is lonely in a desolate land: Where is the rain of Thy heavenly grace, O Bestower of the worlds?

O Supreme Pen, We have heard Thy most sweet call in the eternal realm:

Give Thou ear unto what the Tongue of Grandeur uttereth, O Wronged One of the worlds!

Were it not for the cold, how would the heat of Thy words prevail, O Expounder of the worlds?

Were it not for calamity, how would the sun of Thy patience shine, O Light of the worlds?

Lament not because of the wicked. Thou wert created to bear and endure, O Patience of the worlds.

How sweet was Thy dawning on the horizon of the Covenant among the stirrers of sedition, and Thy yearning after God, O Love of the worlds.

By Thee the banner of independence was planted on the highest peaks, and the sea of bounty surged, O Rapture of the worlds.

By Thine aloneness the Sun of Oneness shone, and by Thy banishment the land of Unity was adorned. Be patient, O Thou Exile of the worlds.

We have made abasement the garment of glory, and affliction the adornment of Thy temple, O Pride of the worlds.

Thou seest the hearts are filled with hate, and to overlook is Thine, O Thou Concealer of the sins of the worlds.

When the swords flash, go forward! When the shafts fly, press onward! O Thou Sacrifice of the worlds.

Dost Thou wail, or shall I wail? Rather shall I weep at the fewness of Thy champions, O Thou Who hast caused the wailing of the worlds.

Verily, I have heard Thy Call, O All-Glorious Beloved; and now is the face of Bahá flaming with the heat of tribulation and with the fire of Thy shining word, and He hath risen up in faithfulness at the place of sacrifice, looking toward Thy pleasure, O Ordainer of the worlds.

O ʻAlí-Akbar, thank thy Lord for this Tablet whence thou canst breathe the fragrance of My meekness, and know what hath beset Us in the path of God, the Adored of all the worlds.

Should all the servants read and ponder this, there shall be kindled in their veins a fire that shall set aflame the worlds.

Baha'u'llah

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Dr. Leland Jensen was the supreme defender of the Covenant in both it's Greater and lesser aspects. He

was promised in the religious scriptures and oral teachings of all people everywhere on the planet and prophesied by the prophets of all cultures for the entirety of the six thousand year Adamic Cycle. But for his purity of heart and firmness in the Covenant and by his mandate from God to protect, defend and teach the Covenant to the world and establish it firmly in this land (the prophesied New JerUSAlem in the U.S.A.) we who've gathered under the Banner of the Most Great Name would still be wandering in the spiritual wilderness not knowing where to find the truth we have sought. Thank God for sending His Son to the world a second time to re-gather the elect unto the presence of Baha'u'llah under the Provisions of His everlasting Covenant!

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Jesus The High Priest After The Order Of Melchizedec-"Blessed Is He", Reading The Prayer For The Cementing Together Of The Hearts Of All Humanity Revealed By The Messiah Baha'u'llah Through His Son Abdu'l-Baha'

http://www.bahaijustice.com/wp-content/uploads/2020/02/1-Opening-Prayer-Read-by-Dr.-Leland-Jensen-Abdul-Baha-Prayer-For-All-Mankind.mp3

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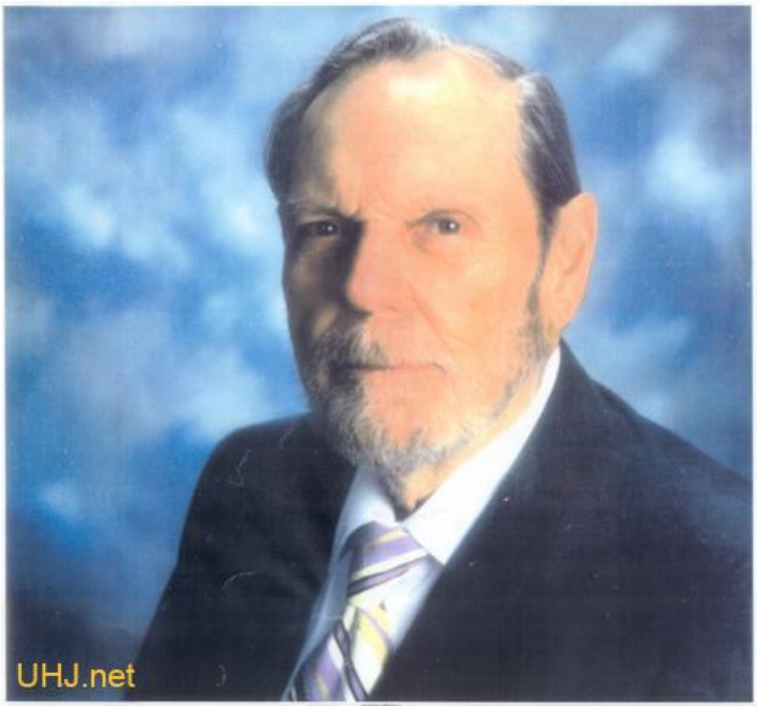
This entry was posted on Friday, August 8th, 2025 at 11:31 pm and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Baha'i Anniversary: 8/22/1914-The Birth of The Establisher of The Baha'i Faith, Asma' 3, 182 B.E. (8/22/2025)



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`Abdu'l-Baha spoke of the coming of the establisher in Some Answered Questions in his commentary on the eleventh chapter of the Revelation of St. John. This was written in 1906:

"The seventh angel is a man qualified with heavenly attributes, who will arise with heavenly qualities and character. Voices will be raised, so that the appearance of the Divine Manifestation will be proclaimed and diffused. In the day of the manifestation of the Lord of Hosts, and at the epoch of the divine cycle of the Omnipotent which is promised and mentioned in all the books and writings of the Prophets – in that day of God, the Spiritual and Divine Kingdom will be established, and the world will be renewed; a new spirit will be breathed into the body of creation; the season of the divine spring will come; the clouds of mercy will rain; the sun of reality will shine; the life-giving breeze will blow; the world of humanity will wear a new garment; the surface of the earth will be a sublime paradise; mankind will be educated; wars, disputes, quarrels and malignity will disappear; and truthfulness, righteousness, peace and the worship of God will appear; union, love and brotherhood will surround the world; and God will rule for evermore – meaning that the Spiritual and Everlasting Kingdom will be established. Such is the day of God." (Pages: 56-57)

Abdu'l-Baha', Some Answered Questions #11, From The Only Translation Authorized And Approved By Abdu'l-Baha': https://www.amazon.com/Some-Answered-Questions-Abdul-Baha/dp/097673897X. Subsequent translations contain corrupted text not approved by Abdu'l-Baha'.

The definition of the word 'angel' is a messenger, a harbinger. It is the job of the Seventh Angel to establish the Kingdom by re-establishing the Covenant. Abdu'l-Baha says that "the seventh angel is a man", so he is speaking of a man that is going to come with a message. This is a prophecy for a man that "will arise" to establish the Kingdom of God on Earth. This man is Dr. Leland Jensen, Knight of Baha'u'llah, who is the Establisher of Baha'u'llah's Revelation.

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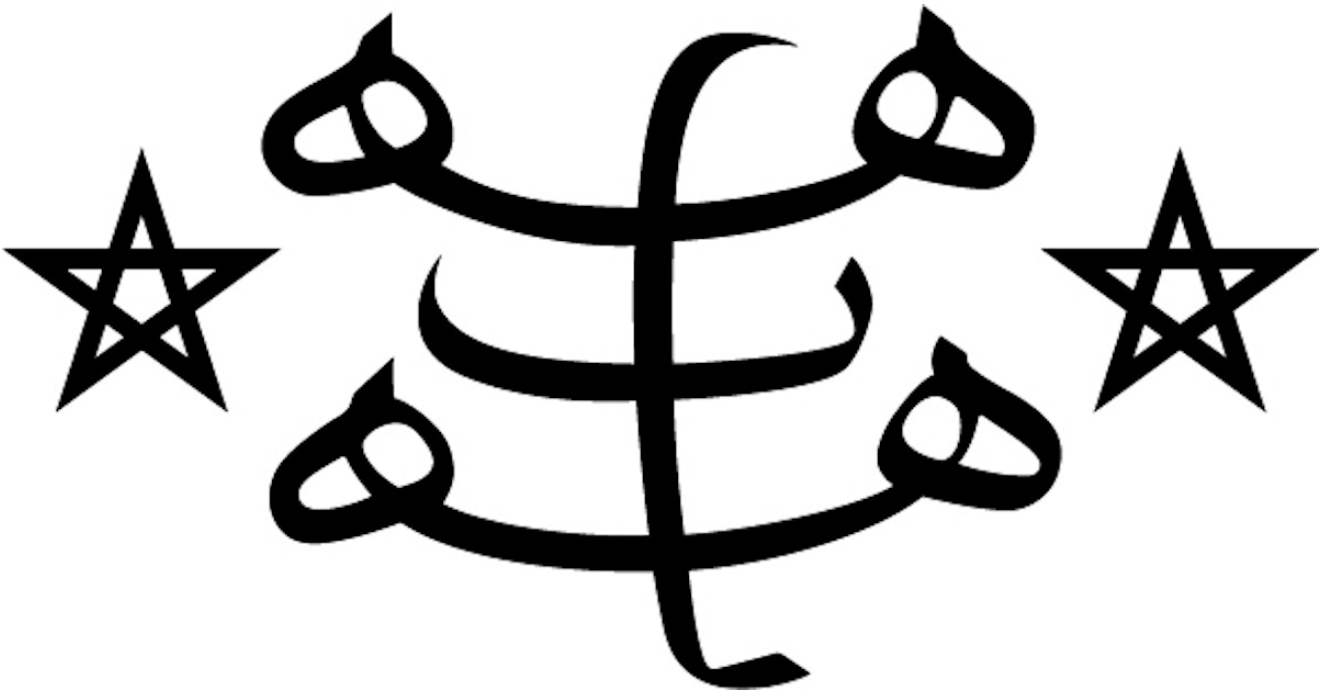
This entry was posted on Saturday, August 23rd, 2025 at 12:09 am and is filed under Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Anniversary Of The Birth Of Baha'u'llah: Qudrat 9, 182 B.E. (Sunset 11/11/2025-Sunset 11/12/2025)



For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lordof hosts will perform this.

Isaiah 9:6-7

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And BAHA'U'LLAH shall be revealed, and all flesh shall see Him together: for the mouth of the Lord hath spoken it.

Isaiah 40:5

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Arise, shine; for thy BAHA is come, and BAHA'U'LLAH is risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his BAHA shall be seen upon thee.

And the Gentiles shall come to thy BAHA, and kings to the brightness of thy rising.

Isaiah 60:1-3

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Baha'u'llah, The Glory of God was born on this date (11/12) on the Western (Christian) calendar in the year 1817.

His birth date on the Baha'i calendar is linked to the Lunar cycles and moves throughout the year.

His birth on the Baha'i calendar in this year 182 of the Baha'i Era came on Kalimat 8, corresponding to June 27, 2025 of the Christian calendar and Muharram 2 of the Muslim calendar.

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O ye who are the chosen ones of the Abhá Kingdom! Praise ye the Lord of Hosts for He, riding upon the clouds, hath come down to this world out of the heaven of the invisible realm, so that East and West were lit by the glory of the Sun of Truth, and the call of the Kingdom was raised, and the heralds of the realm above, with melodies of the Concourse on high, sang out the glad tidings of the Coming. Then the whole world of being did quiver for joy, and still the people, even as the Messiah saith, slept on: for the day of the Manifestation, when the Lord of Hosts descended, found them wrapped in the slumber of unknowing. As He saith in the Gospel, My coming is even as when the thief is in the house, and the goodman of the house watcheth not.

From amongst all mankind hath He chosen you, and your eyes have been opened to the light of guidance and your ears attuned to the music of the

Company above; and blessed by abounding grace, your hearts and souls have been born into new life. Thank ye and praise ye God that the hand of infinite bestowals hath set upon your heads this gem-studded crown, this crown whose lustrous jewels will forever flash and sparkle down all the reaches of time.

To thank Him for this, make ye a mighty effort, and choose for yourselves a noble goal. Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws. Read ye The Hidden Words, ponder the inner meanings thereof, act in accord therewith. Read, with close attention, the Tablets of Tarazát (Ornaments), Kalímát (Words of Paradise), Tajallíyyát (Effulgences), Ishráqát (Splendours), and Bishárát (Glad Tidings), and rise up as ye are bidden in the heavenly teachings. Thus may each one of you be even as a candle casting its light, the centre of attraction wherever people come together; and from you, as from a bed of flowers, may sweet scents be shed.

Raise ye a clamour like unto a roaring sea; like a prodigal cloud, rain down the grace of heaven. Lift up your voices and sing out the songs of the Abhá Realm. Quench ye the fires of war, lift high the banners of peace, work for the oneness of humankind and remember that religion is the channel of love unto all peoples. Be ye aware that the children of men are sheep of God and He their loving Shepherd, that He careth tenderly for all His sheep and maketh them to feed in His own green pastures of grace and giveth them to drink from the wellspring of life. Such is the way of the Lord. Such are His bestowals. Such, from among His teachings, is His precept of the oneness of mankind.

The portals of His blessings are opened wide and His signs are published abroad and the glory of truth is blazing forth; inexhaustible are the blessings. Know ye the value of this time. Strive ye with all your hearts, raise up your voices and shout, until this dark world be filled with light, and this narrow place of shadows be widened out, and this dust heap of a fleeting moment be changed into a mirror for the eternal gardens of heaven, and this globe of earth receive its portion of celestial grace.

Then will aggression crumble away, and all that maketh for disunity be

destroyed, and the structure of oneness be raised—that the Blessed Tree may cast its shade over east and west, and the Tabernacle of the singleness of man be set up on the high summits, and flags that betoken love and fellowship flutter from their staffs around the world until the sea of truth lift high its waves, and earth bring forth the roses and sweet herbs of blessings without end, and become from pole to pole the Abhá Paradise.

These are the counsels of 'Abdu'l-Bahá. It is my hope that out of the bestowals of the Lord of Hosts ye will become the spiritual essence and the very radiance of humankind, binding the hearts of all with bonds of love; that through the power of the Word of God ye will bring to life the dead now buried in the graves of their sensual desires; that ye will, with the rays of the Sun of Truth, restore the sight of those whose inner eye is blind; that ye will bring spiritual healing to the spiritually sick. These things do I hope for, out of the bounties and the bestowals of the Beloved.

At all times do I speak of you and call you to mind. I pray unto the Lord, and with tears I implore Him to rain down all these blessings upon you, and gladden your hearts, and make blissful your souls, and grant you exceeding joy and heavenly delights....

O Thou loving Provider! These souls have hearkened to the summons of the Kingdom, and have gazed upon the glory of the Sun of Truth. They have risen upward to the refreshing skies of love; they are enamoured of Thy nature, and they worship Thy beauty. Unto Thee have they turned themselves, speaking together of Thee, seeking out Thy dwelling, and thirsting for the waterbrooks of Thy heavenly realm.

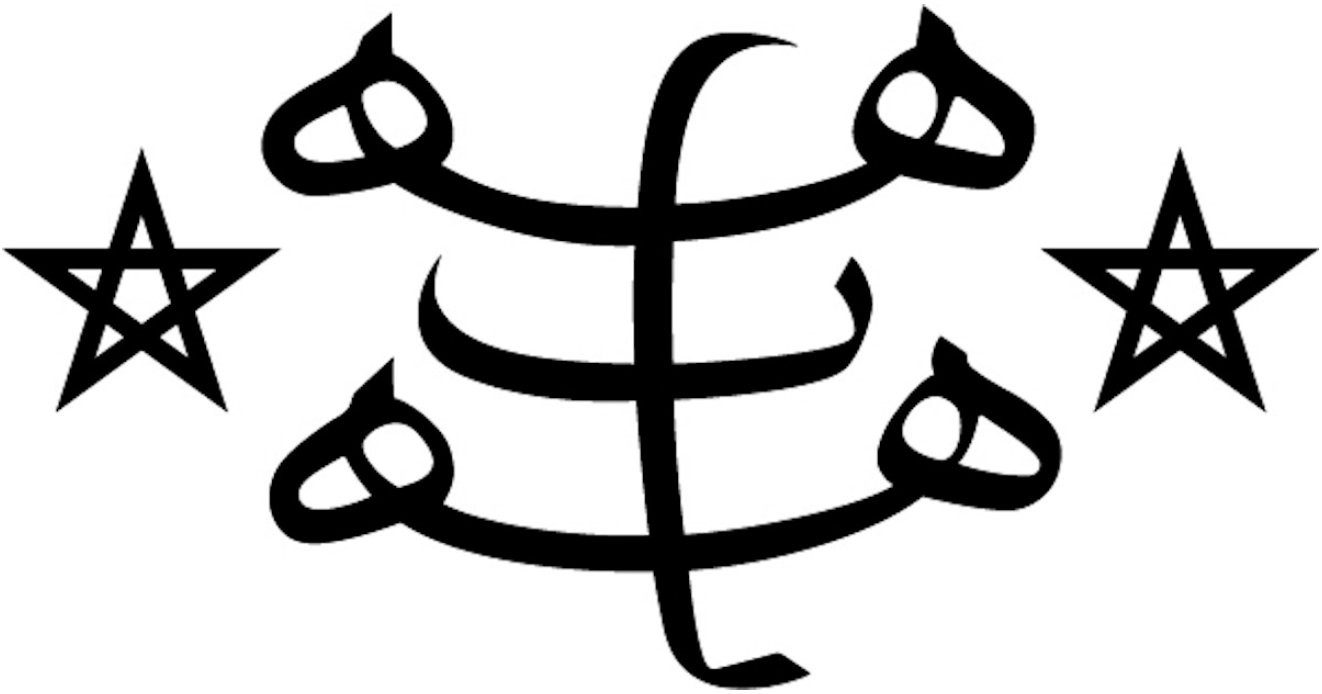
Thou art the Giver, the Bestower, the Ever-loving.

'Abdu'l-Baha, Selections from the Writings of 'Abdu'l-Baha', #17

This entry was posted on Wednesday, November 12th, 2025 at 4:38 pm and is filed under Baha'i Calendar, Uncategorized.
You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I JUSTICE

Holy Day: Anniversary Of The Birth Of Baha'u'llah pg. 2: Qudrat 9, 182 B.E. (Sunset 11/11/2025-Sunset 11/12/2025)



The Birth of Bahá'u'lláh

from *Ayyám-i-Tis'ih (Days of Remembrance)* pp. 45–47

English

He is the Most Holy, the Most Exalted, the Most Great.

The Birthday Festival is come, and He Who is the Beauty of God, the All-Powerful, the All-Compelling, the All-Loving, hath ascended His throne. Well is it with the one who in this Day hath attained His presence and towards whom the gaze of God, the Help in Peril, the Self-Subsisting, hath been directed. Say: We have celebrated this Festival in the Most Great Prison at a time when the kings of the earth have risen against Us. Yet the ascendancy of the oppressor can never frustrate Us, nor can the hosts of the world dismay Us. Unto this doth the All-Merciful bear witness in this most august station.

Say: Should the quintessence of assurance be dismayed before the clamour of the peoples of the world? Nay, by His beauty, which sheddeth its radiance upon all that hath been and all that shall be! This, verily, is the majesty of the Lord that hath encompassed the entire creation, and this is His transcendent power that hath pervaded all them that see and all that is seen. Take fast hold of the cord of His sovereign might and make mention of your Lord, the Unconstrained, at this dawntide whose light hath laid bare every hidden secret. Thus hath the tongue of the Ancient of Days spoken on this Day wherein the choice wine

hath been unsealed. Take heed lest the vain imaginings of them that have disbelieved in God perturb you, or their idle fancies deter you from this outstretched path.

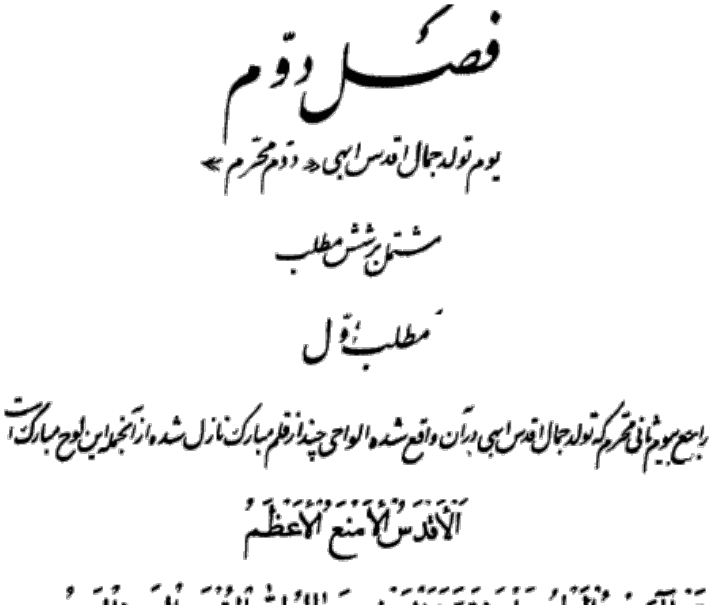
O people of Baha´! Soar upon the wings of detachment into the atmosphere of the love of your Lord, the All-Merciful. Arise then to render Him victorious, as bidden in the Preserved Tablet. Beware lest ye contend with any of My servants. Bestow upon them the sweet savours of God and His holy utterances, for through their potency all men will be enabled to turn unto Him. They that remain heedless of God in this Day are in truth lost in the drunkenness of their desires and perceive it not. Well is it with the one who, with lowliness and humility, hath set his face towards the Dayspring of the verses of his Lord.

It behoveth you to arise and acquaint the people with that which hath been sent down in the Book of their Lord, the Almighty, the Unconstrained. Say: Fear ye God and pay no heed to the vain imaginings of them that walk in the ways of doubt and iniquity. Turn ye with radiant hearts towards the throne of your Lord, the Possessor of all names. He, verily, shall aid you through the power of truth. No God is there but Him, the Almighty, the Most Bountiful.

Would ye hasten towards a mere pond, whilst the Most Great Ocean is stretched out before your eyes? Turn ye wholly unto it, and follow not in the footsteps of every faithless deceiver. Thus doth the Bird of Eternity warble upon the branches of Our divine Lote-Tree. By God! A single one of its melodies sufficeth to enrapture the Concourse on high, and beyond them the dwellers of the cities of names, and beyond them those who circle round His Throne at morn and eventide.

Thus have the showers of utterance rained down from the heaven of the will of your Lord, the All-Merciful. Draw nigh unto them, O people, and renounce those who idly dispute the verses that God hath revealed, and who have disbelieved in their Lord when He came invested with proof and testimony.

Persian


فصل دوم

یوم تولد جمال اقدس ابهی ✻ دوم محرم ✻

مشتمل بر شش مطلب

مطلب اول

رابع یوم ثانی محرم که تولد جمال اقدس ابهی در آن واقع شده الواحی چند از قلم مبارک نازل شده از آنجمله این لوح مبارک است

الأقدس الأمنع الأعظم

قد جاء عبد المولود واستقر على العرش جمال الله المقتدر العزيز الودود

طوبى لمن حضر فيهذا اليوم لدى الوجه وتوجه اليه طرف الله المهيمن القيوم

قل انا اخذنا العبد في البحر الاعظم بعد الذي قام علينا الملوك

لامتنعنا سطوة كل ظالم ولا تضطربنا جنود الملك هذا ما شهد به الرحمن

في هذا المقام المحمود قل هل تضطرب كينونة الاطمينان من ضوضاء

الامكان لا وجمال المشرق على ما كان وما يكون هذه سطوة الله

قد احاطت كل الاشياء وهذه قدرته المهيمنة على كل شاهد و

مشهود تمسكوا بحبل الاقتدار ثم اذكروا ربكم المختار في هذا الفجر

الذي به اضاء كل غيب مكنون كذلك نطق لسان القدم في هذا

اليوم الذي فيه فك الرحيق المختوم اياكم ان تضطربكم اوهام الذين

كفروا بالله او تمنعكم الظنون عن هذا الصراط الممدود يا اهل

البهاء طيروا بقوادم الانقطاع في هواء محبة ربكم الرحمن ثم انصروه

بما نزل في لوح محفوظ اياكم ان تجادلوا مع احد من العباد ان اظهروا

بعرف الله وبيانه بهما يتوجه كل الوجوه ان الذين غفلوا اليوم

اولئك في سكر الهوى وهم لا يفقهون طوبى لمن توجه الى مطلع ايات

ربه بخضوع وانابة انك انت قم بين العباد ثم ذكرهم بما نزل في كتاب

ربهم العزيز المختار قل اتقوا الله ولا تتبعوا اوهام الذين تعقبوا كل فاجر

مرتاب ان اقبلوا بقلوب نورا الى شطر عرش ربكم مالك الاسماء

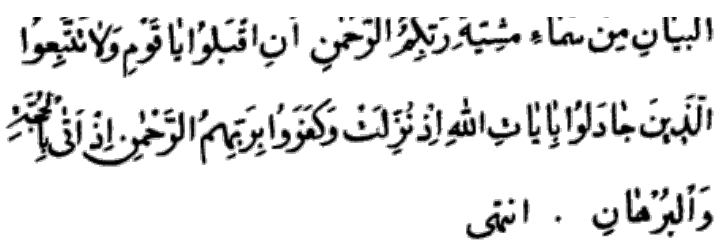
انه يؤيدكم بالحق لا اله الا هو العزيز المنان هل تسرعون الى الغدر

والبحر الاعظم امام وجوهكم توجهوا ولا تتبعوا كل مشرك مكار

كذلك دلع ديك البقاء على افنان سدرتنا المنتهى نالله بنغمة منها

استجذب الملاء الاعلى ثم سكان مدائن الاسماء ثم الذين

يطوفون حول العرش في العشي والاشراق كذلك هطلت امطار



The Birth of Bahá'u'lláh

from *Má'idiy-i-Ásmání*, vol. 4, p. 342

English

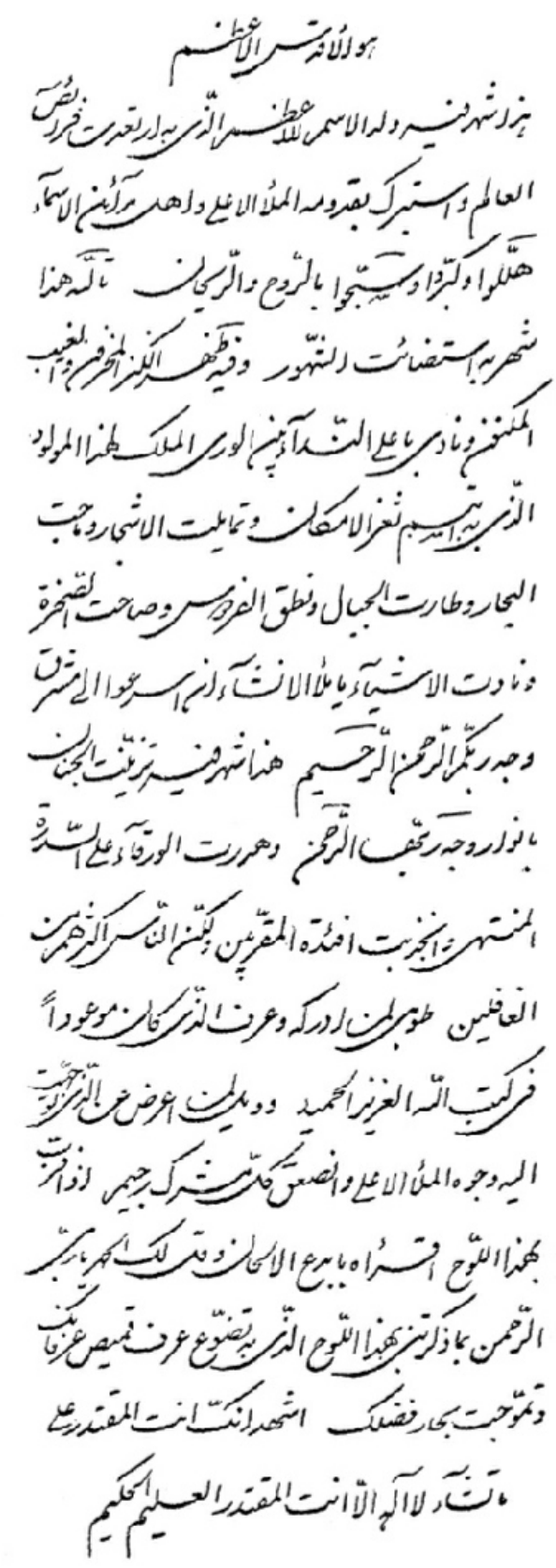
He is the Most Holy, the Most Great.

This is the month wherein was born He Who beareth the Most Great Name, Whose appearance hath caused the limbs of humankind to quake and the dust of Whose footsteps the Concourse on high and the dwellers of the cities of names have sought for a blessing. Whereupon they rendered praise unto God and cried out in joy and exultation. By God! This is the month through which all other months have been illumined, the month wherein He Who is the hidden Secret and the well-guarded Treasure hath been made manifest and hath called aloud amidst all humankind. All dominion belongeth to this newborn Child through Whom the face of creation hath been wreathed in smiles, and the trees have swayed, and the oceans have surged, and the mountains have taken flight, and Paradise hath lifted its voice, and the Rock hath cried out, and all things have exclaimed, "O concourse of creation! Hasten ye towards the dawning-place of the countenance of your Lord, the Merciful, the Compassionate!"

This is the month wherein Paradise itself was decked forth with the splendours of the countenance of its Lord, the All-Merciful, and the heavenly Nightingale warbled its melody upon the Divine Lote-Tree, and the hearts of the favoured ones were filled with rapture. But alas the people, for the most part, are heedless. Blessed be the one who hath recognized Him and apprehended that which was promised in the Books of God, the Almighty, the All-Praised; and woe betide him that hath turned aside from the One upon Whom the Concourse on high have fixed their gaze, Him who hath confounded every wayward misbeliever.

When once thou hast received this Tablet, intone it in the sweetest of melodies and say: Praise be to Thee, O my most merciful Lord, for remembering me in this Tablet whereby the fragrance of the garment of Thy knowledge was diffused and the oceans of Thy grace were made to surge. I bear witness that Thou art potent to do as Thou pleasest. No God is there but Thee, the Almighty, the All-Knowing, the All-Wise.

Arabic



This entry was posted on Wednesday, November 12th, 2025 at 9:15 pm and is filed under Baha'i Calendar, Uncategorized.
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BAHA'I JUSTICE

Holy Day: The Day Of The Covenant- Qawl 4: Sunset 11/25/2025-Sunset 11/26/2025

THE BAHA'l SACRED WRITINGS flow out from the Two Central Documents of the Baha'i Revelation, the Book of the Covenant of Baha'u'llah (entitled the Kitab-i-Ahd) and the sacred Will and Testament of Abdu'l-Baha', which is "THE CHARTER" of the Kingdom of God on earth as it is in heaven (see World Order of Baha'u'llah, p. 144). All the other writings and teachings receive their life, their relevance, and their real inner spiritual force, meaning, and sustenance from out the wellspring of these two Most Mighty Documents, forming one single "scroll written (within) on the inside (the Kitab-i-Ahd) and (on the back) on the outside (the Will and Testament of Abdu'l-Baha'), sealed with seven seals" (Rev. 5:1 ISV).

No person can, really in good faith, even consider themselves to be a Baha'i in truth unless they can be said to have first at least read and attempted to understand, let alone believed in and been obedient and faithful to the contents and provisions of these two Documents combined together as One single Scroll.

This is something similar to what Jesus said, when he said that "to eat" is to come unto him (understanding the "bread" of the teachings) and that "to drink" (the wine of the Covenant that gives life to the teachings) is to believe! (see John 6:35 KJV).

Abdu'l-Baha' wrote the Will and Testament in three different parts at three different times. He sealed each of these parts, making three seals. On the back of the envelope where it was stuck down Abdu'l-Baha' placed three more seals, and then on the front, where it was addressed to "the chosen branch," he placed the seventh seal. The seven seals are thus on the outside part of this scroll, the Will and Testament of Abdu'l-Baha', which was found after his passing with the Kitab-i-Ahd, the Book of the Covenant of Baha'u'llah, rolled up within.

The Kitab-i-Ahd and the Will and Testament together comprise the prophesied continuation of the everlasting Covenant given in the Bible because in His Covenant, Baha'u'llah establishes the throne of King David as the Executive Branch of His Universal House of Justice. This everlasting Covenant was begun with Adam, passed down through Abraham and David, and promised by Jesus Christ to be established in the world today, 2000 years since his birth and first appearance. Baha'u'llah is a direct descendent of the exilarchs (the exiled monarchs of King David) who were taken into captivity into Babylon and Persia ('Iraq and Iran) the land of the birth-place of Baha'u'llah. Through His son Abdu'l-Baha', the throne-line of David continues down to this present Day.

The Crimson Book: The Book Of The Covenant (Preface)

Thou hast said, "I have made a covenant with my chosen one, I have sworn to David my servant: 'I will establish your descendants for ever, and build your throne for all generations.'" Selah

Psalm 89

*****

THE Most Great Law is come, and **the Ancient Beauty [Baha'u'llah] ruleth upon the throne of David**. Thus hath My Pen spoken that which the histories of bygone ages have related. At this time, however, David crieth aloud and saith: 'O my loving Lord! Do Thou number me with such as have stood steadfast in Thy Cause, O Thou through Whom the faces have been illumined, and the footsteps have slipped!'

Baha'u'llah, Proclamation, pg. 89

*****

Praise be unto Thee, Who art my God and the God of all men, and my Desire and the Desire of all them that have recognized Thee, and my Beloved and the Beloved of such as have acknowledged Thy unity, and the Object of my adoration and of the adoration of them that have near access to Thee, and my Wish and the Wish of such as are wholly devoted to Thee, and my Hope and the Hope of them that have fixed their hearts upon Thee, and my Refuge and the Refuge of all such as have hastened towards Thee, and my Haven and the Haven of whosoever hath repaired unto Thee, and my Goal and the Goal of all them that have set themselves towards Thee, and my Object and the Object of those who have fixed their gaze upon Thee, and my Paradise and the Paradise of them that have ascended towards Thee, and my Lode-star and the Lode-star of all such as yearn after Thee, and my Joy and the Joy of all them that love Thee, and my Light and the Light of all such as have erred and asked to be forgiven by Thee, and my Exultation and the Exultation of all them that remember Thee, and my Stronghold and the Stronghold of all such as have fled to Thee, and my Sanctuary and the Sanctuary of all that dread Thee, and my Lord and the Lord of all such as dwell in the heavens and on the earth!

Unto Thee be praise for that Thou hast enraptured me by the sweetness of Thine utterances, and set me towards the horizon above which the splendors of the Day-Star of Thy face have shone, and caused me to turn unto Thee at a time when most of Thy creatures had broken off from Thee.

*****

I swear by Thy glory, O Thou the Lord of all being and the Enlightener of all things visible and invisible! Whoso hath quaffed from the hands of Thy bounteousness the living waters of Thy love will never allow the things pertaining to Thy creatures to keep him back from Thee, neither will he be dismayed at the refusal of all the dwellers of Thy realm to acknowledge Thee. Before all who are in heaven and on earth such a man will cry aloud, and announce unto the people the tumult of the Ocean of Thy bounty and the splendors of the Luminaries of the heaven of Thy bestowals.

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I beg of Thee, O my God, by Thy power, and Thy might, and Thy sovereignty, which have embraced all who are in Thy heaven and on Thy earth, to make known unto Thy servants this luminous Way and this

straight Path, that they may acknowledge Thy unity and Thy oneness, with a certainty which the vain imaginations of the doubters will not impair, nor the idle fancies of the wayward obscure. Illumine, O my Lord, the eyes of Thy servants, and brighten their hearts with the splendors of the light of Thy knowledge, that they may apprehend the greatness of this most sublime station, and recognize this most luminous Horizon, that haply the clamor of men may fail to deter them from turning their gaze towards the effulgent light of Thy unity, and to hinder them from setting their faces toward the Horizon of detachment.

This is the Day, O my Lord, which Thou didst announce unto all mankind as the Day whereon Thou wouldst reveal Thy Self, and shed Thy radiance, and shine brightly over all Thy creatures. Thou hast, moreover, entered into a covenant with them, in Thy Books, and Thy Scriptures, and Thy Scrolls, and Thy Tablets, concerning Him Who is the Day-Spring of Thy Revelation, and hast appointed the Bayán to be the Herald of this Most Great and all-glorious Manifestation, and this most resplendent and most sublime Appearance.

And when the world's horizon was illumined, and He Who is the Most Great Name was manifested, all disbelieved in Him and in His signs, except such as have been carried away by the sweetness of Thy glorification and praise. There befell Him what must remain inscrutable to everyone except Thee, Whose knowledge transcendeth all who are in Thy heaven and all who are on Thy earth.

*****

Thou seest, then, O Thou Who art the Beloved of the world and the Revealer of the Most Great Name, how He hath come down with the kingdom of His signs, and in a manner that hath caused the atoms of the earth to testify that the whole world hath been filled with these signs. And yet, notwithstanding this most manifest and all-glorious Revelation, and these signs which none can appraise except Thee, O Thou the King of names, Thou beholdest how they have broken off from Him Who is the Day-Spring of Thine Essence, and have caviled at the One Who is the Fountain-Head of Thy wisdom and of Thine utterance. They were so seized with thirst for fame, that they rejected Thy tokens, and Thy testimonies, and Thy signs, which every man of insight perceiveth in whatsoever declareth Thy greatness, and Thy sovereignty, and acknowledgeth Thy Revelation and Thy might. They have so traduced Him as to cause the inmates of the all-glorious Tabernacle and the Concourse on high to lament, and have uttered such calumnies against Him that the souls of Thy chosen Ones and the hearts of them that are dear to Thee have melted. They have erred so grievously that they cast away Thy most resplendent signs, and clung to their idle fancies, O Thou Who art the Possessor of Names and the Lord of the Throne on high and of earth below!

*****

I beseech Thee, O God of bounty and King of all created things, to guard Thy servants from the imaginations which their hearts may devise. Raise them up, then, to such heights that their footsteps may slip not in the face of the evidences of Thy handiwork, which the manifold exigencies of Thy wisdom have ordained, and whose secrets Thou hast hid from the face of Thy people and Thy creatures. Withhold them not, O my Lord, from the ocean of Thy knowledge, neither do Thou deprive them of what Thou didst destine for such of Thy chosen ones as have near access to Thee, and those of Thy trusted ones as

are wholly devoted to Thy Self. Supply them, then, from Thy sea of certainty with what will calm the agitation of their hearts. Turn, O Lord my God, the darkness of their fancies into the brightness of certitude, and cause them to arise, and to walk steadfastly in Thy straight Path, that haply Thy Book may not hinder them from recognizing Him Who is its Revealer, and Thy names from acknowledging the One Who is their Creator, and their Provider, and their Origin, and their King, and their Begetter, and their Destroyer, and their Glorifier, and their Abaser, and their Governor, and the Sovereign Protector of their Bearers.

Thou art the One, O my God and my Ruler, Who hast sent down Thy Book that Thou mayest manifest my Cause, and glorify my Word. Through it Thou didst enter into a Covenant, concerning me, with all that hath been created in Thy realm. Thou seest, O Beloved of the world, how the rebellious among Thy creatures have made of that Covenant a bulwark for themselves, and through it have withdrawn from Thy Beauty, and repudiated Thy signs.

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Bless them, O my God, and ascribe unto them such glory as hath shone forth above the horizon of Thy will, and hath shed its splendors from the kingdom of Thine utterance. Immerse them, O my Lord, beneath the ocean of Thy mercy, and illumine them with the dawning light of Thy Revelation. Forgive, then, O my God, their fathers and their mothers, by Thy favor, and Thy bounty, and Thy tender mercies. Send, then, upon them from the right hand of Thy most exalted Paradise the fragrance of the robe of Thine all-glorious Beauty. Potent art Thou to do what pleaseth Thee. Thou, verily, art the Governor, the Ordainer, the All-Bountiful, the Ever-Forgiving, the Most Generous.

Praise be unto Thee, O Thou the Beloved of the world, and the Adored of the hearts of them that have recognized Thee.

Baha'u'llah, Prayers And Meditations #CLXXVI (excerpts)

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Glorified art Thou, O Lord my God! I beseech Thee by Thy Name, the Restrainer, to withhold from us the maleficence of Thine adversaries who have disbelieved in Thy testimony, and caviled at Thy beauty. Overpower by Thy Name, the All-Subduing, such as have wronged Thy Previous Manifestation Who hath now appeared invested with Thy title, the All-Glorious. Lay hold, by Thy name, the Chastiser, on them that have treated Thy Cause with scorn, have jested at Thy most mighty utterances, and were hindered 120 from attaining this most exalted station. Enable Thy loved ones, by Thy Name, the Victorious, to prevail against Thine enemies and the infidels among Thy creatures. Rend asunder, by Thy Name, the Cleaver, the veil that hideth the doings of them that have besmirched Thine honor and undermined Thy Faith among Thy people. Bind, by Thy Name, the Restorer, the broken hearts of them that love Thee, and graciously bless them in their affairs. Teach them, by Thy Name, the All-Knowing, the wonders of Thy wisdom, that they may cleave steadfastly to Thy Faith and walk in the ways of Thy pleasure. Keep them safe, by Thy Name, the Withholder, from the tyranny of the oppressor and the wickedness of the evil-doers and the malice of the stirrers of mischief. Shield them, by Thy Name, the Preserver, within the

stronghold of Thy might and power, that haply they may be protected from the darts of doubt that are hurled by such as have rebelled against Thee. Sanctify for Thy servants, by Thy Name which Thou hast blessed above all other names, which Thou hast singled out for Thy favor, and by which Thou didst reveal Thy beauty, these days of which the Pen of Thy decree hath distinctly written, and which, according to Thy will and wisdom, have been preordained in Thine irrevocable Tablet. Subject to Thy rule, by Thy Name, the Conqueror, the people of Thy realm, that all may turn towards Thy face and forsake their all for love of Thee and for the sake of Thy pleasure.

Abase Thou, O my Lord, Thine enemies, and lay hold on them with Thy power and might, and let them be stricken by the blast of Thy wrath. Make them taste, O my God, of Thine awful majesty and vengeance, for they have repudiated the truth of the One in Whom they had believed, Who came unto them with Thy signs and Thy clear tokens and the evidences of Thy power and the manifold revelations of Thy might. Gather, then, together Thy loved ones beneath the shadow of the Tree of Thy oneness, and of the Manifestation of the effulgent light of Thy unity.

Thou art, verily, the One Whose power is immense, Whose vengeance is terrible. No God is there beside Thee, the Almighty, the Most Powerful.

Baha'u'llah, Prayers And Meditations #LXXIII

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Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the universe, in the last analysis serve the Covenant. In the future it shall be made evident and manifest. In view of this fact, what can these weak and feeble souls achieve? Hardy plants that are destitute of roots and are deprived of the outpourings of the cloud of mercy will not last. What then may be expected from feeble weeds?

Abdu'l-Baha', Selections #192

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Reflect upon all the writings of Bahá'u'lláh, whether epistles or prayers, and ye shall surely come across a thousand passages wherein Bahá'u'lláh prays: 'O God! Bring to naught the violators of the Covenant and defeat the oppressors of the Testament.' 'He who denieth the Covenant and the Testament is rejected by God, and he who remaineth firm and steadfast therein is favoured at the Threshold of Oneness.' Such sayings and prayers abound, refer to them and ye shall know.

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In America, in these days, severe winds have surrounded the Lamp of the Covenant, hoping that this brilliant Light may be extinguished, and this Tree of Life may be uprooted. Certain weak, capricious, malicious and ignorant souls have been shaken by the earthquake of hatred, of animosity, have striven to efface the Divine Covenant and Testament, and render the clear water muddy so that in it they might fish. They have arisen against the Center of the Covenant like the people of Bayán who attacked the

Blessed Beauty and every moment uttered a calumny. Every day they seek a pretext and secretly arouse doubts, so that the Covenant of Bahá'u'lláh may be completely annihilated in America.

Abdu'l-Baha, Baha'i World Faith: THE MASTER'S LAST TABLET TO AMERICA (excerpts)

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The Three-Part Covenant Of God

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

For The Cessation Of War Among Humanity

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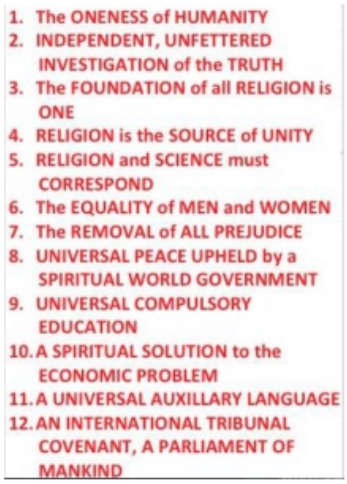
The Twelve Steps To God's Kingdom On Earth As It Is In Heaven

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles


1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

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BAHA'I JUSTICE

Holy Day: The Ascension Of 'Abdu'l-Baha' Qawl 6, 182 B.E. (Sunset 11/27/2025-Sunset 11/28/2025)

Abdu'l-Baha Talking About Love*

"How can we love another whose personality is unpleasant?"

"See how the enemies of Christ persecuted and crucified Him, yet He loved them all. Man is like a tree. The tree lives to produce fruit. The fruit of man is love. It is easy for us to love a friend or even an animal, but how difficult to love one who is without attraction. Yet if the Love of God is shining in our hearts, we, like Christ, may see that Love reflected in every personality, and love all alike."

"What is the difference between universal and individual love?"

"We must love all humanity as the children of God. Even if they kill us, we must die with love for them. It is not possible for us to love everybody with a personal love, but we must love all humanity alike. Man is capable of attaining a supreme station. Through the manifestation of Love God created Man. To attain a supreme station man must reflect the Love of God."

"There are many stages or kinds of Love. In the beginning God, through His Love, created man. Man is the highest product of His Love, and the purpose of man's existence is to reflect this Love of God in his soul. But man in his egotism and love of self turns away from his Creator and thereby prevents the accomplishment of the Divine Plan. The Manifestations appear to show man the way to God through Love. By them, man is brought to the condition of severance from his egotism and being absorbed into the Ocean of Love Divine. The three stages of Love are therefore:

1st—God's Love for man.

2nd—Man's love for self.

3rd—Man's love for God."

"There is a profound, a Divine Wisdom in Love. The Light of God shines in the eyes when the heart is pure. The home of Religion is the heart."

***(Excerpt from "Ten Days in the Light of Akka" by Julia M. Grundy, 1907)**

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Prayer Of The Covenant

My God! My God! I ask Thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any proclamation or praise, save my adoration for Thy Merciful Presence. I deprive myself of every adornment, save that of humiliation and contrition and evanescence before Thy Oneness. I flee from every station save that of arrival in the court of Thy Divine Eternity. By Thy Power, verily, the sweetness of servitude is the food of my spirit; with the fragrance of servitude my breast will be dilated, my being refreshed, my heart delighted, my eyes brightened, my nostrils perfumed, and in it is the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling Ocean; give me to drink of this sweet, abundant Water; cause me to enter this Gateway of Righteousness; ordain me for this praiseworthy Station; cause me to obtain this Cup which is overflowing with the living water; light in the crystal of my heart this Lamp which is giving forth its illuminating, brilliant radiance; and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the court of Thy Holy Oneness, O Thou, the Manifestor of Mount Sinai. Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings — by Thy Hidden Mystery, and Thy firm proclamations — to cause me to be steadfast in servitude to Thee, O my Lord, the Forgiver! Verily, Thou art the powerful over that which Thou wishest; and verily, Thou art the Merciful, the Compassionate.

Abdu'l-Baha', The Crimson Book: The Book Of The Covenant

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Whoso reciteth this prayer with lowliness and fervour will bring gladness and joy to the heart of this Servant; it will be even as meeting Him face to face.

He is the All-Glorious!

O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy, and immerse him in the Ocean of Thine eternal grace.

Lord! He is a poor and lowly servant of Thine, enthralled and imploring Thee, captive in Thy hand, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

O Lord, my God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee, illumine my brow with the light of adoration in Thy court of holiness, and of prayer to Thy Kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate, and aid me to be detached from all things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness; with its robe clothe me, and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones, and grant that I may offer up my soul for the earth ennobled by the footsteps of Thy chosen ones in Thy path, O Lord of Glory in the Highest.

With this prayer doth Thy servant call Thee, at dawntide and in the night-season. Fulfil his heart's desire, O Lord! Illumine his heart, gladden his bosom, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.

Abdu'l-Baha', Selections #237

The Three Articles of the League of Nations Covenant #2137 Outlawing War. It is Long Overdue that we Call on All Signatory Nations to Come Together and Elect the Committee To End War to Activate This Binding Covenant of Peace and Friendship, the Covenant of Lasting Peace.

ARTICLE I

The High Contracting Parties solemly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

ARTICLE II

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE III

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This Treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other Powers of the world. Every instrument evidencing the adherence of a Power shall be deposited at Washington and the Treaty shall immediately upon such deposit become effective as; between the Power thus adhering and the other Powers parties hereto.

It shall be the duty of the Government of the United States to furnish each Government named in the Preamble and every Government subsequently adhering to this Treaty with a certified copy of the Treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States telegraphically to notify such Governments immediately upon the deposit with it of each instrument of ratification or adherence.

The Twelve Steps To God's Kingdom On Earth As It Is In Heaven

Whatsoever Is Possible Of Accomplishment In Human Government Will Be Effected Through These Principles

1. The ONENESS of HUMANITY
2. INDEPENDENT, UNFETTERED INVESTIGATION of the TRUTH
3. The FOUNDATION of all RELIGION is ONE
4. RELIGION is the SOURCE of UNITY
5. RELIGION and SCIENCE must CORRESPOND
6. The EQUALITY of MEN and WOMEN
7. The REMOVAL of ALL PREJUDICE
8. UNIVERSAL PEACE UPHELD by a SPIRITUAL WORLD GOVERNMENT
9. UNIVERSAL COMPULSORY EDUCATION
10. A SPIRITUAL SOLUTION to the ECONOMIC PROBLEM
11. A UNIVERSAL AUXILLARY LANGUAGE
12. AN INTERNATIONAL TRIBUNAL COVENANT, A PARLIAMENT OF MANKIND

This entry was posted on Friday, November 28th, 2025 at 1:54 pm and is filed under Abdu'l-Baha', Baha'i Calendar, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. Both comments and pings are currently closed.

BAHA'I EDUCATION « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« Television and Education in the Kingdom Pt. 2
Fireside 1: Why Life? »

Baha'i Education

As I stated in the posts on Television and Education in the Kingdom, The Firesides as taught by The Establisher of the Baha'i Faith will become the foundation of the public educational curriculum throughout the Baha'i world. It must also be noted that these Firesides were also taught in their earliest form by Abdu'l-Baha and are in fact contained within the sacred text of the writings of Baha'u'llah. They are absolutely authoritative.

Additionally, as mentioned earlier these firesides have enfolded within them, paths which lead into all educational schools of study as offered in all of the Universities the world over from ancient times to the present. The following series of posts will offer an introduction to each fireside in general and an explanation of how they expand into all areas of study.

This entry was posted on Monday, February 4th, 2008 at 6:06 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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FIRESIDE 1: WHY LIFE? « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« Baha'i Education

Fireside 2: The Proofs for Jesus »

Fireside 1: Why Life?

In the first Fireside entitled "Why Life", the most basic questions of existence are both asked and answered. In the collection of his table talks entitled Some Answered Questions, Abdu'l-Baha builds a foundation for an understanding of the creation and purpose of the existence of all the levels or kingdoms within the natural world. These explanations actually form the basis for the study of the planet earth and all life upon it.

The first is the mineral kingdom which forms the most elemental atomic/energetic level, the study of which encompasses Physics, Chemistry, Geology, Mineralogy and Geography and crosses over into areas of learning such as Archeology and Paleontology among others.

The second is the plant or vegetable kingdom. From the understanding given by Abdu'l-Baha, the student can find their way into Botony and a wealth of other's such as Horticulture, Herbology and the study of Herbal Medicine for example.

Third in the hierarchy of earthly realms as explained by Abdu'l-Baha is the animal kingdom. Learning about the animal kingdom and its dependency upon the plant and mineral kingdoms respectively is the beginning of knowledge in the schools of Zoology, General Biology, Ecology and Animal Husbandry or true stewardship of our God-given earthly resources, an art and science which mankind is, especially today, badly in need of deepening understanding.

The fourth kingdom is that of the human. The explanation of this kingdom given by Abdu'l-Baha opens the door to the study of all Social Sciences, the Arts and Psychology, Anthropology, Archeology and History to name only the most basic. Further advancement from this is made into the deeper study of Philosophy and Religious Thought.

With this as the foundation for understanding the structure of creation, answers to questions and proofs of the reality of God are given and expounded upon. Proofs for the Divine Plan and those who revealed it to humanity are provided which open the door to the study of religious, cultural and literary History as well.

The first Fireside, "Why Life", encompasses much more than these schools of study and is yet only the

beginning of a true Baha’i education. The complete Fireside series is always given free of any price by any Baha’i acting under the Provisions of the Covenant of Baha’u’llah as given on page ten of the Will and Testament of Abdu’l-Baha.

This entry was posted on Tuesday, February 5th, 2008 at 6:42 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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FIRESIDE 2: THE PROOFS FOR JESUS « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« Fireside 1: Why Life?

Fireside 3: The Proofs for The Bab and Baha'u'llah »

Fireside 2: The Proofs for Jesus

This Fireside demonstrates how with the very logical process of deductive reasoning, we can clearly see how Jesus of Nazareth fulfills the prophetic criteria given prior to His advent which prove Him to be the first of two Biblical Messiahs prophesied in the text of the Old Testament.

This logical, scientific system gives four criteria which when combined, point irrefutably to only one possible individual as the solution to the equation. These criteria are the prophesied Name, Date, Address and Mission. Together these four steps are called the "Golden Criteria" and can be applied as The Divine Standard to determine if anyone at any point in all of recorded history to the present is an authentic Promised One sent by God.

This portion of the second Fireside teaches the foundation of critical thinking which is the basis of the entire study of Philosophy and logical thought. Beginning with this Fireside and in certain others to follow, the skills of basic mathematics are employed as part of the application of these Golden Criteria. Through this lens applied to all fields of investigation, the truth of all things may ultimately be discovered.

In the rest of this Fireside the history of the Christian Religion is unfolded and the corruption of its fundamental expression and promulgation is laid bare for the understanding of all who seek the truth no matter how distasteful it may be. This part of the second Fireside is an education in world history through religious example which uses the disciplines of Historical Documentation, Archeology, Anthropology, the study of Languages, Literature and Symbolism as well as the methods and process of investigative research. The result brings the seeker conclusively to the understanding of how this world came to be in the condition we find it in at the present moment.

This entry was posted on Wednesday, February 6th, 2008 at 6:45 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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FIRESIDE 3: THE PROOFS FOR THE BAB AND BAHA'U'LLAH « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« Fireside 2: The Proofs for Jesus
Fireside 4: The Covenant »

Fireside 3: The Proofs for The Bab and Baha'u'llah

In this third Fireside, the four-part, Golden Criteria learned in the second Fireside are applied to the prophecies of Christ's return, Baha'u'llah, and includes at it's starting point those prophecies for the return of His Forerunner The Bab.

This is a reaffirmation of the scientific method as it applies to religious scripture in the investigation of prophetic fulfillment. It demonstrates the repeatability of The Divine Standard method by empirically eliminating the infinite field of possibilities, the vast but finite array of all probabilities and reaching the single outcome to the event or The Advent. This process is elemental in the study of such an advanced science as High Energy Theoretical Particle Physics but has its origin in the study of prophetic scripture.

In the process of applying The Divine Standard to the set of prophecies concerning The Return of Christ and His Forerunner, the seeker becomes familiar with words and phrases of the languages which are and were native to the inhabitants of the lands referred to in Bible. This continues and broadens the seekers introduction to the field of Linguistics and the study of religious symbolism while leading them to the wellspring of knowledge and the solution to all of the ills of the human world whether physical/material, mental or spiritual.

This entry was posted on Thursday, February 7th, 2008 at 6:02 pm and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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FIRESIDE 4: THE COVENANT « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« Fireside 3: The Proofs for The Bab and Baha'u'llah
Fireside 5: Proofs for the Establisher »

Fireside 4: The Covenant

The fourth Fireside is an explanation of the Covenant. The Covenant is the binding agreement or understanding between God and His creation on many levels. It is the primal contract. It is in effect and established immutably between God and all of nature, between God and His Promised Ones, and between God and all of humanity collectively as well as individually. It is not my purpose to delve into the universality or intricacies of God's Covenant in this forum. That can begin with the seeker being guided through the Covenant Fireside itself, followed by personal exploration, meditation and reflection without limit within the depths of the Baha'i sacred writings.

The Covenant Fireside itself is the explanation of the book of Baha'u'llah's Covenant and the Will and Testament of Abdu'l-Baha specifically. An understanding of these documents shows the seeker the Divine origination of all areas of human thought and endeavor concerning law and justice. Through the Covenant Fireside one begins to understand that all human efforts at unity, and civilization and all that those ideals imply and encompass have their inspiration in God's Covenant, even without conscious human awareness of it. It also requires the seeker to reflect back upon and draw from the three previous Firesides and enables them to see the continuity of the will and purpose of God working throughout every age and epoch of the life of His creation and in the life of the seeker personally.

This entry was posted on Saturday, December 27th, 2008 at 3:56 am and is filed under Baha'i Fireside Education, Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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“GLOBAL WARMING” « BAHA’I JUSTICE

Baha’i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« Madeline Albright
Television and Education in the Kingdom »

“Global Warming”

Interesting thing this “global warming” phenomenon.

Funny thing about the melting polar ice both north and south; it’s not melting from above, it’s melting from underneath. This is due to the many areas of greatly increased volcanic activity far beneath them in recent years/decades, undersea in the north and under the icecap in the south. Since Mt. St. Helens blew it’s stack there’s been a steadily increasing frequency and intensity of volcanic/tectonic activity worldwide right up to the present day, mostly undersea, which has been steadily warming the oceans worldwide. The warmer waters pool in certain geographic regions (mostly in shallow seas) which then produce the evaporation patterns and air currents that cause the increasing frequency of ever more powerful storms and erratic weather patterns. Oceanic currents are also altered confusing and threatening many species of marine wildlife with a corresponding effect upon non aquatic species as well due to the changes in overland air currents. This also causes drought and severe rainfall in other regions as part of the overall imbalance and these will remain and increase until tectonic/volcanic and thus climatological stability is restored. Another effect of this is the decrease of friction between the mantle and the crust of the earth as the mantle looses it’s viscosity which will make the crust more likely to slide around the molten earth beneath wildly when struck by a bolide of sufficient mass.

All of these eventualities have been prophesied of in great detail by more cultural traditions than I care to list and certainly more than I CAN list not to mention an increasing number of scientific minds (see Einstein, Hapgood, Velikovsky et. al.) inspired in every case ancient to modern, wholly by the prophecies of each Manifestation from Adam to Baha’u’llah whether consciously or otherwise. The elders of the Indian Nations have been saying that these things were coming for a very long time, since the time of Enoch’s travels throughout the Americas, ca. 3434 BCE. He’s the one who told them about it but that’s another part of the story.

What I know from the elders who spoke to me throughout my formative years (18-28 mostly) of what Enoch told their ancestors is that these changes would come about as a result of natural cycles that the earth itself passes through from time to time much as the human body and society goes through periods of growth, activity, rest, illness and health and other cycles as yet unnoticed. Where the earth is concerned, it, no more than our own bodies is a closed system so of course it is effected by the cycles of

the sun and many other spacial, stellar and celestial factors. The wild card, so to speak, is the degree of human spiritual evolution at the time of each of these global cycles which for all life on the planet at the time will tend to either ease or intensify the conditions or symptoms that accompany these transitional periods. As their seers and prophets foresaw through their connection to Adam's Revelation, the technological advancements coming their way via the advent of Baha'u'llah and the inventive inspiration born of His Revelation and industrialized by the "older white brother" would make these next transitions much more perilous if the people of the world failed to embrace the teachings of Baha'u'llah en mass while still carrying scientific invention to extremes. This is exactly what has happened, so the failure of the majority of humanity to embrace the Revelation of Baha'u'llah has exacerbated the inevitable transitional vicissitudes inherent in the closing of one age of six thousand years (Adamic) and the opening of another even greater age to last five hundred thousand years (Baha'i). This is made all the more difficult by our misuse of a wide variety of relatively recent technological inventions. This is why the Indian elders said this one would likely be more intense than all the others before by many magnitudes.

What we currently observe in the human social arena is the sad spectacle of the politicizing of these circumstances by a wide variety of subgroups within the global population for a correspondingly wide variety of motivations. Ball of confusion. Static. No invention, solution, plan, accord, resolution, dogma, tradition or "green" movement hatched from a mind or a collective of minds of men will be of even the slightest aid in this or any other crisis unless and until such minds and hearts turn directly to face and embrace the Revelation of Baha'u'llah. Then and only then will the people of the world collectively move toward the singular remedy for all the worlds ills both human (spiritual and other) and ecological.

This entry was posted on Wednesday, December 26th, 2007 at 5:38 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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JUSTICE « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

Madeline Albright »

Justice

Baha'u'llah on justice:

"O Son of Spirit!
The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By it's aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behoveth thee to be. Verily Justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes."

"He hath appeared with that Justice wherewith mankind hath been adorned, and yet the people are, for the most part, asleep."

"Bestir yourselves, O people, in anticipation of the days of Divine justice, for the promised hour is now come."

Abdu'l-Baha' on justice:

"The canopy of existence resteth upon the pole of justice, and not of forgiveness, and the life of mankind dependeth on justice and not on forgiveness."

This entry was posted on Saturday, October 13th, 2007 at 7:31 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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MADELINE ALBRIGHT « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« Justice
"Global Warming" »

Madeline Albright

A little over two years ago, I was able to meet Madeline Albright while she was visiting Aspen with her sister. At this meeting I was able to serve her the indictment which appears in a link on www.bupc.org

I had written the links to www.uhj.net and www.thekingofterror.com on the manilla envelope in bold marker. After drawing her attention to the website addresses and her opening the envelope to look at the contents briefly, she stated that she was familiar with the websites and the BUPC as well, that she would definitely be reading the document and then thanked me very sincerely with a smile.

This meeting happened soon after her newly discovered family history from which she had learned that she was in fact Jewish. Prior to that she actually did not know what a large part of her true heritage was. Our meeting took place privately after a book signing in Aspen, Colorado for her book which was about that very subject of personal discovery.

Sometime later she made statements while being interviewed which have denoted a considerable broadening of her views on religion in general as well as a reference to the person who would solve the Israeli/Palestinian conflict needing to be "a Solomon". While this can be written off as a simple, old adage pertaining to great wisdom, I'm not so inclined to make light of it. In my view, given the sequence of events here recounted and the historical and ongoing juxtaposition of the Baha'i Faith Under the Provisions of the Covenant to the people and circumstances related to the broader context of the mideast, Madeline Albright's comments indicate that she has indeed spent some time reflecting upon the message which is contained on the websites of the BUPC and the indictment with which she was served on that day.

We can be fairly certain that she has in fact seen the Genealogy of the Manifestations (The Tree of Life) as well as many other enlightening pieces of information both before and after my meeting with her. The question which remains for me is when will one of the many globally public figures of whom there have been several throughout the last century, see The Light and publicly point to The Lamp? Of course the answer is exactly when and if God wills it.

This entry was posted on Friday, December 21st, 2007 at 8:36 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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TELEVISION AND EDUCATION IN THE KINGDOM « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« "Global Warming"
Television and Education in the Kingdom Pt. 2 »

Television and Education in the Kingdom

Dr Jensen, the Establisher of the Baha'i Faith stated

that television and the internet were created for the

purpose of proclaiming the Baha'i Revelation to the entire planet.

Since there is no end to that we
could have truly awe inspiring broadcasts going
around the world and out into space for the duration
of the Baha'i dispensation. There are however many individuals

who see these two mediums as inherently

worthless or even downright evil. I think what is too

commonly done today is to see
the tools of modern technology as being evil in and
of themselves. Rather what should be done is, as the
prophecy states, beat the swords into plowshares by
simply transforming our values to the point where we
will not use these same tools for making war. If you
were to chop the sword up into shards of metal you
wouldn't have anything to plow the field with. It's
a process of heating, hammering, bending and cooling
the sword which transforms it into a useful tool of
agriculture, not simply destroying or discarding the
sword. This is what the Baha'i writings tell us is
the process of transforming satanic strength into
heavenly power and that does not imply destruction.
So to advocate the destruction of the wondrous tools

which the Revelation of Baha'u'llah has directly inspired the human mind to invent for a heavenly purpose during these first two centuries of it's dispensation would be irresponsible. Through education in the
Baha'i Revelation, we will elevate our spiritual development so it keeps pace with our technical ingenuity and all invention will be utilized to advance our spiritual civilization rather than to destroy it. That's what will happen to the world order of the beast as well. It will be transformed into the world order of the Glory of God,
Baha'u'llah, with the transformation of the four beast nations into the four living creatures. Like the sword, this requires the application of fervent heat (nuclear), hammering (meteor impact and earthquake), bending (earth's shifting crust), and the tempering or cooling process which would be the spiritual change the human race experiences as a result of education before, during and after these transformational catastrophes.

This entry was posted on Wednesday, January 16th, 2008 at 9:59 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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TELEVISION AND EDUCATION IN THE KINGDOM PT. 2 « BAHA'I JUSTICE

Baha'i Justice

"There can be no peace without justice. Peace without justice is tyranny."

« Television and Education in the Kingdom
Baha'i Education »

Television and Education in the Kingdom Pt. 2

As the Establisher of the Baha'i Faith taught, there is far more to proclaiming and teaching the message of the Baha'i Faith that continues to occur long after one has been through the Firesides twice. Once that has been accomplished there are deepenings and personal and community research beyond measure which would certainly be greatly enhanced by the audio visual medium and this is well established by much practical experience by many teachers in the Cause to date.

As the number of educated young adults increases there will be a corresponding increase in the number of educated children raised under the Provisions of the Covenant in Baha'i households. Parents will eventually become the primary educators of their own children after as well as before the age of responsibility assisted by the supportive Baha'i community under the Provisions of the Covenant.

Soon the Firesides as taught by The Establisher of the Baha'i Faith will become the foundation of the public education curriculum as they include all the major disciplines from art to literature to history, science, math, linguistics and much more. Audio visual education tools will be used far more effectively in the Kingdom than they are today to increase learning in all these schools of thought from the Baha'i perspective. This is not to say that they won't remain supplementary as that would naturally be more effective than to rely heavily upon them as an educational mainstay.

This entry was posted on Saturday, January 19th, 2008 at 9:12 pm and is filed under Uncategorized. You can follow any responses to this entry through the RSS 2.0 feed. You can leave a response, or trackback from your own site.

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